The Glad Tidings

ANUARY
1957
L. XXXIII

New Year — salute!
The promise of the past is on your knees,
The glory of all time is unto God!

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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXIII TORONTO, JANUARY, 1957 No. 1

EDITORIAL

THE CONQUEST OF FEAR

by LEETA McCULLY CHERRY

"Fear Thou Not, For I Am With Thee."
Isaiah—41, verse 10.

IN THESE TIMES of mounting tensions, uncertainties, apprehensions and personal fears as to what the days ahead may hold for this troubled world of conflicting peoples and ideologies, it is good for us to remember, as the New Year opens before us, that in the long procession of the bygone years there have been many such periods of stress and storm. Still the world goes on in its own ordered way; always there is sunrise and sunset; seed-time and harvest; the moon and stars, and all the eternal beauties of the heavens. God reigns in His everlasting glory, and still His people hold fast their faith in Him.

Long centuries ago, in such a time, God told his troubled people, "Fear thou not; for I am with thee; be not dismayed for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee, with the right hand of my righteousness." And, in Isaiah again, "For I, the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." Surely this message is as definitely for His people in 1957, with the same comforting love and assurance of His care, as it was for His needy people of those earlier days, and, if we cherish these promises in our hearts, can there still be room for doubts and fears?

"Fear Not"—all through the Scriptures, recurring over and over again from Genesis to Revelations, we find these two words of hope, encouragement, and reassurance, bringing with them God's promised love and power, and His infinite understanding of the need in all human hearts, of all times and ages, for help in overcoming fear, this deep underlying challenge of life and faith. In Genesis, "Fear not, Abraham, I am thy shield, and thy exceeding great reward. And behold, I am with thee, and will help thee in all places whither thou goest. I will not leave thee." The Psalms are filled with these pearls of promise, security, and comfort, this constant affirmation of God's presence, this lifting of our doubts, fears and falterings. The whole of the 23rd Psalm is a perfect antidote for fear, and especially verse 4—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me." And again in Psalm 27, "The Lord is the strength of my life, of whom shall I be afraid?"

Heaven's first message to earth, when Christ was born in Bethlehem on that silent star-lit night, began with these words—"Fear Not!" Always at Christmas-tide we read them, sing, and think about them, and the "tidings of great joy" which they heralded on that night of glory, but I wonder if we realize how surely those first two words are the keynote to fearing hearts throughout the ages, and especially significant to Christians today, when fear and distrust have again become so dominant among nations and the peoples thereof, that suffering, strife and disaster often have their beginnings in this mutual fear. How wonderful it is to remember that Christ was born to banish fear, although the world into which He came was engulfed in fear, both of God and man. His whole life on earth was spent in seeking to cast out fear from human hearts and to fill them instead with faith and trust; peace and understanding, and His own enduring love, so freely bestowed upon all who come to Him, believing and accepting. Are we numbered among those who have accepted? If so, we do not fear—ever! We can truly say with the Psalmist, "I sought the Lord. He heard me, and delivered me from all my fears."

Often, it is the inward, unspoken fear which shadows so many hearts; that basic fear which, to a certain extent, exists in everyone, and of which a famous Psychologist has written, "Fear is the most terrible enemy, the most disintegrating factor known to human personality." There is nothing new about this kind of fear. It has been with mankind since the early days of time. The inward shrinking from facing life, its realities and responsibilities; the fear of insecurity; of inability to measure up to decisions and crisis; fear of risks, new opportunities and new horizons; fear of failure, ridicule, public opinion—even of life itself. Few there are, indeed, who, at some stage of life and living, have not experienced at least some of these types of hidden fears.

God means these inner fears, too, as well as the larger, world-shaking ones, when so often through the scriptures he says to us, "Fear Not." With this sure knowledge, and the awareness of His presence in our hearts every moment of our days, there should be no room for fear; only for the deep centre of inward calm, the strong bulwark of the help which He has promised and which we can so certainly rely upon. Believing this, no temptation is so great that we cannot conquer it; no situation, so complex and disturbing that we cannot face it with peace and trust. Our whole Gospel is a faith in the practical reality of the unseen presence of God. Therefore, "What time I am afraid, I will trust in Thee." Psalm 56.

"Fear Not." Alike to individuals and to nations, these confident words ring out, now, as they have always done, through sorrow, stress and sinning; always the Divine approach to man; the words that come out of confusion and perplexity, to silence and challenge fear, and inspire renewed faith and courage. Reassuringly, that calm, majestic Voice speaks to us again in Revelations, the last book of all the Scriptures—"Fear not, I am the first and the last. I am He that liveth and was dead; and behold I am alive forevermore, and have the keys of hell and of death." With these words of Omnipotence in our hearts, what is there, then, for us to fear, either in the present or in the days ahead? We need but to go forward with serene and trusting hearts into the unknown year, asking only for His guidance and the abiding realization of His blessed presence in our daily lives. "Be strong," He said to Joshua, "and of a good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." He is saying these words to us again today. "Fear Not!" We have only to open our hearts and heed them.

Our Times are in Thy Hand

The Past is gone; and all its joys
Its sorrows, and its vain regrets
Are now no more.
The good we did, the evil wrought,
Are mingled with the sands of Time
Upon Life's shore.

Today is ours, with all its tasks:
Today is ours to serve the King—
Only today;
Yet this day lived as in His sight
Will make tomorrow's unknown path
A sure, safe way.

The Future is not ours to plan—
We know not what it holds for us:
We can but wait.
So let us do our best the while,
Lest by and by the Master say
" 'Tis now too late".

May C. Smith

PRAYER

Almighty Father, we approach Thee at the beginning of a new year, as little children, knowing not what the days may bring forth; knowing only that Thine eyes are ever upon us, Thy sheltering arms ever about us. Thou knowest that we grieved Thee countless times during the past year, and we crave Thy pardoning grace. As Thou hast given us a new beginning of days, so renew our hearts, we beseech Thee, and fill them with the knowledge of Thy will, that we may lead lives pleasing unto Thee, bearing fruit in every good work.

Merciful God, look upon our storm-tossed world this day. May all nations know themselves to be but men, and may they hold fast to the mighty truth that the earth is the Lord's, The Prince of Peace, and that there can be no peace save in His forgiveness, no hope save in His mercy.

Father of love, in Thy pity, send comfort unto all who have suffered oppression, horror and deep sorrow, and in their loneliness and despair, be Thou their friend and helper.

We pray, O God, for a blessing on Thy Holy Church throughout the world, and as Thou hast called us to serve within one branch of that Church, we beseech Thy divine guidance. Help us, Ministers and Members, to commit ourselves anew to Thy Fatherly care, that, in this new year, we may be alert in service and quick to seize any opportunity the coming days may bring. For all departments of our Church, we pray, especially for our Women's Missionary Society. Help her members so to witness that women everywhere may heed the Saviour's voice, "Go ye into all the world." Teach us Thy paths, O Lord, and lead us in Thy truth, that the young may be led into channels of service; so shall our fellowship be complete, and our purpose strengthened and enriched.

For our deaconesses and missionaries we pray, and claim Thy promise that Thou wilt defend and comfort them in times of difficulties, loneliness and discouragement. We thank Thee that, in faith, they heeded Thy call, and praise Thee for their devotion to the work Thou hast set before them. Our special prayers rise to Thee, O God, for the young nurse who so recently heard Thy voice, and is, even this day, facing a new world in India, a new people, a new language, and daring to face danger and trials because her Saviour walks beside her.

Our Father, even as we give thanks, we humbly pray that the cries for help from all our fields may not go unheeded. Awaken the conscience of our Church, that more labourers may be found, and quicken the spirit of liberality that the needs of our Church fail not through selfishness, indifference or lack of faith.

These prayers we present to Thee, Our Father, in the name of Jesus Christ, Thy Son and our Saviour.

Amen.

THE FOOT-PATH TO PEACE

A Thought for the Opening Year

TO BE glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.

Henry Van Dyke

THE TREASURER PRESENTS THE ESTIMATES

"I have a Stewardship entrusted unto me"
1 Corinthians 9: verse 16 A.R.V.

THIS WAS the theme of the Meeting of Council held in Ottawa in May 1956, at which Rev. A. Ian Burnett D.D., was the Theme Speaker. As morning by morning he brought us to the Throne of Grace and unfolded the riches of God's goodness to us as a nation, a Church and a Society, each person present, I have no doubt, came face to face with the realization of her responsibility as a Christian to be a good Steward of Jesus Christ.

Stewardship is a way of life, and is concerned with the Christian's use of all resources committed to her, of possessions, personality and prayer. How good a Steward are you?

With increased awareness of the Society's responsibilities and need for more workers in new areas and as replacements in established fields, the Council saw fit to accept an Estimate for 1957 of $330,700.00, an increase of $26,700.00 or 9%.

It is our desire, that you study carefully these Estimates, that you become more vitally concerned with the work and needs of the Society, and that you daily make them a matter of devoted prayer.

Helen P. Sinclair,
Treasurer.

MRS. I. G. SINCLAIR

W.M.S. ESTIMATES FOR 1957

NATIONAL MISSIONS

Executive Director—Miss Frieda E. Matthews

CHINESE IN CANADA

Montreal, Quebec: Miss Florence Goertzen and Mrs. G. P. Louie.
Toronto, Ontario: Miss Margaret Near B.A. and Miss Gee Bun Lee.
Windsor, Ontario: Miss Elsie Lee.
Vancouver, B.C.: Misses Ruth Yeandle, Susan Yeung and Annie Wilson L.L.C.M.

Victoria, B.C.: Misses Gertrude Scott and Grace Lee.

Salaries, Expenses and rent	$ 26,210.00

INDIAN RESIDENTIAL SCHOOLS

Birtle, Manitoba; and Cecilia Jeffrey, Kenora: Salaries and administration paid from per Capita Grant.

HOSPITAL VISITORS

Montreal, Quebec: Mrs. W. B. Leatherdale
London, Ontario: Miss Lila Schneider
Winnipeg, Manitoba: Mrs. G. W. Bradley
Edmonton, Alberta: Mrs. Jessie Anderson
Vancouver, B.C.: Miss Ellen Douglas

Salaries and Expenses	$ 11,655.00

DEACONESSES

Cecilia Jeffrey School: Misses Helen Ross and Kathleen Stewart, Reg.N., (Salaries paid from per Capital Grant)
Presbytery of Montreal, Quebec—Tyndale House: Miss Catherine Watson
Presbytery of East Toronto, Ontario: Miss Lillian Reay
Presbytery of Hamilton, Ontario: Miss Athalie Read
Presbytery of Algoma and North Bay, Ontario: Miss Winnifred Ripley
Presbytery of Westminster, B.C., Fraserview area, Vancouver: Miss Margaret Boyd and Mrs. Anne C. McGillivray
Presbytery of Victoria, B.C.: Miss Flora Whiteford

Salaries and Maintenance	$ 18,270.00

IMMIGRATION

Miss Hilda Blackwell, Summer Assistant, Salaries and Expenses	$ 3,900.00	
Printing of letters of welcome	100.00	
Social Service	100.00	
		$ 4,100.00

MISSIONARY VANS

Maintenance of three Missionary Vans	$ 900.00

NATIONAL SUMMARY

Chinese Work	$ 26,210.00
Hospital Visitors	11,655.00
Deaconesses	18,270.00
Immigration	4,100.00

Missionary Vans	900.00
Student Deaconess	2,800.00
Transportation of Summer Appointees	800.00
Appointees, 2 replacements and 1 new appointee, Salaries and Expenses	6,480.00
New Work	3,700.00
Executive Director, Miss Frieda E. Matthews, and Stenographic Secretary, Miss Vera Carson, Salaries and Expenses	7,300.00
National Work Contingency	1,000.00
	$ 83,215.00

INSURANCE AND TAXES

W.M.S. Property and equipment, including Camps, and Vans	$ 1,000.00

OVERSEAS MISSIONS

Executive Director—Miss Mary E. Whale B.A.

INDIA

Jhansi Field

Salaries:		
Misses Edith Magee, B.A., and Margaret Leask, B.A., M.R.E.		$ 5,000.00
General Conduct of Work:		
Educational	$ 4,200.00	
Medical	620.00	
Widows and Orphans	590.00	
General Maintenance and repairs	1,500.00	
Mission Business	200.00	7,110.00
		$ 12,110.00

Bhil Field

Salaries:		
Misses Lily Simpson, Reg.N., Irene Stringer, Mary Sherrick, B.A., B.Ed., Beatrice Scott, B.A., Margaret Kennedy, Agnes Hislop, Pauline Brown, Reg.N., Ida White, Reg.N. and Mary Lankin, Reg.N., B.A., M.P.H.		$ 22,400.00
General Conduct of Work:		
Evangelistic	$ 1,775.00	
Medical—Mobile Units	3,900.00	

Nurses' Home	100.00	
Maternity Ward	100.00	
Educational: Schools and Hostel	6,590.00	
M. G. Abey Memorial Home	1,450.00	
General Maintenance and repairs	3,220.00	
Mission Business	225.00	$ 17,360.00
		$ 39,760.00

Co-operative Work:

Vellore All-India Christian Medical College:		
Mrs. L. W. Gehman, Reg.N., B.Sc.	$ 2,600.00	
Grant to Vellore	1,000.00	
Dr. Hancock	75.00	
Ludhiana:		
Grant toward salary of Dr. Virgin	450.00	
Grant to Ludhiana	1,000.00	
Indore: Director of Post Graduate Nurses' Training, Miss Bessie MacMurchy, Reg. N., Salary and Expenses	2,800.00	
Ackerman-Hyot Memorial Hospital, Jhansi	300.00	
Allahabad Agricultural College	500.00	
National Christian Council of India	200.00	
Serampore Theological Seminary	350.00	$ 9,275.00
Total for India		$ 61,145.00

BRITISH GUIANA

Salaries: Misses Ellen Anderson and Margaret Ramsay	$ 5,200.00	
General Conduct of Work:		
Church School Teacher Training, Vacation Church School	500.00	
Grant to Bible School for Training of Deaconesses	200.00	
Car allowance and travel	1,000.00	
Rent in lieu of houses	825.00	
Mission Business	50.00	
Total for British Guiana		$ 7,775.00

TAIWAN

Salaries:		
Misses Hildur Hermanson, Reg. N., Dorothy Douglas, Isabel Taylor, A.T.C.M., Margaret MacKenzie, Miss Geraldine Greer B.A., and Hazel Macdonald B.A.		$ 15,000.00
General Conduct of Work:		
Girls' School, Tamsui	$ 3,000.00	
Evangelistic—Bible Women	1,000.00	
Field Work	500.00	
Kindergarten Centre	250.00	
Music Centre	250.00	
Language Study (Mandarin)	250.00	
Cost of Living	875.00	
Travel	1,600.00	
Maintenance of property	1,000.00	
Mission Business	700.00	
Conferences	300.00	
Medical Supplies	600.00	
Interpreter	360.00	$ 10,685.00
Total for Taiwan		$ 25,685.00

AFRICA

Salaries:		
Misses Joan Rochemont and Agnes Gollan	$ 4,400.00	
General Conduct of Work:		
Car allowance and travel	450.00	
Maintenance of house or rent	200.00	
Mission Business	100.00	
Total for Africa		$ 5,150.00

KOREANS IN JAPAN

Kindergarten, Bible Women, Young People's Work	$ 1,500.00	
Young People's Camp (Rev. Wenchi Kim)	200.00	
Total for Japan		$ 1,700.00

LATIN AMERICA

Brazil, Partial Support of S.C.M. Secretary . .	500.00	
Mexico, Partial Support of S.C.M. Secretary . .	500.00	
		$ 1,000.00

NEW APPOINTEES

Salaries:	
Misses Jean Brown, B.A., and Helen Acton Reg. N.	$ 4,400.00

MISSIONARIES' EXPENSES

Furloughs:		
Returning to Fields: Misses Mary Sherrick, B.A., B.Ed., Joan Rochemont B.A., Agnes Gollan B.A., Margaret MacKenzie, Margaret Ramsay, Pauline Brown, Reg. N.	$ 3,300.00	
Coming from Fields: Miss Agnes Hislop and Mrs. L. W. Gehman, Reg. N., B.Sc.N.	$ 2,100.00	
Cost of living in Canada: Misses Mary Sherrick, B.A., B.Ed., Margaret McKenzie, Agnes Hislop, Pauline Brown, Reg.N., Joan Rochemont, B.A., Agnes Gollan, B.A., and Mrs. L. W. Gehman, Reg.N., B.Sc.N.	$ 1,085.00	
Travel to fields—1956 appointees (2) . .	2,000.00	
Transporation to and from studies, 1956 appointees and Miss Margaret MacKenzie	1,000.00	
Travel in Canada for consultation with Council Executive	150.00	
Medical	200.00	
Total for Missionaries' Expenses		$ 9,835.00

OVERSEAS SUMMARY

India	$61,145.00
British Guiana	7,775.00
Taiwan	25,685.00
Africa	5,150.00

Koreans in Japan	1,700.00	
Latin America	1,000.00	
New Appointees	4,400.00	
Missionaries' Expenses	9,835.00	
Executive Director, Miss Mary E. Whale, B.A., and Stenographic Secretary, Salaries and Expenses	6,700.00	
Overseas Contingency	1,840.00	
1957 Portion of Estimated cost of Director's Administrative Visits	1,000.00	
Department of Overseas Misions C.C.C. and other Grants	1,000.00	
		$127,230.00

ORGANIZATION

Executive Director—Miss Margareth Webster, B.A.

Salaries:
  Director of Organization, Miss Margaret Webster
  Departmental Secretaries:
    Adult Work (Miss Louise Reith, M.A.)
    Girls' Work (Miss Margaret McNaughton, B.A.)
    Children's Work (Miss Ada Adams, B.Sc.)
  Regional Secretaries:
    Misses Ruby Walker, Joyce Pearsall
    Georgina Bone, B.Ed., Norma Kennedy and New Secretaries (3)
  Stenographic Secretaries:
    Misses Valerie Dunn, Kathleen Hilder
    and Junior Steno-Secretary

Salaries and Expenses		$ 44,000.00
Secretarial Libraries		210.00
Conduct of Committee Work including the distribution of magazine for Children's Leaders		1,020.00
Deputation Expenses		3,500.00
Camps and Conferences		1,500.00
Synodical Grants: British Columbia	$ 300.00	
Alberta	250.00	
Saskatchewan	100.00	
Manitoba	225.00	
Hamilton and London		
Toronto and Kingston	50.00	

Montreal and Ottawa	50.00	975.00
Training Projects		1,500.00
Contingency		500.00
		$ 53,205.00

VISUAL EDUCATION

Grant to Visual Education Committee, General Board of Missions	$ 1,000.00	
W.M.S. films and slides	50.00	
		$ 1,050.00

PUBLIC RELATIONS

Expenses, Glossy Prints, Council Publicity		$ 250.00

STUDENTS

Student Christian Movement:		
Missionary Committee	$ 175.00	
General Budget	75.00	
Friendly Relations with Overseas Students	75.00	
		$ 325.00

CANDIDATES

Department Expenditures		$ 50.00

CHRISTIAN LITERATURE

Church School Material, British Guiana	$ 500.00	
Christian Literature for Formosa	600.00	
Christian Literature for Women and Children on Mission Fields, Incorp.	300.00	
Christian Literature for British Guiana	250.00	
Christian Literature for India, through National Christian Council	400.00	
Christian Literature for India, "The Christian Home Magazine"	1,000.00	
Christian Literature for Africa, through International Committee on Christian Literature for Africa	1,000.00	
Christian Literature for Chinese, through Council on Christian Literature for Overseas Chinese	500.00	

Christian Literature for Latin America	500.00	
Committee on World Literacy and Christian Literature, for use in Korea and Japan	1,000.00	
Christian Literature for Koreans in Japan	50.00	
French Literature in Canada, through Rev. J. A. Smith	600.00	
Italian Literature in Canada, through Rev. Mariano di Gangi	300.00	
"L'Aurore," through Rev. J. A. Smith	500.00	
Hungarian Literature, "New Life"	500.00	
Ukranian Literature, "Evangelical Truth"	1,000.00	
The Kuban Cossack Magazine, through Rev. Michael Fesenko	500.00	
The British and Foreign Bible Society	1,500.00	
Unallocated amount	1,000.00	
	12,000.00	
From Legacy Fund	5,000.00	
		$ 7,000.00

GRANTS

United Nations Society	$ 10.00	
Joint Commission on Missionary Education	135.00	
Canadian School of Missions	1,000.00	
Women's International Union, Presbyterian Alliance	25.00	
		$ 1,170.00

PUBLICATIONS

Executive Director—Mrs. Arthur J. Cherry

Salaries:
Executive Director, Mrs. Arthur J. Cherry
Assistant to the director, Mrs. E. Pitt
Bookkeeper, Mrs. Isabelle Spark
Stenographic Secretarial Services
Mailing Clerk, Miss Gwenn Sherrington

Salaries and Expenses	$ 13,850.00
Annual Report and report forms	4,000.00
Glad Tidings	4,000.00

Free Literature Including: Leaflets for officers, Promotion leaflets, Supplies for staff, Complimentary subscriptions to Glad Tidings	1,500.00
General Contingency	650.00
	$ 24,000.00

ADMINISTRATION

Salaries:		
Treasurer's Department:		
Accountant and Assistant to the Treasurer, Miss Nellie W. Smith, Steno-Bookkeeper, Miss B. Hounsom		
Council Executive, Steno-Secretary		$ 7,200.00
Office Rent	$ 9,360.00	
Auditing	400.00	
General Expenses	5,000.00	
Travelling Expenses of Council Executive	2,400.00	
Life Membership	200.00	
Exchange	200.00	17,560.00
		$ 24,760.00

COUNCIL MEETING

Expenses, transportation, etc.	$ 6,000.00

SUMMARY

NATIONAL MISSIONS	$83,215.00	
INSURANCE AND TAXES	1,000.00	
OVERSEAS MISSIONS	127,230.00	
ORGANIZATION	53,205.00	
VISUAL EDUCATION	1,050.00	
PUBLIC RELATIONS	250.00	
STUDENT	325.00	
CANDIDATE	50.00	
CHRISTIAN LITERATURE	7,000.00	
GRANTS	1,170.00	
PUBLICATIONS	24,000.00	
ADMINISTRATION	24,760.00	
COUNCIL MEETING	6,000.00	
GENERAL CONTINGENCY	1,445.00	
		$330,700.00

A HAPPY SERVICE

Of the Presbyterian Immigration Department in Montreal

Assisted by the advice and arrangements of this Immigration Department of our Church, Mr. and Mrs. Martin Gregoir, and Mrs. and Mrs. Mead (centre) were married recently in Knox Crescent and Kensington Church, Montreal. Dr. J. A. B. de Vleeschouwer, Director of Immigration, is at the extreme left of the picture.

NOTICE TO GLAD TIDINGS SECRETARIES

Will you please check with your subscribers and make sure that each is receiving a correctly addressed copy of *The Glad Tidings?* Notify us immediately if there are any changes of address or if you have any additional subscribers.

A TRIBUTE

Mrs. J. A. Sinclair

First Presbyterian Church, Regina, lost one of its most faithful, gifted members in the death of Mrs. J. A. Sinclair on October the seventh. Our sympathy goes out to the members of her family in their great loss and bereavement.

Her Church and all that it stood for had always been a compelling interest in her life. Mrs. Sinclair gave gifted leadership at all levels of the Women's Missionary Society's organization, Auxiliary, Presbyterial and Provincial. She was an officer of the Saskatchewan Provincial W.M.S. before 1925. During the years immediately following 1925, when the Presbyterian Church went through a trying period of change, Mrs. Sinclair, because of her training, experience and good judgment gave outstanding guidance in the work of reorganization. She was a Vice-President of the Saskatchewan Provincial W.M.S. in 1926 and also Library and Literature Secretary of Regina Presbyterial. In 1937 she assumed the duties of Corresponding Secretary for the Saskatchewan Provincial. From 1940-1945 she was the Provincial President and as such a member of Council Executive. An accident at this time limited her activity in the work, but not her interest or enthusiasm. Her advice was sought frequently and was always appreciated.

During the very difficult drought years of the 1930's Mrs. Sinclair was in close sympathy with the plight of the members of the Society, especially those in outlying districts who suffered because of repeated crop failures. It was at her suggestion that a Prayer Circle was started which included many members of the Society who would otherwise have felt isolated or perhaps forgotten. This Prayer Circle did much to strengthen the Christian fellowship of the Presbyterian women in Saskatchewan.

Mrs. Sinclair by her gracious, kindly, friendly personality has left behind her a treasured place in the hearts of those with whom she came in contact. All whose privilege it was to work with her in missionary undertakings saw the beauty of her character and appreciated the unsparing giving of herself, her talents, and her home in the cause to which she was so devoted. In turn they were inspired by her example to give more devoted service. The gracious hospitality of her home and its cheering atmosphere will long be remembered by all who had the privilege of sharing it. It was a rare privilege to witness such a constant faith and to share such a generous friendship.

Mrs. Sinclair was one of God's great souls whose influence has indeed touched many lives. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

(Mrs. G. D.) Hughanna Ralston.

World Day of Prayer Service

FRIDAY MARCH 8th, 1957

This service was prepared by Serena Vassady, formerly of Hungary. It was adapted for use in Canada by a Committee of the Women's Inter-Church Council of Canada.

THEME:

Romans 8; 35 — "Who Shall Separate Us?"

INTRODUCTORY WORDS

Leader: Our service for the World Day of Prayer this year has been prepared in such a way that it should voice the testimonies, yearnings and prayers of Christians who by the inscrutable will of God today are destined to live behind the so-called "iron curtain". As we participate in this service of worship, let us all endeavour to identify ourselves with their situation, draw blessings from their testimonies, and rededicate ourselves to the world-embracing mission of the Church. May the words of our mouth and the meditation of our heart be acceptable in the sight of the Lord, who is our Rock and our Redeemer.

Let us bow our heads for silent prayer.

Leader: Amen.

CALL TO WORSHIP (congregation standing)

Leader: O worship the Lord, who by day commands his steadfast love; and at night his song is with us, a prayer to the God of our life.

People: Out of the depths I cry to Thee, O Lord. Lord, hear my voice!

Leader: "The depth is part of my kingdom, too; fear not, I am with you," saith the Lord. Let us pray.

Leader and People (in unison)

O Lord, our Father, we thank Thee for the great gift of faith which Thou hast given us because of Thy eternal love, but which we keep in earthen vessels. Thou alone knowest how often our sisters behind the "iron curtain" are surrounded by devastating temptations. Thou alone hearest how frequently they cry out in bleak despair in anguish of body and mind. Forgive us in this secure land, O Lord for our unmindfulness of their cruel sufferings. May we be faithful in remembrance of them, constantly praying that they may not forget Thy promise that Thou dost not let anyone be tempted beyond endurance, and never layest a cross on anyone without granting the necessary strength to bear it. Help them and us today to look to Jesus Who for our sake endured the cross, despising the shame, and is now seated on the right hand of Thy throne. Grant us all, we humbly beseech Thee, steadfastness in waiting for the fulfillment of Thy promises and fill us with the hope which is set on Thee alone. Amen.

Scripture Lesson: Romans 8;31-39 (by one appointed) (congregation seated)

Leader: It happened in one of the devastated countries of South-Eastern Europe, during World War II. An inflammatory bomb hit the roof of one of the churches. In a few minutes the church was ablaze. The shattered pipes yielded no water to quench the fire. The minister and the members of the church were standing around helpless. Suddenly one of them began to sing the ninetieth psalm. Let us join in singing a hymn that is based on the same psalm.

HYMN No. 74: "O, God, Our Help in Ages Past"

Leader: (congregation seated)

That church has long been rebuilt with many other churches which had been destroyed in those war-torn countries. But what is even more important: those "churches under the cross" have learned in a new way what it means to be joined together as living stones into a holy temple; to be built on a cornerstone which can never be demolished by any "wisdom of this age, or of the rulers of this age, who are doomed to pass away". Surpassing all human philosophies there is an imperishable reality, a glorious fact: THE LOVE OF GOD IN CHRIST JESUS OUR LORD.

Leader and People (in unison): Being thus rooted and grounded in His love we bow our knees before the Father, from whom every family in heaven and on earth is named, that He may grant us the power to comprehend what is the breadth and length and height and depth of the love of Christ, that we may be filled with all the fulness of God.

Leader: Who shall separate us from the love of Christ? Shall *famine?*

People: Lord, we thank Thee for our daily bread—may we not simply take it for granted. Help and sustain those who have tasted physical hunger and grant that Thy Holy Spirit may evoke in them and us hunger and thirst for Thy eternal word.

Leader: Who shall separate us from the love of Christ? Shall *nakedness?*

People: Lord, we remember in loving sympathy those whose lives have been stripped of all that once spelled "life" to them and who find themselves shivering and naked in a changed world. Grant that as they, through Thy mercy, have turned their physical loss into spiritual gain, we too may be enabled to strip our lives of flimsiness and tawdriness so that the X-rays of Thy truth may freely penetrate us.

Leader: Who shall separate us from the love of Christ? Shall *peril? Shall the sword?*

People: Lord, our thoughts turn today from our free and sheltered lives in this land to those beyond the seas behind the "iron curtain" where the cold hand of fear has gripped the lives of those who have suffered the cruel brain-wash of tense days and wakeful nights, till they have cried out to God in reproach "Our God, do you not care if we perish?" Continue to sustain them, we beseech Thee, in the faith that Thou wilt make them more than conquerors over peril and the sword. Amen.

HYMN No. 192: "When I survey the Wondrous Cross"

Leader: If God did not spare His own Son but gave Him up for us all, will He not also give us all things with Him?

Christians living behind the "iron curtain" testify by words and deeds that many are the gifts they daily receive through the love of God in Christ Jesus, our Lord. It would take hours to enumerate them all. Their testimonies have a ringing quality especially when they speak of *peace, witnessing* and *victory*.

First Reader: The *peace* of Christ has a healing power. It, indeed, passes all understanding. It cannot be explained, only lived. It enables us to understand each other, even those who oppose us; urges us to work for the reconciliation of all nations in a sorely divided world, at the same time saving us from despair when our daily hopes are again and again disappointed through the course of world events. It teaches us to pray, "Thy will be done" and mean it. The peace, given by Him, is an enduring reality, and nobody can take it away from us.

Second Reader: "Necessity is laid upon us. Woe to us if we do not preach the gospel." The freshly found awareness that Christ died for all men, drives us with a powerful urge to share this news with everyone. It seems unbearable that we should delay while the brother for whom Christ died knows it not. There are many all over the world whose seeking mind has been filled with false teaching because the eternal truth was very sparingly portioned; because we, instead of shouting it from the rooftops, were sitting at ease in the houses. No wonder that now they have turned against the Church as if she had cheated them. We are the only ones to be blamed—we are those who passed by the stranger on the roadside, forgetting that he also was a brother for whom Christ died. Now it is our turn to repent and to become a Jew to the Jew, a Greek to the Greek, all things to all men, that we might by all means save some. Woe to us if we do not *witness* to the gospel!

Third Reader: Many who live on the Western side of the world may have gathered the impression on our side God's cause has been defeated. Far from it! Though as Christians we are driven back into the last stand, our state of extremity proves to be again and again the Lord's opportunity. It is a breath-taking experience to see how, in the life of many, a theoretical Jesus turns into a personal Saviour. The personal Saviour grows into the ultimate and absolute Lord of the whole universe, Who never promised us *safety,* but did promise us *victory.* In the glow of His victory over darkness and death it is our sustaining comfort to know that He is the same yesterday, today and forever. He alone is our future.

Leader: Since we are one in Chirst, could anything separate us *from one another?*

People: Nothing can separate us from one another.

Leader: Not even *life* or *death.*

People: The Lord, by His inscrutable wisdom, has placed all of us under varying circumstances. Our ways might greatly differ from the ways of those who live on the other side of the world. They may even be misunderstood or disapproved by them. Still, beneath the clashing waves of human opinions, the cable wires of His love are running undisturbed from soul to soul and link us all together. Nothing can sever the communication of the Spirit between those who in life and death belong to Him.

Leader: Nothing can separate us from one another.
Not even *powers* or *principalities.*

People: Lord, put Thy hand upon our reluctant eyes and take the blindness away. Make us to see clearly both sides of the coin, Thy image as well as that of Caesar. Help us to understand that Thou hast given powers to the rulers of this world, but, O Lord, we beseech Thee, show us the boundary line where obedience turns into compromise, cowardice or betrayal. Give us, under all circumstances, the necessary strength to obey Thee rather than men.

Leader: Nothing can separate us from one another.
Not even *things present* or *things to come.*

People: The fluctuation of world events has made before our very eyes enemies out of allies and allies out of enemies. But the love of Christ is beyond the ebb and tide of human passions. He anchored us to the rock of His love so that we should stay steadfastly together. Neither the howl of bombs nor the indifference of this world could silence the song on our lips: "In Christ there is no East or West."

Leader: Let us all join in singing this hymn.

Hymn: In Christ There is no East or West **(Tune** St. Peter)

In Christ there is no East or West,
In Him no South or North,
But one great fellowship of love
Throughout the whole round earth.

In Him shall true hearts everywhere
Their true communion find.
His service is the golden cord
Close-binding all mankind.

Join hands, then brothers of the faith
Whate'er your race may be—
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North,
All Christly souls are one in Him
Throughout the whole wide earth.
Amen

Brief Address (if desired) not exceeding ten minutes. See pamphlet "Suggestions for Speakers"

Special Music (if desired)

THE OFFERING

Leader: Each year, as a part of the world mission of the Church, we come together for prayer and fellowship with Christians around the world.
At these times, our hearts have great concern for those in need of the Saviour.
Our gifts join our prayers on this World Day of Prayer.
Because we pray and give,
Christian leaders in India, Japan, Africa, and South America and Canada are trained.
Because we pray and give,
Christian Literature is provided in such lands as India, Japan, Hong Kong and Formosa, Africa, South America and Canada.
Because we pray and give,
Christian love and concern meet and guide the students from overseas in our land.
Because we pray and give,
The hungry are fed, the homeless find a homeland and the sufferer receives aid and comfort.

Leader: He who died for us said: It is more blessed to give than to receive.

Offering: (Soft music while offering is being taken)

Doxology: (The people standing)

Leader: Our heavenly Father, accept this offering. May Thy perfect love make complete our imperfect giving. Amen.

Unison: Our Father which art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, the power and the glory, for ever. Amen.

INTERCESSION AND COMMITMENT

(Congregation seated)

Leader: Let us pray for the Church that she may be united in all branches in effective witness to the power of the gospel.
Prayer by one appointed.

Leader: Let us pray for the Queen and the Royal Family and for all those in authority over us.
Prayer by one appointed.

Leader: Let us pray for the peace with justice and righteousness throughout the world.
Prayer by one appointed.

Leader: Let us pray for freedom from tyranny and oppression throughout the world and for nations still divided, that they may be reunited.
Prayer by one appointed.

Leader: Let us pray for forgiveness, cleansing and consecration that we may be clean and empty vessels to receive the fulness of Thy Spirit.
Prayer by one appointed.

Leader: In this solemn hour of self-dedication we offer all our activities to Thee, knowing that our labour is never done in vain if it is done in Thee. May this hour be to all of us, a time of new awareness, new dedication and new commitment. Amen.

HYMN No. 671: "The Day Thou Gavest, Lord is Ended." **(Tune:** St. Clement.)

Benediction: The Peace of God which passes all understanding keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ, our Lord. To Him, Who first loved us, be glory and dominion for ever and ever. Amen.

Presentation and Thank-Offering at The Chinese Presbyterian Church, Vancouver, B.C.

Reported by MRS. ANITA WONG

(President of the Young Women's Auxiliary)

THE WOMEN'S Missionary Society and the Young Women's Auxiliary of the Chinese Presbyterian Church in Vancouver, B.C., held their Thank-offering in the Church, which was well filled with members and friends. Miss Ruth Yeandle was surprised with presentations by the church members, the W.M.S. and the Young Women's Society, honouring her for 25 years of devoted service in spreading the Gospel among the Chinese of Vancouver.

Special visitors were Dr. Daniel Y. T. Liu, Consul-General of China, for Vancouver, and Miss Frieda Matthews, Director of National Missions for the W.M.S. Dr. Liu, who is a graduate of the Christian Ling Nan University, and the Yen Ching University, both of China, as well as of Harvard University of the United States, gave an interesting talk on some concepts of Christian truths. He also mentioned that, as an immigrant in Seattle, Washington, during his student days, he was taught the English language by a kindly Christian woman, much as Miss Yeandle now teaches young Chinese immigrants in Vancouver.

MISS RUTH YEANDLE

The assembly was privileged to hear an address by Miss Matthews, who also received a presentation by the W.M.S. and the Young Women's Auxiliary for her twenty-five years of service on behalf of the W.M.S. Corsages were presented to Mrs. Y. T. Liu, Miss Frieda Matthews and Miss Yeandle. The film, "Money For The Master," was shown, and the offering received was put into the Building Fund of the church.

PRESENTATION ADDRESS TO MISS YEANDLE

By Mr. Dick Woo, Church Elder

"This is my great privilege on behalf of the congregation, and our Chinese friends, to present this little token to a very dear friend. I am sure the audience here rejoice with me on this happy occasion. She has been working with us for many years.

"During these years, she has put all her heart and soul, not only to spread the Gospel, but also to promote the welfare of our Chinese people. We all looked upon her not as a foreign missionary working in a Chinese church, but as a true Chinese Christian worker. She loves the Chinese people. Therefore, in response to her enduring love, I have the honour to present this token of appreciation and affection to Miss Ruth Yeandle.

"Miss Yeandle, when you returned from Toronto this summer, with the gold medal given by the Women's Missionary Society for your twenty-five years good service, my son Ian pointed at the medal and asked, 'What is this?' I overheard you say, 'They gave me this to show that I have been here a long time.'

"Twenty-five years indeed is a long time, and you have sacrificed many good things to be in this work. But I can assure you, some day you will hear a gentle voice saying: 'Well done, thou good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of the Lord.' May God bless you with good health to be with us for another twenty-five years!"

In Remembrance

Mrs. James Semple	Milverton, Ont.	Stratford Presbyterial
Mrs. John McKee	Norwich, Ont.	Paris Presbyterial
Mrs. E. P. Thomas	Paris, Ont.	Paris Presbyterial
Miss M. Milne	Paris, Ont.	Paris Presbyterial
Mrs. F. Barron	Paris, Ont.	Paris Presbyterial
Mrs. John A. MacCrimmon	Dalkeith, Ont.	Glengarry Presbyterial
Mrs. Albert Laing	North East Hope, Ont.	Stratford Presbyterial
Mrs. Fred Mettam	Leamington, Ont.	Chatham Presbyterial
Miss Sarah Stewart	St. Thomas, Ont.	London Presbyterial
Mrs. W. J. Baldwin	Aurora, Ont.	East Toronto Presbyterial

(*The policy in regard to printing obituaries in The Glad Tidings is as follows —"That we only publish obituaries of members and former members of Council Executive* [*Synodical Presidents are ex officio members of Council Executive*] *and members and former members of staff, and that all others be included in the information printed in Synodical News. The name of any member or former member of the Society will be listed also in the "In Remembrance" column.*)

Sharing in Canadian Missions

THE SMILE OF A CHILD!

by FRIEDA E. MATTHEWS

AS I CAME ALONG the street this morning, my thoughts were on the story I was to write for The Glad Tidings, telling of my recent visit to the Western provinces. Coming toward me was a little lad, of about two years, who was out for a walk with his Mother. Proud of his adventures of wandering up on the lawns and across the driveways, he *smiled* as he came opposite to me. I continued on my way with the thought of that smile—I knew then what I wished to tell of my visit to our work, west of the Great Lakes. I wanted to tell you of the happy faces of the children, the teen-agers and the young people whom I met.

I thought of the little Chinese children in the kindergartens of Victoria and Vancouver, of their joy as they sang hymns of praise and repeated verses of Scripture. I remembered, too, their play periods, and thought of their happiness as with the carefree abandon which only a child knows, they played their games. I saw again, in my mind's eye, the "True Light" group, which has been organized by Miss Grace Lee, of the Chinese Church in Victoria, and thought of the efficient way in which the little twelve-year-old President, and Secretary, conducted the business of the meeting. The majority of the members of this group are children who have recently come from China to make their homes in our Dominion.

I thought of the evening in the Chinese Church in Vancouver, when a great crowd gathered to pay tribute to the twenty-five years of service of Miss Ruth Yeandle. After the presentation had been made, Miss Yeandle sat in the front seat and the little ones vied with one another to sit next to her. Before the service had been concluded, one little kindergartener had put her head on Miss Yeandle's knee and gone fast asleep.

I thought, too, of the children at our very newest work on the West Coast — the Fraserview Christian Educational Centre. There are many memories of those children. I remember the story-telling period one day in the kindergarten. I had arrived during the time Mrs. McGillivray, the kindergarten teacher, was telling a story. Not one child turned to see who had come in the door, for Mrs. McGillivray, who is a master at story-telling, held their rapt attention. I remember, too, the Sunday morning sessions of the Beginners and Primary Departments, which are conducted during the Church service. As I think of these Church - School Departments, and the mid-week groups meeting in the

Christian Education Centre, I realize again the great responsibility and privilege which we have in the establishing and carrying-on of the work in Fraserview Centre.

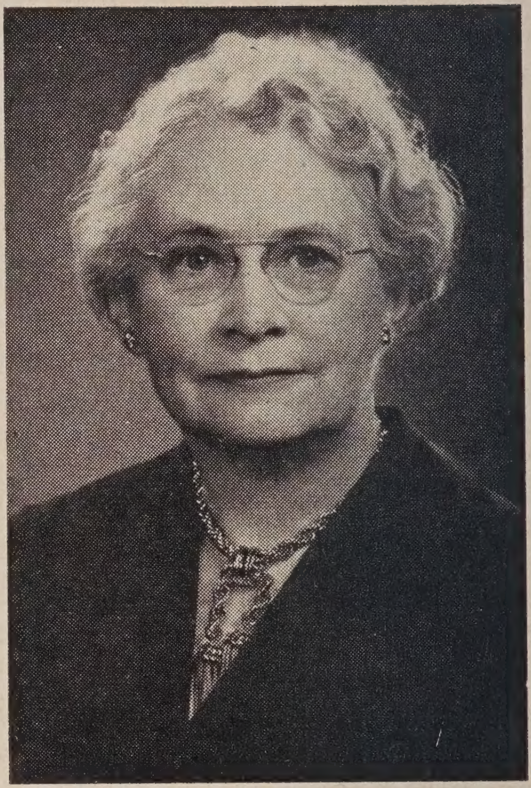
I thought, too, of the children in the Indian Residential School at Birtle, the happy smiles, the singing, the music—of Tom Stevenson (the teen-age boy who is completing his high school work this year and also studying music) as he played for me a portion of Beethoven's "Moonlight Sonata"; and of George Thomas, another teen-age lad, who is in Grade XI in High School, and studying Grade VII in his music. I thought of the Communion Service which had been conducted in the school chapel, the Sunday previous to my visit, when twenty-three of the older students, who had been attending a Communicant's Class, conducted by our chaplain, had been received into full communion in our Presbyterian Church in Canada.

Then I remember the children of the Cecilia Jeffrey School, the little ones in the Beginners' classroom, who sang for me the little song they call "The Bird Song" and which we know in our hymnbooks as "God Sees the Little Sparrow Fall." I thought of that day in the chapel when approximately forty boys and girls recited together the twenty-fourth Psalm and sang "Son of My Soul, Thou Saviour Dear."

When I returned to Toronto, there was on my desk a letter from a Hospital Visitor, telling of the return to the hospital of a little child whom she had been visiting over a long period. The little mite, although only ten years old, has had several operations and faces another one next year, which should be her final one. Then she should be able to go through life without a limp. As I read this letter, I thought of the Hospital Visitors across Canada who visit the adults in the hospitals, and in the Nursing Homes, but who also visit when possible in the wards where the children are, to bring cheer and comfort to these little ones who are so often lonely and disturbed.

These are only a few glimpses of the experiences which I had during my visit to the Western Provinces, but to my mind they tell a story of what we, as a Society, are trying to do in the name of Christ—training the children, and telling them of God, and His Son, our Lord and Saviour, Jesus Christ, Who said, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

MISS E. L. McCLELLAND



MRS. L. B. BEATH

A NEW YEAR'S MESSAGE

from:

MRS. L. B. BEATH,
Senior Auxiliary Secretary, Council Executive
MISS E. L. McCLELLAND,
Evening Department Secretary, Council Executive
MISS LOUISE A. REITH,
Secretary for Adult Work

THE YEAR 1956 was a momentous one in the life of the Women's Missionary Society. For the first time groups had the privilege of determining their own financial objective. Many used the suggested method of a personal weekly commitment which rolled into a greatly increased group commitment. It is too soon yet to know how successful we have been as a Society in rising to our increased responsibilities to meet the expanding needs of the task to be accomplished.

We do know that not for many years has there been such a response to the need of personnel here and abroad. Five appointments have been made on the Overseas front, three to National work and two to the Organization Department staff.

Overseas:
—Miss Helen Acton, Reg.N.
—Miss Jean Brown, B.A.
—Miss Geraldine Greer, B.A. (appointed to the permanent staff)
—Miss Mary Lankin, Reg.N., B.A., M.P.H.
—Miss Hazel Macdonald, B.A. (reappointed for a short term)

National:
—Miss Elsie Lee
—Mrs. A. C. McGillivray
—Miss Flora Whiteford

Organization:
—Mrs. Stephen How
—Miss Joyce Pearsall

These women have come forward to meet the need—we must now come forward to support them with our prayers and our funds. It rests with us whether they continue to represent us—or are recalled.

Consider carefully in this New Year how, as Christian women, we may more fully take care of our share in the Mission of the Church.

The word "regular" according to the dictionary means—"acting according to rule," "receiving without fail," "methodical." As we enter the New Year may we consider the value and importance of the following:

1. The value of regular Bible reading and prayer in order that we may draw near to God to hear what God would say to us.
2. The value of regular study of our work at home and abroad through the use of the current study books, in order that we may be informed of the work of the Church and the Women's Missionary Society in this and other lands.
3. The value of regular giving to the missionary work of the Presbyterian Church in Canada through the church envelope and the Women's Missionary Society.

As members of the Women's Missionary Society we must be conscious of the privilege that is ours of having a share in the work for which our Presbyterian Church in Canada is responsible in our own and in other lands. If we realize how great that privilege is we will

MISS L. A. REITH

want others to share that privilege with us. Let us resolve in this New Year to tell other women in our congregations and communities about the work in which we share and invite them to our groups. Personal contacts *do* make a difference!

Just the other day we heard of what happened in one of the smaller Auxiliaries in one of the smaller congregations of our Church. One year ago as the members of this Auxiliary thought of the responsibility they should undertake for our work they were very conscious of how few they were in number. After considerable discussion the Secretary suggested that she write to each woman in the congregation telling of the work for which the Women's Missionary Society is responsible, inviting them to share in it and suggesting that any who found it impossible to attend the meetings become "associate" members. It was agreed that this be done. The Secretary wrote every woman in the congregation and received replies indicating interest from all but two. Some became "active" members, the others all agreed to be "associate" members. The Secretary has continued to write every woman every month (in long hand!) telling of the day and time of the meeting, the theme, one item each of particular interest in connection with National and Overseas Missions, and subjects for special prayer. This project has been a great deal of work for the Secretary but she feels it has been very worthwhile because of the increasing attendance, the increasing interest being shown in the work, and the prayers being offered from more homes on behalf of the work. In larger congregations several members might assist the Secretary in sending out monthly letters. Visits to the women of the congregation as told about by Mrs. J. D. C. Jack in the September 1956 issue of "The Glad Tidings," p. 26-27, are another excellent way of interesting others.

Let us resolve that in 1957 we will help others to understand the joy of sharing in carrying on the Mission of the Church.

What is This Coming Year?

It is a door by which we reach new fields
Of service for our God and fellow men;
A door by which we can explore
Wide spheres of usefulness our world to bless:
And reap the sheaves God's word of witness yields.

William Olney.

Your Prayers are asked

—For all officers of adult groups within the Women's Missionary Society, particularly those who are assuming new offices in January, 1957.

—For the members of staff and the Committees who work with them who at this time of year are preparing programme materials for use in various age-groups within our Society during the coming year, and that what is prepared may increase knowledge and understanding among members of the Society, aiding them to more earnest commitment in the service of Christ and His Church.

—Again for Miss Jean Brown and Miss Helen Acton as they pursue their studies at Carey Hall, Selly Oak, Birmingham, England, that they may derive the maximum benefit from the lectures and from their participation in the seminars where they discuss the lectures, and that they may make a vital contribution to the life of the college while resident there.

—For the Korean Church in Japan as they pursue their year's plans, in relation to the Fiftieth Jubilee, to publish a book of Korean Church history, to establish new evangelistic fields; in their efforts towards self-support; in their establishment of a Korean Christian Centre for conferences, retreats and all large meetings held under the auspices of the General Assembly or other organizations within the Church.

—For Miss Mary Whale, who is visiting Formosa, that she may be given strength for the busy schedule she will have to carry out, and for her visit to the Korean Church in Japan, that it may further the work there and, as Miss Whale returns, increase the interest among our people at home.

—For the Publication Department, in its many avenues of service, and for those who faithfully carry on the different branches of its work from day to day, that they may be strengthened in purpose and understanding, and that, each year, the literature, information, and other helps which emanate from this Department may become of more value and assistance to both Auxiliaries and individual members throughout the Society.

—For "The Glad Tidings", the magazine of our Society, and for all who contribute to its pages, or work upon its production, that it may steadily increase in worth and inspiration, revealing anew each month to those who read, the knowledge, aims and needs, and an over-all picture of all the work, both at home and overseas, which is undertaken and planned by the Women's Missionary Society as it seeks to bring into fulfilment our motto, "The World For Christ."

SALUTE A WORTHY CHURCH

by LAURA K. PELTON

AS ONE GOES to visit a church abroad one is likely to set up in one's mind certain criteria with which to observe and appraise the church. Almost involuntarily and instinctively I found myself doing this on my way to three weeks with the Korean Church in Japan.

Of course our Council Executive has had close contact with the Korean Church in Japan for a number of years and especially since Rev. Wenchi Kim's two years in Canada. Wenchi Kim became very well known to several groups and congregations in our church and everywhere he went he was a symbol of the enthusiasm and evangelistic fervour of his church in Japan.

In 1948 we had a very brief visit with Pastor O, then Moderator of the General Assembly of the Korean Church, and two or three other members in Tokyo and visited two of the congregations in Osaka, but this contact with the Korean Church in Japan, when we had the privilege of visiting and speaking to the majority of the congregations, was something vastly different from anything we had known of that church before. This was to see the church in action; it was to talk with the women and young people, the ministers and elders of the church; it was to discuss their problems and their concerns, to share with them some of their anxieties and their hopes for the future. It was to learn of their plans for this year of preparation for their fiftieth Jubilee. In short, it was to enter into, although briefly, but in a very real sense, the life of the Korean Church in Japan.

I think the criteria by which I am inclined to judge a church are: Has it a dynamic faith? Is there evidence of growth? Is it willing to assume responsibility? Has it a sense of mission? There are others, but I think possibly these are four of the main questions I have asked myself.

To comment on these in relation to the Korean Church in Japan, I should like to say that there is every evidence of a dynamic faith in that church. They have proved it over and over again. As I stood before congregation after congregation and group after group, my mind went back to those days in September, 1948, when Dr. Munro and I talked with the little remnant of the Korean Church trying to discover what was left of their church after the war. To us there seemed so little to give them hope, such a slim basis for recovery. But they recovered and grew strong because their faith upheld them. They believed that God had a place and a task for the Korean Church in Japan and from that they never wavered. Yes, there is no doubt in my mind that the Korean Church in Japan is a church of a dynamic faith.

It is a growing church. After the war they had only three churches left; since then they have built eighteen new ones and rebuilt six. They have now twenty-three organized congregations and twenty-six church groups, making a total of forty-nine.

Increasingly this church is assuming responsibility. This was particularly evident in the plans drawn up for their Jubilee year and in conferences with young people. One hopes that this sense of responsibility will increase and we feel that it will. Certainly the Korean Christians have a great sense of responsibility for one another. There is a certain solidarity that makes for the whole concern for one and one concern for the whole.

There is no doubt but what the Korean Church in Japan has a sense of mission. This is manifest in a variety of ways. As soon as a congregation becomes sufficiently self-conscious and strong enough, it looks out to an unoccupied spot and makes plans for the building of a church there, providing there is a sufficient number of Koreans to warrant such a move. It is evident that they are reaching out constantly to their non-Christian fellow Koreans. There is almost a desperateness about their sense of mission to them. They are of one country and one people, and they feel called in a peculiar way to bring the non-Christian Korean into the Kingdom of God.

Yes, I think the Korean Church in Japan measures up admirably against such criteria. It is worthy of all the thought, all the prayer and all the assistance that The Presbyterian Church in Canada can give it.

Presbyterian Church, U.S.A.

Nearly 3,000 Presbyterian women from practically every state in the Union gathered in an all-day Women's Convention during the meetings of the General Assembly in Philadelphia. This Convention was sponsored by the National Council of Presbyterian Women's Organizations. In line with the celebration by the General Assembly of the 250th Anniversary of the founding of the First Presbytery, the programme was concerned with our Protestant heritage. Greetings were brought from the women of the older Protestant Church of Europe. The offering of $1,440.74 will go toward the restoration of the Calvin Auditorium in Geneva, Switzerland. *(Miss Webster—World Presbyterian Alliance—Dept. of Women's Work)*

The Home-Life at "Armagh"

by MISS GWEN DAVENPORT

Although we realize that "Armagh" is not a responsibility of the Women's Missionary Society, we know that many of our members have contributed to it, and as women of our Church will continue their interest and support. "Armagh" is under the Home Mission Department of the General Board of Missions, and we are happy to publish this article by Miss Gwen Davenport, Superintendent of "Armagh."

MUCH HAS been written about Armagh, about the $100,000 building campaign, the nature of the work and the place of the church in such activities, but the focus of the work, the girl who comes to us, has been neglected. Perhaps this might seem wise, since the purpose of Armagh is to provide a place of refuge and shelter, where the girl's problem may be seen and solved in a Christian perspective. However, if we as church members are to play our part in the work, we need to add to our knowledge and understanding.

We are often asked where the girls come from and how they hear about Armagh. Articles in The Record, The Glad Tidings and newspaper articles, as well as the fund-raising campaign among our churches, together with referrals from ministers, relatives and Children's Aid Societies, have brought us inquiries and girls. At the end of our first year, in July 1956, we had already helped 32 girls. Perhaps you will find it easier to imagine them as individuals if we say that their ages varied from early teens to early thirties and their education from Grade 8 to university, with two-thirds of them having completed Grade 10 or 11. Among occupations, students and office workers predominated. A third of the girls were Presbyterian, while the remaining two-thirds represented eight other religious denominations. Twenty of the thirty-two girls were church members.

Every girl at Armagh has the help and advice of a Children's Aid Society in making the final important decision about the future of her child. Whatever the decision, the Society is there to continue its help. During the first year, 26 babies were born. Of these, 21 were placed for adoption, 19 through Children's Aid Societies in the province and two on a private basis, and five girls kept their babies. Six of the girls who came to Armagh had had previous children and so, even more than the other girls, were in need of special help.

In whatever way they may differ, however, the girls have in common a need for protection and security, and a chance to work out their problems away from their usual surroundings. But because they have to return to normal life, they are urged to keep in touch with their family and friends, and to plan for their own future as well as for that of their child.

When a girl first comes to Armagh she is usually apprehensive and wonders what the home will be like. Within a day or two, she has become accustomed to the routine and has become one of the "family" at Armagh. Morning work duties about the house are followed by an afternoon rest period. Then there is time for talks and discussion groups, handicrafts or free time for reading, writing home, or outdoor activities. An afternoon walk usually ends at the post office and often among the mail is a parcel from a church group or a letter telling us that people are thinking about Armagh and want to show their interest and support through their gifts and their prayers. These are unusually happy days because they make us feel that we are very close to the church congregations across the country and that we are all working together.

Besides activities, there is also a feeling of fellowship and community which is so vital. This is most evident when we meet together for our period of evening worship and our Sunday service. To girls facing one of the most difficult decisions of their lives, these times meet the needs of the moment and open new avenues for their lives in the future.

For Armagh the future is full of added challenge. The new wing, made possible by the campaign sponsored by the women of our church, is now under construction and by the time this article is read, it should be completed. This will mean that Armagh will be able to increase its capacity from eight to twenty-two. Increased numbers will mean increased opportunities for helping girls who face a serious crisis in their lives. It will also mean increased opportunities for fulfilling Armagh's function as a mission of the church. witnessing to the power of Jesus Christ and the need for Him in every life.

Sunshine and Shadow

Sunshine and shadow have mingled
On the year that has passed away;
Sunshine and shadow will mingle
In the year that I meet today.
But hand in hand with the Master
I fear not what it will bring,
He knows, He cares, and He loves me
And God is in everything.

(Selected)

Boys and Girls!

CHINESE NEW YEAR

by LEONE HOW

"OH MOM, is that for me? How wonderful! They're brand new and they're just for me! Oh I wish New Year would come soon so I can wear them." Lâi-hok was excited over the new trousers and new jackets his mother had made for him for New Year.

For many days now grandmother Lîm and mother Lîm have been working like bees getting ready for the coming festival. They have cleaned the house from top to bottom giving it a good scrubbing with soap, water and brush. The furniture too is scrubbed and polished. Sheets and bed covers are washed. To have any dust or dirt in the house over New Year will bring bad fortune to the inhabitants, people believe. Each day mother Lîm came home from market loaded with all kinds of things to store away for the New Year feast. Father Lîm makes sure all debts are cleared before New Year, for not to do so will mean being in debt for the rest of the year. Grandmother Lîm spends hours making the New Year cake. The whole family helps grind the rice on the stone hand-mill in the back yard. The mill is turned round and round by one or two persons while another scoops spoonfuls of water and rice into a small hole. Then the creamy substance is seasoned with sugar or salt, pepper, meat and onions, and put in a big bamboo woven container to steam. The sweet New Year cake is like Christmas cake; it will keep for a long time and is served to guests who call around New Year season whether they come in the morning, afternoon or evening.

About a week before New Year Lâi-hok had watched his grandmother place little dishes of candy and small cups of sweet wine on the huge brick stove and burn incense. Then she took down the picture on the wall and burned it. "What does that mean grandmother?" asked Lâi-hok. "Well, the picture I burned meant that I have just sent the 'kitchen god' to heaven to make his annual report to the 'great god in heaven.' The candy is to give him a sweet tooth so that he will report only the good things about us. After New Year we will have another ceremony to welcome him back."

"Long last! This is January the 30th—New Year's Eve!" shouted Lâi-hok. Did you say he got his dates mixed up? Well, not really, because the Chinese New Year is on the first day of the first month according to the lunar calendar, and this year it happens to be on January the 31st.

"Mm—it smells good." Lâi-hok stretched out his hand for just a sample of that delicious looking duck, but grandmother caught him. "No, no, Lâi-hok, you know better than that. The gods get the feast first and then you will have your turn."

Meanwhile Pó-chu was bringing in more dishes from the kitchen to set on the big square table in the front room. There was an oblong table just behind the square one, up against the wall, and upon it were portraits and tablets of their ancestors, placed side by side with the family god. It is believed that on this New Year's Eve the ghosts and spirits of their ancestors must be fed and satisfied, lest they become restless, haunt, and bring misfortune upon them.

Outside the front door was another table spread to the edges with steaming hot food, to worship Heaven and Earth and all the spirits that might be abroad on New Year's Eve. After the incense sticks were lit and the wine poured, the whole family assembled in the front room to pay their respects to their ancestors. One by one, according to rank, stood in front of the tablets and bowed. Then paper money was burned on the cement floor. Paper money is a coarse yellow paper stamped with either gold or silver foil which can be bought in small packages. When the flames go up, the worshipper believes it turns into real money in the next world for the spirits to use. Thus the Lîm family, too, make sure their ancestors have plenty of money as well as food.

After pài-pài (worship) the family gathered around the table to enjoy the feast. Conversation seems to flow more freely and happily this evening with many jokes and stories interspersed with laughter. On the table are dishes and dishes of mother's and grandmother's choice cooking—a whole boiled chicken stuffed with vegetables, a platter of sliced duck, a dish of eggs, some taro, a whole fish covered with a sweet-and-sour sauce and many others. Lâi-hok wondered how some of his friends were doing. "I wonder if A-Kim (gold) has anything new to wear and lots to eat. They have so many in the family and they are so poor. I wonder how Thian-sù is enjoying his dinner. He says that Christians keep the New Year customs but do not offer food to the gods and do not worship their ancestors. I wonder — " Right then Father was saying, "Well Lâi-hok here is something to wish you good luck and a happy New Year." "Thank you father," he said and eagerly tore open the red wrapping

(Continued on page 46)

Books you'll like!

SAGEBRUSH SURGEON by Florence Crannell Means

Reviewed by Mrs. J. G. Inkster

THIS IS AN INTENSELY interesting and all-but incredible story of a challenging personality and one of his tremendous achievements in the missionary enterprise. The author, Florence Crannell Means, is a writer who by her sympathetic understanding of people and great literary gifts, paints a vivid picture of this dynamic man, and the miracles he performs in the unconquered savagery of the desert.

The man is Dr. Clarence Salisbury, born in the middle eighties, a Canadian, but educated and trained in the United States. He went as a Missionary to Hainam, China, under the Presbyterian Board of Foreign Missions, and later, having been forced by the Red invasion to withdraw from China, he became Director of the largest project under the Presbyterian Board of National Missions, U.S.A.

The large project started out, as an interim assignment, in a small way — a missionary hospital for the Navajo Indians in the Arizona desert. Soon a School for Nurses was added, to train young Navajo women. After this, came Public and High Schools for the Navajo children, and soon it became truly "A city set upon a hill" — an "oasis of greenery in the desert."

The story of this prodigy, with all the difficulties and disappointments that beset its achievement, is told in "Sagebrush Surgeon". It makes good reading, to set over against the treatment of a different coloured race in another part of the United States — notably Tennessee and Texas. Price —$2.75 in cloth, $1.50 paperbound.

"BURNING — YET NOT CONSUMED"

Reviewed by Miss Margaret MacNaughton, B.A.

"BURNING — YET NOT CONSUMED" is a short Bible Study prepared for Presbyterian teenage boys and girls who meet in mid-week groups.

It attempts to provide a vivid and interesting answer to the question so often asked by teen-agers, "Why do Presbyterians use the symbol of the Burning Bush?" The discussions lead the young people into thinking seriously about the nature of God and the purpose of the Church. Included are suggestions for study, worship, handwork, drama and other worthwhile experiences. The study is planned for three meetings but could easily be adapted to a longer time. Price — 25c.

"FUN AND FESTIVAL FROM SOUTH EAST ASIA"

Reviewed by Miss Margaret MacNaughton, B.A.

EVERYONE WHO HAS USED the Fun and Festival booklets will be delighted to receive this latest edition to the series, "Fun and Festival from South East Asia," by C. H. Hallock. It is a rich resource in the music, games, stories and foods of the East which will please the members of your group, whether young or old. In introduces you to many of the interesting customs which are a part of the everyday living in the countries of South East Asia. What is most important, this little book will help you know our gracious neighbors of the Pacific as "friends rather than statistics." Whether you want to add colour to your group-program or plan a Festival for the whole congregation, you will find "Fun and Festival in South East Asia" a wonderful help. Price — 60c.

"MRS. MINISTER" By Olive Knox

(Reviewed by Leeta McCully Cherry)

THIS DELIGHTFUL BOOK, with its gay, light-hearted humour, homely philosophy, common-sense living, and simple human Christianity, is actually a true remembering and re-living of six exciting years spent in a small Manse in a gold-mining town of South Dakota, by a very new Presbyterian minister, his pretty twenty-nine-year-old wife, and six very lively children. They were all Canadians, and Mamma was equally proud of that heritage; of her hard-earned title of Mrs. Minister; and of George David, her handsome fair-haired husband, whom she had married when he was but twenty-two, and at College, learning to be a Methodist Minister—and such students forbidden to marry before graduation! An ordained Presbyterian Minister, with his own Church and Manse; Mamma was Mrs. Minister, as she had always wanted to be, and now on her way to her own home and husband, with her excited brood; but "we hadn't asked to be Minister's children, yet now we were, and we'd already had one fight over that!"

Olive Knox, the author of this warm-hearted book, and one of those Minister's children, was just six years old when that sojourn in South Dakota began, but when, six years later, the family returned to Canada, she brought back with her nostalgic and exciting memories of that never-to-be-forgotten period in her life, which have stayed with her ever since. She writes here of her own childhood "for the sheer fun of recapturing those six years of our life," and very sympathetically and beautifully she has done it. Mrs. Knox, a well-known Canadian writer, has published several previous books, radio plays and short stories, but none more appealing than Mrs. Minister, or more enjoyable to read. Price $3.75

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK, 1636 E. 29TH AVE., VANCOUVER, B.C.
PRESS SECRETARY

KAMLOOPS - OKANAGAN PRESBYTERIAL — Miss Joan Rochemont from Nigeria was guest speaker at the Thankoffering meeting of St. Andrew's Auxiliary, *Penticton.* Mrs. F. G. Abbot presided and devotions were conducted by Mrs. S. McGladdery. Miss Rochemont gave a very enlightening and informative address, depicting her work by map and demonstrating the native articles of dress. Her pleasing personality and descriptions made a very pleasant evening which was enjoyed by all.

KOOTENAY PRESBYTERIAL — Mrs. A. R. Waldie presided at the Thankoffering meeting of the W.M.S., First Presbyterian Church, TRAIL. Rev. J. M. Young conducted the devotions and Miss Joan Rochemont, Missionary from Nigeria, gave a very informative talk on the work there, illustrated by slides. A duet was sung by Mrs. Young and Miss J. Boyden. The meeting closed with a question period and demonstration of native needlework and clothes.

During October, Miss Norma Kennedy was a guest at First Presbyterian Church, TRAIL, when she gave some very informative and inspiring suggestions for children's and Young People's work. A number of members from NELSON were also able to make the trip to join in the meetings, and Rev. and Mrs. Young entertained at a luncheon, where the visitors had a chance to meet more closely with Miss Kennedy.

WESTMINISTER PRESBYTERIAL—The Westminster Presbyterial held a Regional Rally at *Murrayville,* Mrs. Earle P. Fox presiding. Reports were read from the auxiliaries of Mission City, *Abbotsford,* White Rock, *Murrayville, Whalley* and *Mt. Lehman.* Special speakers were Miss Ellen Douglas, Miss Frieda Matthews of Toronto, Miss Hazel MacDonald from Formosa, and Miss Joan Rochemont from Nigeria. Moderator of the General Assembly, the Right Rev. Dr. Finlay Gordon Stewart, addressed the afternoon meeting, speaking on the contributions made by the smaller churches in the Expansion work of the Church. At noon a turkey luncheon was served in the Community Hall by the ladies of Murrayville Church. Approximately 200 ladies were present.

VICTORIA PRESBYTERIAL — Miss Joan Rochemont of Nigeria spoke to various groups of W.M.S. workers at St. Andrews, *Victoria.* She gave a very fine address on the theme "God Counts on Us" and films of the Leper Colony were shown. Mrs. F. D. Jenkinson conducted the meetings and devotions were led by Miss F. Whiteford, Deaconess.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

Miss Joan Rochemont has been speaking throughout the Synodical and all who attended met a very charming person and heard an able speaker give an absorbing and comprehensive talk on the work in Nigeria. It is most regrettable, when our missionaries give so much of their furlough time to deputation work, that the meetings have not a better attendance with more members availing themselves of the privilege and opportunity of hearing the missionaries from the fields, who bring such clear and first-hand information of our work.

The Children's Work Conferences are reported as being well-attended, and both enjoyable and beneficial. Reports of Fall Thankoffering Meetings include:

RED DEER PRESBYTERIAL — Mrs. Moors and Mrs. Jamieson, members of Synodical Executive spoke at *Carstairs*, and gifts were collected for an Indian school.

CALGARY PRESBYTERIAL — At the meeting of Grace Church Afternoon Auxiliary, all groups took part in the discussion on the subject, "Missions Up-To-Date and our Obligations." Mrs. W. J. Moorhead was soloist. Sir Francis Ibiam spoke at a city-wide meeting held in Grace Church and the ladies of the Church sponsored a reception for Lady Ibiam at the home of Elder and Mrs. Cunes.

EDMONTON PRESBYTERIAL — Lady Ibiam was Guest Speaker at a rally in St. Andrew's Church, when she stressed the good that Christianity is doing among the Nigerian people.

MACLEOD PRESBYTERIAL—Reported a successful Children's Work Conference and various gatherings at which Miss Rochemont spoke.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

REGINA PRESBYTERIAL — The Women's Federation of First Presbyterian Church, *Regina,* held the Fall Thankoffering Meeting in October, with Mrs. S. Henderson in charge. A film on missionary work in South Africa was followed by lunch, served by the Friendship Circle.

The Young Women's Group of Northside Presbyterian Church, *Regina,* held their Thankoffering Meeting with representatives present from the Jean Francis group of *Indian Head;* the Edna Bell group from First Presbyterian Church, and the Ruby Walker Group of Northside Presbyterian Church. Mrs. Sharkey, *Indian Head,* conducted the Devotions and introduced the Guest Speaker, Miss Lily MacArthur, *Saskatoon.* Mrs. J. Campbell, *Indian Head,* closed the meeting with the benediction.

The Lily MacArthur Guild of Walter Martin Memorial Church, *Regina,* had Miss Lily MacArthur, deaconess of the Presbyterian Church in *Saskatoon,* as their Guest Speaker at the October Thankoffering Meeting. An enthusiastic group of forty ladies, who had known Miss MacArthur some nineteen years ago, were present. Refreshments were served, and a Social Hour enjoyed at the close of the Meeting.

SASKATOON PRESBYTERIAL — The Ladies Aid and Young Women's Auxiliary of *Rosetown* Presbyterian Church, at their October Annual Missionary Thankoffering Meeting, were led in devotions by Mrs. E. T. Myers. The Guest Speaker, Mrs. M. Jess, gave an address on "Stewardship." Lunch was served at the close of the meeting and a Social Hour enjoyed.

PRINCE ALBERT PRESBYTERIAL — The James Nisbet Auxiliary of the W.M.S. of St. Paul's Presbyterian Church, *Prince Albert,* observed its fiftieth anniversary in October, when tribute was paid to those who laid the foundations of the Auxiliary and W.M.S. work in this area. Rev. H. K. Castor brought greetings from the Session; Mrs. Hettel, from the Lucy Baker Evening Auxiliary, W.M.S.; Mrs. J. Miller, from the Christina Mills Young Women's Auxiliary, W.M.S.; and Mrs. R. S. Horne, a former President sent greetings from *Winnipeg.* Miss Bailey presented highlights of the years, and Mrs. H. K. Castor, a delegate to Council, presented the W.M.S. work carried on at home and overseas, using posters to illustrate her talk. Miss Margaret McLeod was soloist. At the social hour following, Mrs. Tyerman, the oldest member, poured tea, and Mrs. H. K. Castor cut the birthday cake.

MANITOBA

MRS. W. S. SMITH,
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PRESS SECRETARY

WINNIPEG PRESBYTERIAL — The Home Helpers of First Church, *Winnipeg,* gathered together in October for a very happy meeting at the home of Mrs. John Campbell. The new Convener, Mrs. J. G. Mundie, arranged transportation and the fellowship of the Tea following the meeting. Thirty members were present, older women who are "shut-ins" and younger women who cannot attend auxiliary meetings because of home or business duties, yet are interested participants in the work of the W.M.S.

Sir Francis and Lady Ibiam were Guest Speakers, during October and November, at meetings held in First Presbyterian Church, *Winnipeg,* when they brought challenging messages of the mission work in Nigeria.

Lady Ibiam spoke at a Rally of representatives of 60 Protestant Churches and told of the financial assistance needed in the missions of Africa and of the fight to overcome superstition. Prior to the Rally, Lady Ibiam was entertained at a Luncheon, and presented by the Inter-Church Council of Women with a gift of money to enable her to purchase a baby-scale, much needed for her hospital work in Nigeria.

BRANDON PRESBYTERIAL — "The Christian Woman — Then What?" was the theme for the *Brandon* Presbyterial Women's Camp held at the new Riding Mountain National Park this summer. Mrs. J. G. McBurney, *Hartney,* was Camp Director, and Miss Frieda Matthews, Miss Mary Sherrick and Miss Joce Pearsall were the leaders.

In her addresses, Miss Matthews stressed the three-fold task of the Church—Public Worship: Preaching the Gospel: Service to Mankind. Slides of the Indian schools were shown and the film on Mental Health further developed the theme of Christian service. "Money for the Master", the film shown on Sunday evening, was a challenge to look at our own ideas of stewardship and see if we were returning to the Lord as He had prospered us.

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ont.
Press Secretary

BRUCE AND OWEN SOUND PRESBYTERIAL—*Chesley*—Geneva Church was beautiful with autumn flowers when the W.M.S. Auxiliary celebrated its 75th Anniversary. Mrs. W. Gray and Mrs. A. Cole assisted the President, Mrs. James Ross, with devotions. Mrs. G. Kirkwood reviewed the history of the Auxiliary from its beginning in 1881; Miss Marian Stoddart and Explorer Shirley Kirkwood were soloists, and the C.G.I.T. girls ushered. Mrs. H. Wilson of *Port Elgin* gave a stirring address on "The Changeless Christ In A Changing World." Presbyterial greetings were brought by Mrs. Rowand. A Social Hour followed, with Mrs. P. McRorrie and Mrs. E. Cofean pouring tea, and Mrs. S. Malcolm cutting the three-tiered anniversary cake.

Southampton—Members of local churches were guests at the meeting of the W.M.S. Auxiliary and Mrs. D. Moore was Guest Speaker. The C.G.I.T. girls provided the music.

Elsinore—The Ladies Aid held a Thankoffering Service, at which Rev. J. Y. Garrett reviewed the work of our Church in Manitoba and urged young people to choose that area for Christian service.

Allanford — The Thank-offering Meeting took the form of a Sunday Evening Service, and special music was provided by visiting auxiliaries.

Owen Sound — St. Andrew's W.M.S. and Young Women's Auxiliary, W.M.S., had guests from *Chatsworth* and *Meaford* when Miss Isabel McConnell spoke of her work in India.

Hanover—At the W.M.S. Thankoffering Meeting, Dr. W. A. Cameron, of *Toronto,* spoke on "What Christians Should be, And Are, Doing in the Present-Day World with Regard to Missions." The C.G.I.T. members were ushers.

Walkerton—Mrs. Paul Rumball, of *Priceville,* told of her recent work among the Koreans in Japan at the W.M.S. Auxiliary Thankoffering Meeting.

Paisley—In Westminster Church, Mrs. Hammell of Durham spoke on "Harmony In The Home" at the recent W.M.S. Auxiliary Meeting. Guests from *Lovat* and *Glamis* were present as well as from sister churches in the village.

CHATHAM PRESBYTERIAL — *Amherstburg* — St. Andrew's W.M.S. Auxiliary met at the home of Mrs. Kenyon, when Rev. Mr. Conlan was speaker, and an Honorary Membership was presented to Miss M. Hackett.

Chatham—The Goforth and Dr. Margaret Strong Auxiliaries joined the Senior Auxiliary, W.M.S. for their Thankoffering Meeting, when Mrs. C. A. Henderson, a returned Missionary, spoke on "Breaking The Alabaster Box."

Leamington—Rev. Mr. H. Cleghorn was Guest Speaker at the W.M.S. Auxiliary Thankoffering Meeting. Tribute was paid to Mrs. Fred Mettam, first President of the Auxiliary, who died recently.

Wallaceburg—At the Meeting of Knox Senior Auxiliary, Mrs. Fred Creasey spoke on "Stewardship" and Mrs. George Cairns was soloist.

Windsor—Miss Elsie Lee, recently arrived from *Hong Kong* to work among the Windsor Chinese, was warmly welcomed at the meeting of St. Andrew's Senior Auxiliary. Rev. W. M. Hyndman was Guest Speaker. There was a special display of knitting by the Senior Auxiliary and the Ellen Douglas Auxiliary of Knox Church donated children's clothing for the bale.

HAMILTON PRESBYTERIAL—*Hamilton* — The Senior and Evening Auxiliaries, W.M.S. of *New Westminster* were guests of the Mission Band and Explorers. Six Junior Certificates and Seals were presented.

Waterdown—Miss Mary Lankin, Reg. N., B.A., M.P.H. was designated as a missionary to the Bhil field in a service conducted by Rev. Mariano di Gangi, assisted by Rev. R. Currie and Rev. A. A. Lowther. She was presented with a Bible by Mrs. W. R. Adamson on behalf of the W.M.S.; an Honorary Membership and a cheque were presented from Hamilton Presbyterial, and also a purse of money from the Waterdown congregation.

HURON PRESBYTERIAL—*Belgrave*—Six Mission Bands and two Explorer groups held their combined rally, each supplying a number for the programme. Mrs. Leslie Fortune gave an illustrated talk on "The African Boy."

Goderich—At a meeting of the Arthur Circle of Knox Church, the Barbara Kirkman Auxiliary of the W.M.S. of *Seaforth* provided the Programme. There were musical numbers; readings; a Missionary skit, "In As Much"; a Bible Quiz;

and an inspirational talk on "The Keys of God's Workshop."

LONDON PRESBYTERIAL—*Rodney*—Mrs. J. A. McLean, *Dutton,* was Guest Speaker at St. John's Afternoon Auxiliary. Guests were present from *Fingal, Turin, Crinan,* Rodney Christian Church and the Evening W.M.S. Auxiliary of St. John's.

St. Thomas—Knox church lost a beloved member in the death of Miss Sarah Stewart. She had held various offices in her Auxiliary, was Past District President and an Honorary President of London Presbyterial.

Dorchester — Miss Nellie Smith, *Toronto,* was Guest Speaker at the 70th Anniversary of *Dorchester* W.M.S. Auxiliary. Mrs. Bruce Patterson gave the history of the Society and Mrs. J. K. West brought greetings from the Presbyterial. Mrs. Wm. McNiven and Mrs. H. J. Bonnell presided at the tea table, with Mrs. Harold Marr cutting the Anniversary cake.

MAITLAND PRESBYTERIAL — *Ripley* —The Afternoon W.M.S. Auxiliary entertained the women of the other denominations in the village. Mrs. W. McClean, of the Manse, Lucknow, spoke on "Christian Witnessing."

SARNIA PRESBYTERIAL — *Camlachie* —Mrs. L. H. Sinclair, of Sarnia, presided at the Presbyterial Rally here, and Mrs. A. A. McKay of the Jhansi field, who is home on furlough after 25 years' service, was Guest Speaker. She stressed the need to strengthen the national Christian Church, so that it may be able to carry on without the help of the Missionary when that need arises.

Corunna—An Evening Auxiliary of the W.M.S. and an Explorer Group have been organized here.

Bear Creek — A Mission Band has been re-organized, with the attendance of 23 at the first two meetings.

Speakers — Mrs. W. H. Mark, *Thedford,* addressed meetings at *Oberarder* and *St. Andrew's, Sarnia;* Mrs. L. H. Sinclair spoke at *Watford* and *Forest;* Mrs. D. St. Clair Campbell spoke at *Wyoming* and *Bear Creek;* Mrs. R. B. Ross of Watford was speaker at *West Adelaide;* Rev. S. Hill at *Corunna,* and Mrs. R. S. Burnham, Sarnia, at *Bear Creek.*

STRATFORD PRESBYTERIAL — The Presbyterial Executive met in Knox Church, *Stratford,* with Mrs. George Cleland, of *Listorvel,* presiding. Roll Call was answered with "A Royal Law"—the theme of the meeting.

St. Mary's—The W.M.S. Auxiliary of First Presbyterian Church held its 70th Anniversary, with descendants of early members taking part in the programme. Mrs. Cleland brought greetings from the Presbyterial; Mrs. James Erskine, from the Synodical, and from the Presbytery, Rev. N. Reid. Mrs. Arthur Hamilton was Guest Speaker. The birthday cake was cut by Mrs. John S. Lind, a great-granddaughter of one of the charter members.

TORONTO AND KINGSTON

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Press Secretary

KINGSTON PRESBYTERIAL—The 23rd Presbyterial Mission Band Rally was held in St. Andrew's Church, *Belleville,* with Miss Agnes Gollan, B.A., as speaker, telling of her work in Nigeria and showing costumes, pictures and curios of that country. She also taught the children the chorus of "Jesus Loves Me" in the Ibo language. Miss Bessie Fleming, Secretary for Children's Groups, presided and the Stirling Mission Band led in the devotions. The Banner was awarded to the Strathcona Park Explorer Group. The Rev. R. D. MacLean, pastor of St. Andrew's, brought greetings from Kingston Presbytery.

ORANGEVILLE PRESBYTERIAL — At the North Orangeville Sectional Meeting at *Hornings Mills,* Mrs. R. D. Fraser presided; Mrs. O. Quinlan, President of the W.M.S. Auxiliary, welcomed the guests; and Mrs. Chester Mills conducted the Worship Service. Miss Agnes Gollan, B.A., outlined her work in Nigeria and stressed the need for a Christian Youth Programme, and for more hospital nurses.

Dundalk—An enthusiastic group of girls from the Presbyterian Churches in Orangeville Presbyterial met in Erskine Church for their annual Rally. Mrs. Paul Rumball presided and the Priceville group led in devotions. Bible Dramas were presented and awards given by Mrs. R. D. Fraser. Mrs. D. Sinclair introduced Miss Agnes Gollan, B.A., who spoke of her work in Nigeria, showed coloured slides and explained a display of pictures, curios and costumes. The Rev. J. Nute of *Orangeville* pronounced the Benediction.

Swinton Park — Miss Margaret Ramsay was the Guest Speaker at the Thank-offering Service of the Swinton Park Auxiliary held in the Church on Sunday evening.

PETERBOROUGH PRESBYTERIAL — The Centreville Auxiliary celebrated its 70th Anniversary, with Mrs. A. S. Curr, Toronto-Kingston Synodical President, Guest Speaker, giving an inspiring message on the theme, "What Is The Task Of The Church?" Mrs. Harold Tate thanked the Speaker and Miss Agnes Berry presided at the Service, which included an impressive candle-lighting ceremony. Greetings were received from the Peterborough Presbyterial and thirteen neighbouring societies. Histories of the Auxiliary and the Mission Band were read, and Junior Certificates and pins presented to junior members. The Rev. W. H. Heustin, Minister of *Centreville* Church, pronounced the benediction and a Social Hour was enjoyed at the close of the meeting.

Peterborough — A well-attended Presbyterial Rally was held at St.

Paul's Church, with Miss Agnes Gollan, B.A., speaking at both sessions, and showing slides of Nigeria and its people. Mrs. A. E. Tombs, Presbyterial President, presided in the afternoon, and Miss Harriet McGeary, President of St. Paul's Evening Auxiliary, presided at the evening session.

SAUGEEN PRESBYTERIAL — At the Presbyterial Fall Rally held in *Holstein* Presbyterian Church, Mrs. G. B. Anderson presided; Mrs. E. Love welcomed the ladies; and the Rev. E. Larsen brought greetings from Presbytery. A panel discussion was presented by five members, after which the Guest Speaker, Miss Agnes Gollan, B.A., brought greetings from Nigeria and told of her work there. At the C.G.I.T. Rally in the evening, Miss Gollan told the girls about Nigeria. Representatives from various centres of the Presbyterial attended.

Arthur—At the Evening Auxiliary Rally held in *Arthur,* Mrs. Karl Schaefer, Presbyterial Secretary for Evening Auxiliaries, presided, and Mrs. G. B. Anderson, Presbyterial President, extended greetings. A visit from Miss Beatrice Barkley, Synodical Evening Department Secretary, was appreciated. Miss Agnes Gollan, B.A., was Guest of Honour.

Palmerston—The W.M.S. Auxiliary of Knox Church celebrated its 75th Anniversary at the time of the Thank-offering Service, and the Guest Speaker was the Rev. Ross Adams, of *Fergus,* a former member of Palmerston Church. President, Mrs. Arnold Smith, welcomed members and guests, and Mrs. W. Mackesney, Presbyterial Historian, gave an historical sketch of the Auxiliary. A Life Membership Certificate was presented to Mrs. James Homer.

EAST TORONTO PRESBYTERIAL—The Auxiliary of St. Andrew's Church, *Aurora,* lost its senior member, when Mrs. W. J. Baldwin died in October in her 94th year. Her firm faith and interest in Missions will long be an inspiration to the members of this Group.

The Presbyterial Fall Rally was held in Melrose Park Presbyterian Church, *Toronto,* with the President, Mrs. Fred Black, presiding. Miss Margaret Ramsay spoke of her work in *British Guiana* at the Afternoon Session. The Evening Session, in charge of the Evening Department, included a report of her experiences at Glen Mohr Camp, by Susan Bonnar of Emmanuel Church, and an address by Rev. Angus A. Mackay, the *Jhansi Field,* India. The Rev. J. H. Marshall pronounced the benediction.

WEST TORONTO PRESBYTERIAL — Miss Helen Wilkie, an Honorary Member of the Women's Missionary Society, and an Honorary President of the Janet Geggie Auxiliary of the W.M.S. of Parkdale Presbyterian Church, Toronto, died in October in her 100th year.

Oakville—The W.M.S. Auxiliary of Knox Church, *Oakville,* held its 70th Anniversary, which took the form of a Thanksgiving Service, with Mrs. David Andrews presiding. Mrs. L. B. Beath, Secretary of the Council Executive of the W.M.S. was Guest Speaker. Greetings from the Church Session were brought by the Rev. C. K. Nicoll; an historical sketch was read; and prayers of re-dedication and thanksgiving were offered. An enjoyable Social Hour followed the close of the meeting.

MONTREAL AND OTTAWA

Mrs. Orville Forrester,
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MONTREAL PRESBYTERIAL — The closing summer meeting of the W.M.S. Auxiliary and Home Helpers of Stanley Presbyterian Church, *Westmount*, Quebec, was preceded by a Strawberry Dessert Luncheon, with Mrs. G. W. Grier as hostess. Mrs. W. J. Hyde presided and Mrs. D. H. Taylor gave an interesting address on "Africa."

An Honorary Membership was presented to Mrs. D. H. Taylor from the Executive Officers, and a farewell gift and corsage was given to Mrs. A. B. Williamson, Honorary President of the Auxiliary, who will now reside in Guelph, Ontario. Mrs. Williamson has been for many years a devoted member of the W.M.S. Auxiliary of Stanley Church and her valuable advice and leadership will be greatly missed. Best wishes go with her and her husband for health and happiness in their new home.

(Continued from page 35)

paper and started to count, one, two, three — "Why I have never been so rich in all my life! I must put it under my pillow tonight.

It was almost midnight when Lâi-hok got into bed. He was tired but too excited to go to sleep. He could hear visitors talking and laughing in the front room and then father's voice politely refusing the gifts—likely oranges and New Year cake. Grandmother's words too kept going through his mind. "No one is to sweep the floor or even hold a broom tomorrow," she said. "If you do, it will mean sweeping for the rest of the year. Besides one might sweep out any good luck which happens to be in the house and that will never do. No swearing, no quarelling, no unpleasant words tomorrow. Spanking and scolding children on New Year's Day is taboo because it will bring bad fortune." This last one Lâi-hok thought was a wonderful idea. Tomorrow he would go down town and buy some candy and that pistol he had wanted for so long, play with firecrackers, marbles, balloons and—, and—. While the grownups were busily both welcoming the New Year and keeping the evil spirits away with firecrackers, Lâi-hok was peacefully passing into Dreamland.

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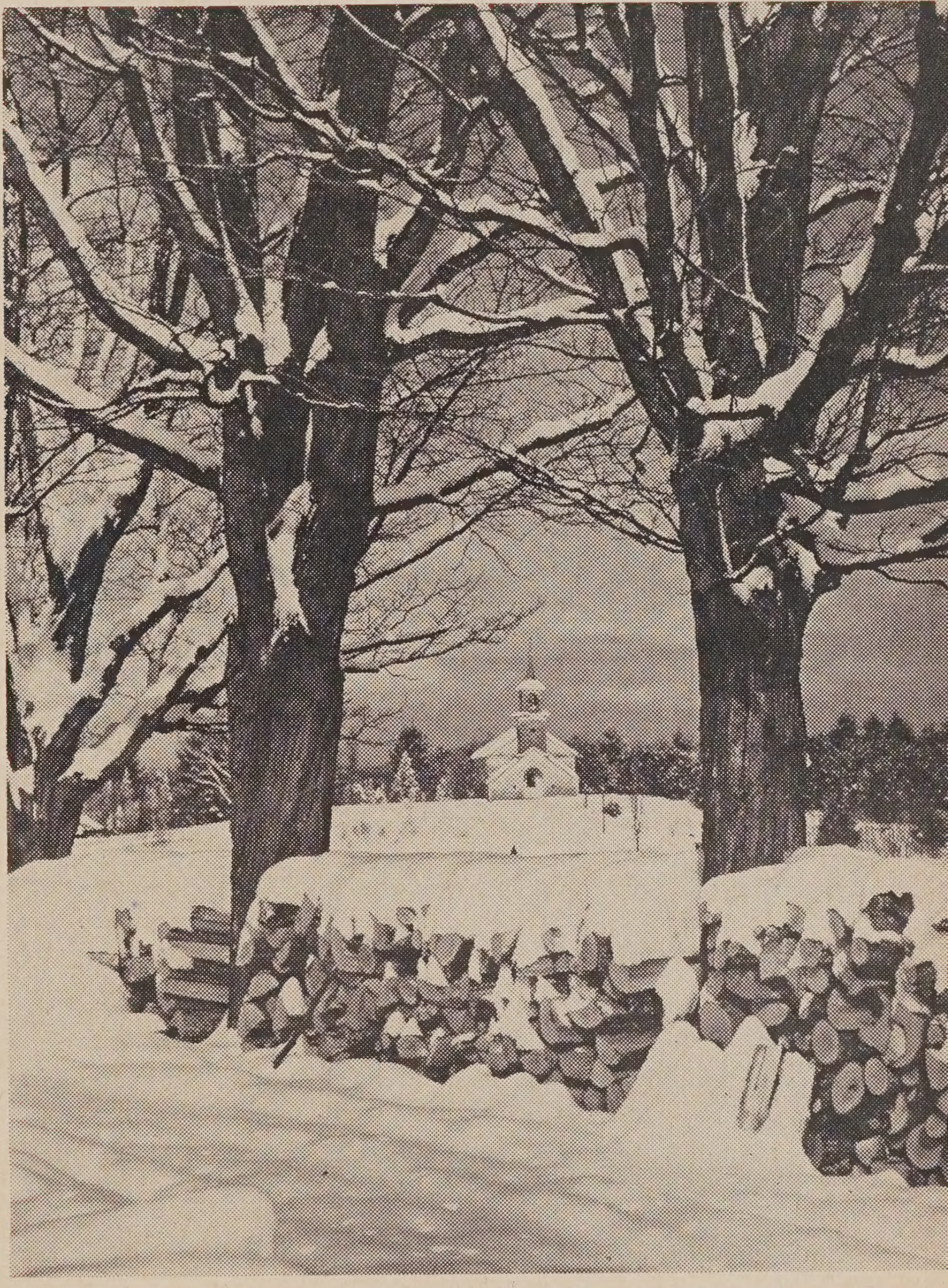

"The look of God is over every land
Where men have toiled —
and where their churches stand."

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EDITORIAL

"I LIFT UP MY SOUL!"

By LEETA McCULLY CHERRY

THIS IS THE TITLE of the splendid Book of Devotions, "Szivemet Hozzad Emelem," prepared last year by the Ministers of the Reformed Hungarian Churches which are now included in The Presbyterian Church in Canada, and published in the Hungarian language for Protestant Hungarians in Canada, Overseas, and in those lands to which they have been forced to flee for refuge. As W.M.S. women, we have a very particular interest in this book, its purpose, and its worth, because through a Legacy for Christian Literature which came to the Christian Literature Department of our Society, we were able to make a special gift of $300 to help in the cost of publishing, and so we do feel that we have a warm personal fellowship in it, even as we have for our Hungarian brothers and sisters who worship with us in the Presbyterian faith.

Taken from the first verse of Psalm 25, in the original Hungarian this title reads "I lift Up My Heart!", and in days such as these, these words sound almost prophetic. On the title-page of the book appears John Calvin's emblem of "The Burning Heart," with, around it in Hungarian, the circumscription, "I offer my heart as a living sacrifice to God." This emblem of "The Burning Heart" has always been very widely used in Hungary, and, in that troubled and martyred land, Calvinism is called "the Hungarian Religion," and Calvin looked upon by the Hungarian people as a National Reformer. It is the symbol of the most Calvinistic trend in the Contemporary Great Revival—the "Soli Deo Gloria Movement." Not so long ago, there were at least three million Hungarian Calvinists whose Mother Church was, and still is wherever they may be, the Reformed Church of Hungary. One of the largest Presbyterian groups in Europe is that of Hungary. This is one of the great family of Calvinist Churches, derived, as we are, from the teachings of Calvin, and all of these Churches have the same fundamental

Reformation doctrines, and very much the same Presbyterian form of Government.

These, then, are our own Church people, many of them now among the thousands of Hungarians coming to Canada—fleeing from tyranny and oppression; saddened by personal loss and disaster, the forced leaving-behind of loved ones; still clinging fast to their faith and their hope, asking only for freedom and trust, and the opportunity to live again in peace and the tranquility of their own religion and strong belief. Surely the hearts of all of us who believe as they do must go out to them in understanding and welcome, so that they may realize to the full that they, whose hard-won Church is filled with the tradition of suffering and of greatness, have come indeed to fellow-Christians, and to real friends in this new land! Let us never forget when we think of these Hungarian Protestants and Presbyterians, both those who are already a part of Canada and those who are now coming to us for sanctuary, that back of them are long centuries of struggle and tradition; that a full century before Luther, Calvin and Knox, Protestantism came to Hungary from Prague, where it had its beginning, through the teachings of John Huss, the early Protestant martyr of Czechoslovakia; or that Prague is the historic centre of Protestantism, and rivals both Edinburgh and Geneva!

Dr. Frank S. Morley, in his book, "Why A Presbyterian Church?", tells us—"The Hungarian Presbyterian Church is one of the noblest in the world. Their sufferings have been terrible. Under the Communists a process of extermination is again taking place, but knowing their heroism in the past, one knows that it is not possible to destroy Presbyterianism in Hungary. The great leaders of the Nation have been in the Presbyterian Church. The Presbyterian Church has lifted the whole body of Hungarian life until it is noted for its industry, scholarship, thrift, noble living and spiritual energy. It is impossible for the Presbyterian Church to exist under a dictatorship without conflict. Therefore, the Presbyterian Church is vitally important to the world today."

Conflict, oppression, and the strong struggle for freedom of faith and person, is nothing new to the Hungarians of the Reformed Church of Hungary. They have endured it throughout the centuries, always remaining true and firm in the faith which sustained them, even as it does today. It was away back in 1435 that the Hussite Movement spread through Hungary, bringing with it the Magyar translation of the Hussite Bible. In 1529, Matthias Devai Biro, "The Hungarian Luther," published the Reformed

Statement of Faith, and in 1544 the Calvinist theology was established. In 1604, under Prince Stephen Bocskai, began the fight for religious freedom which resulted in a series of wars, and in 1607, the summoning of 400 Protestant Ministers and teachers before Pozsony's Court. There they endured torture for seven weeks before being condemned to death; 41 were sold into slavery on the Italian galleys, but were freed later by Admiral Ruyter of the Netherlands.

The 18th century brought severe oppression of the Protestants by the Hapsburgs, when churches were confiscated, Bibles burned, and many were imprisoned. An unsuccessful war for liberation was fought, but right up to 1789 this Age of Oppression continued, with more than 100 decrees against Protestantism being issued by Marie Theresia. However, in 1781, under Joseph II, came the Edict of Toleration. Much Missionary work was done after this and then the "Calvinist Movement," the "Soli Deo Gloria," began, when in some 20 years 80 Calvinist Ministers served as Missionaries to the Czechs and the Moravians. In 1848 came the Equality of All Denominations, and the Autonomy of the Protestant Church. The Home Missionary Movement, beginning in 1880, brought about the "Great Revival" in Hungary, but it was not until 1946 that there was the true Separation of Church and State. And now, the Hungarians, because of Communist occupation and persecution, are fleeing again for their freedom and their faith. Of late years the Reformed Church in Hungary has numbered at least 1,200,000 members, but Dr. Glenn in his recent article in The Record tells us most significantly that in the Hungary of the present days, no Professor of Theology has been permitted to publish anything, not even a pamphlet or article.

These are the people who by the end of the 10th century accepted Christianity, and who from the middle of the 15th century formed the bulwark of the Christian Empire against the Turks and, until conquered in 1526, helped mightily to hold off the Moslem Conquest of Europe. They are Magyars, whose language has a totally different root from the Slav, Romance or Teuton, and is so difficult to learn that few other races have attempted it. They are among the most intelligent and artistically minded of the Central European races and the Magyar culture extends back to the Middle Ages when the brilliant Court of King Matthias Hunyadi had the second largest Library in the world. There have been many great writers, painters and musicians among them, and the rhythm of Magyar and folk music inspired such men as Brahms, Haydn, Schubert, Beethoven and Belioz. Liszt was himself an Hungarian.

The Hungarians who are coming to us now, however, are of the more educated class—the ones who are dangerous to Communist domination—the students and Professors, musicians, teachers, physicians, lawyers, the great majority from the professional level; the thinkers. There is no doubt that they will have much to contribute to our National life, once they have become settled and at home with us.

It is most interesting to recall that Queen Mary of England, as Princess Mary of Teck, had Hungarian blood in her veins through her Grandmother, Countess Claudia Rhedey, of a noble old Magyar family, and that, on her wedding day, she wore the famous split pearl earrings bequeathed to her from this same Hungarian Grandmother, who had worn them at her own wedding. And also that Margaret, Queen of Scotland, was born in Hungary, a daughter of Edward the Exile, and did much to Anglicize the south of Scotland. Margaret was noted for her goodness to the Church and was Canonized in 1251 for the rebuilding of the famous Monastery established by Saint Columba in Iona—that treasured island in the Hebrides where are the tombs of Scottish Kings before Malcom Canmore, as well as those of eight Norwegian Kings and four of Ireland's Kings. Margaret never returned to Hungary, but her name has always been revered there as the link with the Scottish race.

Will they be good citizens, these Hungarians who are turning to Canada in their hour of need? Are they worthy of our welcome? They have proved their worth as citizens in one of the classic struggles of history; they have fought for freedom, bare-handed against tanks, risking their all and enduring such punishment and privation as few of us in Canada can ever realize. This hour, for us as well as for them, is big with destiny. I am reminded of something said by Dr. Walter T. McCree when he was the Moderator of our Church, in a sermon based on the 53rd chapter of Isaiah—"Faith which continues under stress brings glorious results. The destinies of a Nation, a Church, or an individual, do not come easily. In the fierce crucible of life, the true gold of belief comes to the surface." Let the doors of our hearts be thrown wide open, then, to these, of our own, who have endured that crucible; our brethren in the faith who have indeed come unto us "out of great tribulation." Let us say to them, even as they may say to us when we stretch out warm hands of welcome toward them, "Isten Hozatt!", the beautiful Hungarian expression of welcome, which in our language means "God Brought You!" So, shall they be truly one with us in Canada, and the loneliness and sadness of their coming may be comforted away.

"OVERSEAS CHINESE" IN THE PHILIPPINES

By FLORENCE GORDON

Note: Miss Gordon is a member of the Reformed Church in America, which has extensive work among the Overseas Chinese in the Philippines. She is a free lance writer and editor in the Church field, particularly in that of Foreign Missions and has written many articles and stories for Church papers.

A FORMER missionary to China talked with a man in Java. The man's forebears had lived in Java for seven generations, but he claimed to be a citizen of China. He said he loved China so much that he would gladly die to save her from Communism. Yet he had never been in what he called his native land.

There are some twenty million Chinese who do not live in China. Chinese were settling in Malaya even before the time of Christ; the two million in the Federation of Malaya today are a most influential bloc. Chinese immigrated to Burma in the modern period of commercial growth. Singapore, a British Crown Colony, is more than eighty per cent Chinese. Vast numbers of refugees from Communist China pose a

Conference at Cebu Gospel Church in the Philippines major problem in relief and rehabilitation in Hong Kong. English and Canadian Presbyterians have long worked among the Chinese in Formosa.

These Chinese groups outside China are sometimes called the "Overseas Chinese." A number of western mission boards, finding the doors on the Chinese mainland closed to them have deployed some of their former China missionaries to serve these Chinese of the dispersion.

There were Chinese in the Philippines before the Spanish; scores of cities have a thousand or more, and every town and village has some. The one hundred and eighty thousand, in the total population of sixteen million, are mainly from the Amoy area, and speak the Amoy dialect. When North American missionaries familiar with this dialect were sent to work among the Chinese in the Philippines, the little groups of Chinese Christians welcomed them, saying, "They speak our words!" Laughingly they would tell their island-born sons and daughters, "These people are more Chinese than you are; they have even been in China!"

While the Chinese have been in the Philippines for generations, they have always remained a separate community. Wherever you find the overseas Chinese, you are likely to note two qualities—persistence and independence. They carve out places for themselves, by hard work and marked ability, especially in business. But they tend to be set apart by their language, physical appearance, and their own desire to live together.

The North American missionaries transferred from China to the Philippines found themselves in a situation different from that of many pioneer workers. They were not going to an underprivileged group; the Chinese communities were already well-established and very successful economically. The Chinese control most of the retail trade in the islands, so much so that they have been the target of special legislation intended to curb their power.

Desiring education for their children, these business men had set up schools; there were twenty-seven Chinese schools in Manila alone. Desiring modern hospital facilities, they urged a Christian medical missionary to head their hospital, with freedom to give his Christian witness. They have placed Christian educators at the head of some of their schools, although Christians are a very small majority among the Chinese, two and one-half per cent.

These Chinese Christians had set up churches in the major cities, but until recently, these churches bore no relationship to one another, and saw no need for co-operation. As one missionary phrased it, "They have been lonely citadels, each trying to go it alone, and so diluting the strength they might have, by trying to do alone what can best be

Kindergarten Children Celebrate New Years.

done together." There has been a gap also between these Chinese churches and the Philippine congregations, largely because of the language barrier. Effort is being made to bring both together through common co-operation in the United Church of Christ in the Philippines.

Another gap that needs bridging is that between the conservative older Chinese, who want to perpetuate the ancient behavior patterns of China, insisting, for example, on special Chinese schools, and the young Chinese, who look ahead to their future life in the Philippines and want, among other things, to speak English freely, as Filipino youth does. Guidance is needed, to keep the best of the old while adjusting to the new.

Leadership training is a "felt need," so the missionaries often take educational posts, working under the direction of the schools they serve. There is rejoicing when the churches set up kindergartens, starting Christian education from the first rung of the ladder. The "middle schools" are not forgotten, and one missionary has been assigned as spiritual advisor to the two hundred Chinese at Silliman University, many of whom are lonely.

Youth work has had amazing growth. At the second Chinese Christian Youth Conference, there were two hundred and thirty-eight delegates from eleven Chinese churches. The development of women's work is a relatively new feature of church life, and Chinese women shared in the first East Asian Conference on Home and

Family Life, held in Manila.

The Chinese churches, although so individualistic, have been notably evangelistic. A little church in Dumaguete, without a pastor for eighteen years, has forty per cent of its laymen taking turns in preaching. A Chinese church in Manila has sent evangelistic teams regularly to outlying points, gradually establishing Sunday-Schools and branch churches. A Youth Fellowship in Cebu City, which sent its members to teach village Sunday-Schools, invited the children to a Christmas programme in the mother church; of the two hundred who came, it was for most the first time they had been in a Christian church.

Many Chinese, having discarded the idol worship of their fathers, have retreated within a shell of materialism. Every type of evangelistic approach is being used to reach them. Motion pictures like "The King of Kings" have wide appeal. There is a daily half-hour of Chinese on the Christian broadcasting station, DYSR, which receives support from the National Council of Churches, U. S. A. There was an Evangelical booth at an international fair which sixty thousand persons attended. It featured an open Bible. One university graduate said it was the first time he had ever seen a Bible.

The missionaries are, of course, trying to "work themselves out of a job," by training leaders on the field. To raise the standards of the local ministry, one conducts a correspondence course in theology, in Chinese. More and more opportunities are being opened for Chinese Christians to secure theological training in the Philippines.

It was a high point in this process of indigenization and ecumenical co-operation when the Rev. Wesley Shao, a Chinese who had studied in the U. S. A., was ordained several years ago as first Chinese pastor in the Chinese Gospel Church of Davao City. Laying their hands upon the head of the new young pastor were ten ministers, Chinese, Filipino, and American.

ANNUAL COUNCIL MEETING

The Annual Council Meeting will be held in Runnymede Presbyterian Church, Toronto, Ont., from May 13 to 17, 1957, inclusive. Further information will be given later.

PRAYER

God of all grace, Who art acquainted with all our ways, graciously hear us as we offer our Thanksgivings unto Thee, this day. We bless Thee for our creation, preservation, and for all the benefits of home, friendship and love. For the Sabbath day we praise Thee; for Thy Holy Word and the worship of Thy house; but, above all, we praise Thee for Jesus Christ, Thy Son, Who brought life and light, that the children of men might be likened unto Him.

Father of Mercy, we approach Thy Throne of Grace, knowing that Thou wilt give ear unto our supplications through Jesus Christ, Thy Son. We acknowledge that we have grieved Thee many times by our undue love of earthly things, and our neglect of Thee; and we have wounded our fellowmen in that we have left opportunities disregarded, and vows unfulfilled. Oh God, forgive our selfishness, and give us grace to bring forth abundantly the fruits of love and true obedience.

King of Kings, Who fashioned the earth by Thy power, look in pity on the world about us, this day. Thou didst make us stewards of Thy bounty, yet we have failed Thee, and our iniquities do testify against us. Father, forgive us, as nations and as individuals, and by Thy Holy Spirit quench all selfish influences which lead to strife and war.

Oh God, Father of all peoples, pour out grace and comfort upon all who suffer the crushing burden of despotism. Give hope and shelter to those who have fled to find sanctuary in strange lands, and grant unto us the love and understanding to welcome those who come to our shores, as brother to brother, as friend to friend. May we be quick to open our hearts, our homes and our churches, that they be no more strangers and foreigners, but fellow-citizens in a land of freedom.

Almighty God, we praise Thee that the light of Thy Church Eternal still shines in countries where opposition, and even persecution, hold sway, and we earnestly pray for Thy faithful servants who cease not to witness, despite grave difficulties.

Bless, Our Father, the Church with which we are connected; direct all her ways, and enlighten all who serve through her channels. We remember before Thee those who labour in far-off lands, that they may shine as lights in a darkened world; and those who are called to serve in our own land, as they seek to bring an understanding of Christ's love to groups from many nations. For new "ventures of faith" throughout Canada and our fields abroad, we beseech Thy divine guidance, praying that "every plan which the Church makes be grounded in obedience to God's call."

Father, hear us through Jesus Christ, Thy Son, and answer according to Thine own love and understanding.

Amen.

Canadian Council of Churches Meets in Kitchener

By MARGARET WEBSTER

THE ELEVENTH MEETING of the Canadian Council of Churches was held in Zion Evangelical United Brethren Church, Kitchener, Ont., from November 12 to 16. Ten representatives of the Presbyterian Church were in attendance at the meeting.

Unity in Christ

Dr. W. J. Gallagher, General Secretary of the Council, in his report to the meeting said, "I am bound to say that I think we have made great progress in friendly understanding, co-operative relations with one another during the few years of the Council's existence, and that the increased sense of our unity in Christ that has been given us, the growing appreciation of one another, and the achievement of our common endeavours far outweigh any sense of frustration. We are aware of many difficulties and problems, but they are common problems and difficulties which we share." At the meetings in Kitchener one was aware of this "unity in Christ" which Dr. Gallagher mentioned. There was a sense of working together and understanding which will go far toward extending the work of the Churches in Canada.

The Rev. Roswell Barnes, Associate General Secretary of the National Council of Churches in the U. S. A., spoke at the ecumenical service of worship on Wednesday evening and used as his text "For He is our peace who hath broken down the middle wall of partition between us." (Ephesians 2:14). Dr. Barnes pointed out that Jesus Christ does break down walls of partition even in our day and that He expects His followers to have a share in this work. He said that there are still walls of partition to be broken down among the Churches, both those within the Canadian Council of Churches and those who are not members of such a Council. There are walls of partition to be broken down among nations and among races.

Churches and Refugees

A special guest at the Council meeting was Rev. E. Leslie Cooke, Director of Inter-Church Aid and Service to Refugees, of the World Council of Churches. Dr. Cooke told of many practical ways in which Christians are helping to break down walls of partition. The Church, made up of people and ministering to people around the world, testifies to and reveals its Lord. "The Church is there," he said, "ministering to the poverty in Greece, feeding and healing flood victims in India and Pakistan, bringing aid to people who must live in thousands of refugee camps around the world." Dr. Cooke told of the way in which the Church was responding to the needs of the people in Hungary, sending convoys to the stricken city of Budapest, welcoming refugees, conducting Church services in the refugee camps, hastily constructed within Austria. "Why is the Church there?" he asked. "It is a part of the life of the Church, not only to proclaim the Gospel but also to engage in the ministry of caring for men and women. This is a ministry of compassion and compulsion—the love of Christ constrains us." Dr. Cooke reported concerning the work of his Department of the World Council of Churches, stating that the service program to refugees had an estimated cost for this year of $750,000, including direct service to refugees, a scholarship program, a health program and aid to churches and pastors. He spoke particularly of the problems of the 900,000 Arab refugees living now for eight years in refugee camps without work and without hope. He also mentioned particularly the problem of the Hungarian refugee situation which at the time of his address was growing by 2,500 people per day with the possibility of increasing the cost of operation of his Department for this year by $100,000.

Overseas Missions and Christian Education

The report of the Canadian Council of Churches' Departments of Overseas Missions and Christian Education would be of particular interest to the members of our Society. In the report of the Department of Overseas Missions it was stated that there are 528 missionaries from our Canadian Churches at work overseas—in India, Africa, Japan, Formosa, Trinidad, British Guiana, Korea and Bolivia. The Department of Christian Education stated that there is a new emphasis that Christian education "is for the whole man and the total life." There is within the Christian Education field an increase of emphasis on adult Christian education and the involvement of lay people in the work of the church—the church which should be a "redeemed and redeeming fellowship." It was reported that in 1955, the 40th year of the existence of the Canadian Girls in Training movement, there were 36,000 C.G.I.T. members. In 1956 the second National C.G.I.T. Camp was held. The Department of Christian Education announced that the World Sunday School Convention will be held in Tokyo in 1958.

Interesting Facts and Figures

Some of the facts presented by the Department of Social Relations of the Council were staggering, to say the least. It was reported that in Canada in 1955, $82,686,610 were wagered in on-the-track betting at horse-racing meets in Canada. It was also reported that the consumption of beer, wine and spirits in Canada for the first nine months of this year reached the total of 185,579,386 gallons which is 4,951,784 gallons more than in the same period last year. The Department is endeavouring to make the voice of the Church heard in regard to such problems.

The establishment of a Committee on the Work of the Laity within the Council was reported as a new development. This Committee will study two questions—the work of the laity and the training of lay people, and the co-operation of men and women in Church and Society.

Of interest also to the members of our Society would be the report presented by the Women's Inter-Church Council of Canada, which reported that the offering from the World Day of Prayer Service in 1956 amounted to $35,719, an increase of $793 over the offerings of the preceding year. This money was spent in the preparation and distribution of Christian literature. The British and Foreign Bible Society reported that the total world circulation by the United Bible Societies in 1955 was 25,393,161.

The Council Evaluates and Plans

During the two years since the last meeting of the Canadian Council of Churches a Survey Commission has been at work studying the value of the work done by the Council during its first decade and suggested broad principles and aims which might govern its activities during the coming years. The report of this Survey Commission noted limitations in the work that the Council has done and yet recognized that there have been important achievements. "Despite its limitations, the Council records, with joy and deep thanksgiving, notable achievements in the course of its brief history . . . The Commission is fully satisfied that the Council, in its formative years, has made an increasingly important and creative contribution to the life and work of the Churches of Canada, and is now firmly established as a national institution carrying great influence and possessing tremendous potential. For this we thank God and take courage." At Kitchener one felt that the Churches are learning to work together and received hope that by working together as separate denominations, we may make a strong witness to Jesus Christ in the life of Canada.

The Cry Of The World

"Live and let live" was the call of the old,
The call of the world when the world was cold;
The call of men when they pulled apart;
The call of the race with a chill on its heart;
But "live and help live" is the cry of the new,
The cry of the brother-world rising to birth;
The cry of the Christ for a comrade-like earth!

Edwin Markham.

Searchlight on the Mission Overseas

NEWS FROM INDIA

MRS. L. W. GEHMAN

Excerpt from letter from Mrs. L. W. Gehman, Christian Medical College, Vellore, South India.

"PART OF OUR Christmas festivities are over. The College Christmas play and the S.C.M. play were very good this year. They are always early as our medical students try examinations in December. Our hospital play and church services are still to come and the wards are beginning to make their own Christmas decorations.

"Our nurses' graduation was held in the chapel last month, one of the finest we have had although the graduates prefer it to be on the badminton court so they can carry the jasmine rope as in Dr. Scudder's day at the College and clap as their friends go up for their diplomas and prizes. Since then we have had a dinner party for the graduates, and last week the students gave them a farewell entertainment. Did I tell you we have had a few of our Hindu students accept Christ since I've been here? Lolitha, one of our second-year B.Sc. nurses is in great conflict just now. She would like to be a Christian, but her Brahmin mother stands in the way. Sofia, one of our Molsem girls, is quite interested at the present time, too."

Excerpt from letter from Miss Mary Whale, written from Jhansi.

"On this trip south I had a good visit with Bessie MacMurchy in Indore. She and Miss Louise Scott of the United Church of Canada Mission were a great help to me in the problem which arose over our mobile work. Miss Scott is the head of the United Church Public Health

MISS MARY WHALE

work, is secretary of the Mid-India Board under which Bessie works, and assists in the post-graduate course. She is very enthusiastic about our Public Health work. In fact, they are using Ida's (Miss Ida White) two centres for their field work, both from the hospital in Indore and from the post-graduate course.

While in Indore, I was able to attend several sessions of the United Church of North India General Assembly. I learned a good deal at these also. This second trip to the Bhil field allowed me an opportunity to see Bea Scott, She, Irene and I took some time to discuss educational work. While I was there Mary Lankin arrived and I had the pleasure of being present at her welcome."

STEWARDSHIP IN 1957

EARLY IN THE New Year the executive of every Adult group (Senior, Evening and Young Women) will receive from its Presbyterial Treasurer a "Memo" in connection with the continuing emphasis on stewardship.

The Stewardship Committee of Council Executive is most anxious that all members think most seriously of the true meaning of Christian stewardship and calls attention to excerpts from the Memo —

"Stewardship, we know, is not something upon which one puts emphasis one day and forgets the next. The stewardship of our time, talents and money is something which must confront us every day of our lives. Therefore we cannot say, 'We thought about stewardship last year, surely we do not have to think about it again this year.'

"When the W. M. S. Council Meeting of 1955 decided to abolish the system of allocations and to 'endorse a principle whereby each individual member and group shall determine its own responsibility in terms of Christian stewardship and in the light of the Society's estimate for the year,' it was not creating any 'new' method but simply calling the attention of all its members to the way in which God would have His people think of their responsibilities as Christians.

" 'Stewardship' is not a new truth. It sounds new only because we have not been practising it. We have allowed other lords to hold sway in our lives. Now, as they threaten to swallow us, we are mercifully enabled to see that the Lordship of Christ is the only lordship which gives man his freedom. The Christian man is both a free man and a servant. The word that describes this paradoxical relationship is 'stewardship'. It applies to the whole of a man's life, and not merely to his money. It is another word for Christian living."*

* "The Meaning of Christian
Stewardship"
by Hugh F. Davidson—
The Presbyterian Record—
Nov. 1956)

Looking back to 1956

The increased givings called for by the estimate of 1956 enabled the Society to:—

- —Maintain the existing work of the Society.
- —Increase the staff in Canada by one new Chinese worker to do new work among the Chinese in Canada, and by one new deaconess on the west coast.
- —Appoint three missionaries to Overseas fields.
- —Contribute toward the salary and expenses of Mr. Don Wilson, Chile, Latin America, thus assisting in student work there.
- —Assist the Rev. Wenchi Kim in his work among the Korean young people, enabling him to have conferences for them.
- —Give a substantial grant to Inter-Church Aid and Service to Refugees with part of this grant designated for Hungarian Relief.

Looking forward to 1957 responsibilities

An estimate of $330,700.00 was passed by the 1956 Council as the minimum required to maintain the present work adequately.

Council challenges every group to make it possible to continue the work to which we are committed.

Beyond the Estimate

Beyond this work to which we are committed, other needs call to our members.

In Canada

- —Down Town Mission Work — that work of our Church being done in cooperation with the Social Service agencies of cities.
- —expansion of work among newcomers to Canada, following up the contacts made by the Immigration Department.
- —workers for new towns in outlying areas.

Overseas

- —at least four new missionaries
  - 2 for Nigeria
  - 1 for the Koreans in Japan
  - 1 for British Guiana

Will the stewardship of the members of the Women's Missionary Society of the Presbyterian Church in Canada make these advances possible?"

At the beginning of the year each member will be asked to consider her financial responsibility for the work of the Society and to indicate on an unsigned slip of paper the amount she feels she can give each week. At the February meeting the Treasurer will add up the totals and the group will decide on a group commitment for the year which will be forwarded to the Presbyterial Treasurer. In this way every member will share in making it possible for the Society to assume responsibility for the many opportunities of service which confront it.

World Council Visitors To Canada

By LOUISE A. REITH

DECEMBER 5-11, 1956 brought two distinguished visitors to Toronto, Canada, from the staff of the World Council of Churches, Geneva, Switzerland, in the persons of Miss Helen Turnbull, Associate Secretary of the Department on the Cooperation of Men and Women in Church and Society, and Mr. Hans Reudi-Weber, Secretary of the Department of the Laity.

This visit of Mr. Weber and Miss Turnbull was welcomed by members of similar committees of the Canadian Council of Churches and the various denominations as a rare opportunity for consultation and for securing up-to-date information on these vital concerns of the Christian Church today.

Meetings for Mr. Weber and Miss Turnbull were planned by the Committee on the Work of the Laity of the Canadian Council of Churches of which Miss Margaret Webster is Secretary. On Wednesday afternoon, December 5, Chairmen and Secretaries of lay organizations and of boards concerned with adult work in the various denominations in Canada met with Mr. Weber and Miss Turnbull, who found out from them what was being done in Canada for and by lay people.

On the morning and afternoon of Saturday, December 8, a Conference was held which representatives of our Presbyterian Joint Committee on Lay Training and of the Committee on the Place of Women in the Church attended with representatives from similar committees of the other member churches of the Canadian Council. This Conference gave an excellent opportunity to learn of the work being done by the Departments of the Laity and on the Cooperation of Men and Women in Church and Society of the World Council of Churches, and to discuss what churches should be doing in this connection. The morning was spent in discussion with Mr. Weber and the afternoon with Miss Turnbull.

At the morning session serious consideration was given to the laity—"the people of God"—and their responsibility in sharing Christ with the world, and to how ministers and the church as a whole can help the laity realize and fulfill their ministry. Emphasis was placed upon the need for the "people of God", after having been called out from the world, to return into the world to be mixed into it like salt in order that Christ and His teachings might come to be the guiding principles in all of life. Salt does not function "unless it is put into something". It is not enough to be "good Christians among good Christians". The Laity must "be the Church wherever they are" not only within the church but in their daily work. The minister's role is to help the laity to become "salty" Christians. The "front soldier" is the layman, the minister is the "kitchen" soldier, the professional, who works that the front soldier may work effectively.

Realizing that a "Church separated from the world is not the Church", the discussion centred around definite types of people all of whom need the guidance of the Church in being "salty" Christians in order to witness effectively in the world. No glib answers to the problems were found, nor can be found, but those present were made more keenly aware of the Church's responsibility to *people* both within and without the Church; of the fact that every Christian has a "ministry" to perform; and of the Church's responsibility in adequately preparing people of every vocation for their ministry. Therefore the need was made evident for churches to provide opportunities for lay people in the various vocations to come together to think of how best they can carry out their Christian ministry.

The Saturday afternoon session was led by Miss Turnbull when discussion centred around the general subject of "Cooperation of Men and Women in Church and Society". This subject involved such questions as — "What is the true meaning of cooperation or partnership?" "Why are people chosen for certain offices and positions — is it always because of the ability they have to fill them?" "Do the women in your church feel free to be themselves in the family of God in your church?" "Why is it so many fine women have nothing to do in the church?" Throughout the discussion emphasis was placed upon the need to use the gifts God has given to *people* in His service whether those gifts be possessed by men or by women; the need for men and women to be free to be themselves; the importance of treating people as individuals and for the Church to address itself to the needs of men and women as people.

During their stay in Toronto Mr. Weber and Miss Turnbull met with those concerned in the various communions with Lay Training Centres like the Presbyterian Training School at Medicine Hat and with the students of all the Theological Colleges. Miss Turnbull met with the students of the Training Schools for women church workers and their principals and she also spent an afternoon with the Presbyterian Committee on the Place of Women in the Church. At this latter meeting Miss Turnbull emphasized the importance of the place of women in the church and the need for cooperation between men and women in the work of the church where, by working as partners, the contribution of one complements that of the other.

The Presbyterian Committee was interested in hearing of the projects being undertaken by the World Council's Committee on the Co-

(Continued on page 46)

The following article, written by the Rev. J. Muchan, points up many of the problems which are facing the churches in the downtown areas of our larger cities. Although Evangel Hall is not one of the institutions under our Society, we know that what has been described in Mr. Muchan's message will help us in our plans for the downtown work being instituted by our Society. —Frieda E. Matthews, Director of National Missions.

"Evangel Hall"—A Downtown Mission

By THE REV. JOSEPH MUCHAN

Superintendent of Evangel Hall

THE WORK of Evangel Hall, located at the corner of Portland and Queen Streets in downtown Toronto, had its beginning in 1913. Mr. John Wanless, through the ministry of Dr. Henry Martyn Parsons, purchased the first building to be used as an Evangelistic Mission Centre under the Presbyterian Church. The Rev. R. J. Koffend and his devoted wife pioneered and continued the work for thirty-six years. A tower of strength to Rev. and Mrs. Koffend was the deaconess, Miss Helen Telford, who laboured with them for twenty-five years. Rev. Koffend and Miss Telford, though retired, are still vitally interested in the work to which they gave the best part of their lives. Mrs. Koffend has since passed away.

This question has often been asked, "Does the work of Evangel Hall come under the jurisdiction of the Presbyterian Church?" and the answer is "Yes." The oversight of the work is in the hands of the Session of Knox Presbyterian Church. A Committee known as the "Evangel Hall Committee" meets regularly with the superintendent for prayer and consultation in the carrying on of the work. Knox Presbyterian Church has assumed the greater part of the financial burden, although many gifts come from individuals and churches as well, who consider it a privilege to have a share in financing the work of the Master in this needy area.

For the past seven years, the full responsibility of the work and witness here was under the capable management of Miss E. Forsyth. A nursery school was conducted morning and afternoon and through this medium many new Canadian homes were contacted.

Under God's leading, Mrs. Muchan and I now find ourselves in Evangel Hall, having been "plucked up," so to speak, from twelve years of foreign missionary service in India and British Guiana to a challenging ministry in this downtown mission of our Church.

The work at present is taking on a different form—reverting to its original policy of being a "rescue mission"—but continuing the overall program of "Rescue the perishing, care for the dying." The work of Evangelism in the Mission falls into three departments—

1. Personal Evangelism. This phase of the work is most interesting, and becoming more and more time-absorbing, as individuals, young and old, married and single, Anglo-Saxon and New Canadian, the down-and-out and the up-and-out, come into the Mission every day for many reasons, chiefly counselling. As I look over my daily entry book I glance at recent phone calls that have been made, The Superintendent of the Ontario Hospital; Brookside Clinic for Alcoholics; Welfare Department; Finance Corporation; Hospitals, Aged Peoples' Homes; Boarding Houses; Restaurants; Police Department; Salvation Army, etc. We would be failing in our ministry if we did not take extra time with these burdened ones, urging them to cast their care on the Lord Jesus Christ who cares for each one of them. In our conversation I discover that many of them have had a connection with a church and are a little acquainted with the teachings of the Bible, but there has been no definite commitment of life and will to the Lord Jesus Christ as a personal Saviour. We have had the joy of kneeling with many at the throne of grace as such commitment has been made.

2. Preaching Evangelism. Since the middle of October evangelistic services have been conducted six nights a week. Monday night is set apart for Young People's Clubs. Different Christian groups are responsible for conducting the nightly services. Some of our Presbyterian Churches have assumed responsibility of coming down and taking a service one night a month. The students of Knox College have been a great help in this respect. They have been coming down two nights a week. Nightly attendance, apart from Sunday night which averages fifty-five, is very small. However, every service is broadcast to the street, and from time to time as the meeting is in progress passersby are invited to come in and join us. Some respond to this invitation and contacts are made. Others who feel that they are "too busy" to come in will listen for a longer or shorter time (every curtain is drawn so that all outside may see what is going on inside). The eight-by-six-foot neon sign JESUS SAVES shines out in the form of a cross reminding those who travel by car or by foot that Jesus does save all who will put their trust in Him.

There is an increasing number of alcoholics coming to the Hall and to the services, and this rejoices our hearts. We feel a keen burden for these men, of whom there are 182,-

000 in Canada, according to the Alcoholism Research Foundation. After the meeting, if there is no accommodation at the Salvation Army Men's Hostel for them, we have to take them to a "flop house" in the vicinity of the Hall, where they are, at least, off the street for the night. Just recently we have seen the power of God at work transforming some of these drunken men. What a thrill to see them sober, sane and growing in the knowledge of their Lord. How we have been rebuked by our little faith in believing that God can save the chronic alcoholic.

3. Practical Evangelism. This phase of our work is the link that unifies the work as a whole. To urge men to accept Christ, to pray for them and with them, and then to send them out hungry and poorly clad would be a denial of our trust and faith. Canned goods, new and second hand clothing, bed-tickets, meal tickets, street-car tickets, and tickets for groceries are given out when funds and supplies are available. It is a real joy to our hearts to be able, as your representative and Christ's, to share with others the blessing which God has so bountifully bestowed upon us. Some of the homes to which we have gone rent for $90 to $120 a month, with no proper bathing facilities. In some of them there is a continual warfare with bugs and rats. To such we are in a position to give clothing when we have it, and if we are out of clothing then we are able to send them to other agencies. At the end of the month we have several families come to us for canned goods or a grocery ticket to tide them over until Dad's next pay or until the Welfare allowance arrives.

An important consideration for the future is a rented apartment or house where we can "sleep" some of the men whom we are helping to make a recovery. It would take an average of six weeks to help each man along the road to recovery and during this time we would hope that he would become a new creature in Christ Jesus, find employment, and finally be restored to his family.

Already some of the ministers of the city churches have redirected men to Evangel Hall for help, and we trust that this can be done on a large scale in the future. This could be a service which Evangel Hall could do on behalf of our ministers and churches, as we are in touch with the different agencies interested in this particular type of problem. With additional staff we could look after some of our members who find themselves in Police court and in jail.

The work of "downtown missions" is a field which, to a very large extent, has been neglected. On "skid row" we not only meet with the down-and-out, but also, with the up-and-out, the professional men as well as the odd job, casual labourer. There are those who suffer relapses after being helped, but on the other hand, there are those who

(Continued on page 46)

Your Prayers are asked

—For Regional Secretaries as they endeavour to assist officers and leaders in the areas in which they serve; that all working together may make people more conscious of the responsibility of Christians to share in the Church's work.

—That more young women may see in the training of leaders and the establishing of groups an avenue of Christian service and choose to serve as National or Regional Secretaries of our Church.

—That the Hospital Visitors may receive spiritual strength in their ministry to the sick and the shut-ins.

—That the people who are coming to Canada from troubled Hungary might find in this land of freedom—understanding and sympathy, as well as gainful employment and happy homes.

—For the International Missionary Council meeting to be held at Achimoto, Gold Coast, Africa, for two weeks the last part of December, 1957 and the first part of January, 1958. This will be a meeting somewhat similar to that held in Willingen, Germany, in 1952. The Conference will be faced with the Church's Mission in transition within a world full of tensions. They will face grave and numerous problems. Your prayers are asked now for the Executive and various committees as they plan their programme, choose their speakers and leaders.

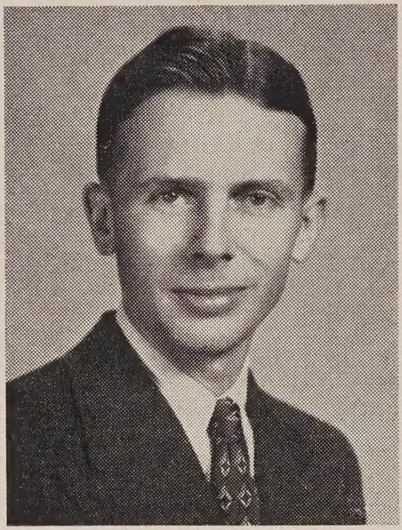
In Remembrance

Mrs. Robert Adams	Hamilton Presbyterial	Hamilton, Ont.
Mrs. Myles Fitzgerald	Hamilton Presbyterial	Hamilton, Ont.
Mrs. Edith Halliday	Hamilton Presbyterial	Hamilton, Ont.
Mrs. Fred Burstow	Hamilton Presbyterial	Dundas, Ont.
Mrs. J. J. (Letty) Eakins	West Toronto Presbyterial	Toronto, Ont.
Mrs. Herbert Kennedy	East Toronto Presbyterial	Agincourt, Ont.
Mrs. S. J. Cameron	Bruce and Owen Sound Presbyterial	Wiarton, Ont.
Mrs. S. J. Hartley	Niagara Presbyterial	St. Catharines, Ont.
Mrs. M. McMath	Westminster Presbyterial	Bradner, B.C.

"'Mission Conferences In Africa"

By THE REV. ROBERT B. TILLMAN

Secretary, Department of Overseas Missions
Canadian Council of Churches



REV. ROBERT B. TILLMAN

AFRICA IS NEWS. Whether it be Kenya and the Mau Mau, South Africa and apartheid, labor unrest in the Copper Belt, the coming (March 1957) independence of the Gold Coast or the tragedy of Suez, none of us can escape the fact that "the sleeping giant" is awakening. Whole peoples, uprooted from primitive but close communal life of a tribal society have been propelled in one generation into our atomic age of rapid social change. And the Christian Church and Mission, part and parcel of this awakening, face the most drastic testing of its witness to, and practice of, that human brotherhood which is the will of the God and Father of our Lord Jesus Christ. The problems of Africa are our problems too; how to develop a Christian society in which Christ is recognized as the Lord of all of life, and the meaning of the yearnings, the conflicts, and the creative effort of men and women.

Africa will be news for Christians everywhere over the year-end 1957-58. Two notable gatherings are being convened there. The Assembly of the International Missionary Council at the University College of the Gold Coast at Achimota, near Accra, will be held December 28, 1957-January 8, 1958. And, immediately following, the first All-Africa Christian Conference in the area south of the Sahara will take place, probably in Nigeria. These will be the first truly ecumenical meetings of major importance ever held in Africa.

When one thinks of the International Missionary Council as the recognized consultative instrument of the Protestant missionary forces of the world it is interesting to remember that some nineteen centuries have elapsed since the Ethiopian Ruler, following his baptism, returned homeward to Africa from Jerusalem. It was in 1706 that the first Protestant missionaries went out to India. In 1793 William Carey began the modern period of English-speaking missions. And early in the nineteenth century the results of the witness of thousands of men and women in Asia, Africa, the Americas and the islands of the seas was such that the "Younger Churches" and the mission agencies felt impelled to come together to consult and to co-operate across denominational and national lines. The I.M.C., as the International Missionary Council is usually called, thus arose, born in response to Christ's prayer "That all may be One" and in order to make the world-wide mission of the Church more effective.

Today the I.M.C. is made up of some 35 Councils of missionary agencies of which the Department of Overseas Missions of the Canadian Council of Churches is one. The Assembly of the I.M.C. meets every four years, and the 150 delegates and mission leaders who will gather in Accra in the Gold Coast at the Christmas season next year will stand in the line of a great tradition of I.M.C. Mission Conferences, going back to the famous meeting held in Edinburgh in 1910.

One of the most significant aspects of these historic meetings, and of those of the I.M.C.'s associate body, the World Council of Churches, has been the increasing contribution of delegates from the Younger Churches. The *Jerusalem* Conference, in 1928, focused attention on the central claims, promises and power of the Gospel for all men, saying "Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more." The *Madras* Conference, India, in 1938 dramatized the fact that the Gospel had spread to almost all lands and that the Church, the Body of Christ, had become truly universal. It was the most representative Christian conference, geographically speaking, ever held. At Madras the sharp distinctions between church and mission were seen to be breaking down. Its message said, "Knit by the Holy Spirit the one to the other and all to God, we know the meaning of fellowship."

The next meeting was held in Canada, at Whitby, 1947, and restored contact following World War II between those who had been on opposite sides of the conflict or had been otherwise isolated from one another. It called on the Older and Younger churches to recognize their "partnership in obedience" to Christ in the task of world-wide evangelism. "The terror and the splendor of the present age call for nothing less than wholehearted loyalty to God in Christ." Willingen, Germany, 1952, faced the rise of nationalism, the revival of non-Christian religions, and the fragmenting power of communism and other demonic forces at work in the world and called all Christians to a new realization of their unity and mission in Christ. "There is no participation in Christ without participation in His mission to the world."

The I.M.C. Assembly at Achimota, 1957-58, is thus expected to mark another stage in the co-operative promotion of the upbuilding of the Church and the spread of the Gospel. It will surely be characterized by even greater contributions by Mission leaders from Asian and African Churches. It will, of course, transact the business of the I.M.C., but more important it will make plans, set priorities and see the missionary task of the Church in the perspective of today's world. There will be three official delegates of the Canadian churches, appointed through the Department of Overseas Missions.

During his recent visit to Canada, Sir Francis Ibiam, outstanding church leader of Nigeria (whom many of you have met) challenged one meeting with the words, "What seems to be lacking today is a spirit of adventure impelling men to go out and serve Christ. Or perhaps you are not sure that you are wanted overseas. You are wanted in Nigeria. We want Christians, real Christians, who love all people, without imperialistic or racial spirit. We want Christians to come and live with us and to help us win Nigeria for Christ."

These two African Conferences, the one in the Gold Coast of world leaders from many nations, the other in Nigeria primarily of Church representatives from African Churches south of the Sahara, might well be characterized as adventures in togetherness in the task of the Church. The All-African Conference in Nigeria will bring many African Christians together for the first time to share one another's problems, opportunities and resources of prayer and thought. It will give opportunity for practical experience of the reality of their part in the World Church. Both meetings arise out of the compulsion laid upon men and women to serve Christ in Africa. And from them we may expect to learn from African Christians something of Christian insight and understanding which will enrich the whole body of the Church throughout the world.

NOTICE TO GLAD TIDINGS SECRETARIES

Will you please check with your subscribers and make sure that each is receiving a correctly addressed copy of *The Glad Tidings*? Notify us immediately if there are any changes of address or if you have any additional subscribers.

Miss Teen-Ager

Miss Margaret McKenzie is the teacher for Kindergarten Teacher Training who is teaching girls like Meei Hwa in Tamsui, Formosa. Miss McKenzie grew up in Port Arthur, Ontario, and prepared for her work in Formosa while at the Missionary and Deaconess Training School.

"ADVENTURE IN VOCATION LAND"

by MARGARET McKENZIE

"CALLING ALL GIRLS" to share in adventure in "Vocation Land." We'll make our trip on the famous "KOVO" Airlines established and founded upon K for Knowledge; O for Opportunity; V for Vision and O for outreach. We'll visit a field which is dependent upon "KOVO" passengers for its future Christian leadership. All set gals! Then, we're off!!!

We're off to a land of rich green rice fields, off to the land of unsurpassed natural beauty; but more fun—off to the land of chopsticks. You've guessed it—Taiwan (meaning Terraced Bay) terraced in mounting rice fields with their glorious shades of green and shimmering blades.

Let's drop in on a young friend of mine. Her name is Meei Hwa (pronounced May Hwa) meaning beautiful flower. She'll be glad to welcome a group of teen-agers, for she herself is a teen-ager. Meei Hwa lives in a Japanese style home, made of wood and just full of movable doors and windows for convenience during the terribly hot seasons. The floors in Meei Hwa's home are Tatami (a woven grass matting about 2 inches thick). It will be polite for us to remove our shoes as we enter because Tatami is not easily cleaned and although it is the dining room floor to-day while we are there, to-night it will be a sleeping place for the family. Many of the homes in Taiwan have this kind of Japanese architecture because, as you will remember, the Japanese were in control of the Island for fifty years before World War II.

Here we are at Meei Hwa's home and here she comes running to greet us. Notice her happy smile. She is particularly happy to-day. Perhaps she will tell us about it.

Miss Evans: Meei Hwa, I am so glad to see you. I have brought some young Canadian friends to visit you.

Meei Hwa: Welcome, Welcome. I am just so glad to see you. My English is not very good and I must speak very slowly but if you do not mind listening to my mistakes we can have fun together.

Jean: We cannot even speak Chinese and you speak English very well.

Meei Hwa: Not so well, perhaps, but "KOVO Airlines" has brought to our country teachers from the Canadian Presbyterian Church who teach us your wonderful language. We are very eager to learn English but it is a difficult language.

Girls: You have Canadian teachers here?

Meei Hwa: Goodness, yes. They have been here with us for many years in our Presbyterian Mission School in Tamsui. I am so excited now. Next week I will graduate from Senior High School. At first, I was very sad in my heart for I knew I would have to leave my wonderful school and teachers. But to-day my father has consented to let me study to be a Kindergarten Teacher. Only three years ago another teacher came from Canada to train Kindergarten teachers and leaders of small children. We are glad because Formosa has so many, many children. My Church wants very much to open a Kindergarten but we have no trained teacher. It is a great opportunity and now it is *mine*. I will train and come back to my Church to help the children work, share, worship and learn together in a Christian way.

Mary: Congratulations! I am fascinated by your plans for the future. We are all going to graduate from High School this year too, but I don't think any of us have thought about the future in terms of what we can do to help others to a better way of life. You've started me thinking already. What about it girls?

Agnes: Yes, I feel guilty because I was just saying to mother the other day that I didn't want to study any more.

Jean: I feel even more ashamed for I was trying to figure out which kind of work would offer me the most money. I wasn't even thinking of making any contribution to the welfare of others.

Meei Hwa: Oh dear me! Here we are standing out here talking away. My mother would be very much displeased because I have kept you outside standing. Do come inside and we will have some tea. My home is very humble but you are welcomed with my whole heart. Wait, I will bring slippers. It is our custom to remove our shoes; it is perhaps troublesome for you.

Jean: This is great! I hate shoes at any time. I'm going to come here to live.

Meei Hwa: You must find our ways and old customs very different.

Agnes: Different yes—but fascinating too. Do tell us more about yourself and your School.

Girls: This green tea is surely good. My mother would approve of these handleless teacups because I am always breaking the handles off our cups when I wash the dishes.

Meei Hwa: I am a very fortunate girl. My family are Christians and so I was given opportunity to study. My family knew about the Presbyterian Mission School and about the value of education. In many, many homes girls do not have the opportunity to go to a High School and certainly not to another training school when they graduate from High School. When I finished six years in the Government Elementary School I went to Tamsui for my Junior and Senior High School. Tamsui is not very near here so I was able to live at the School which was good fun. One of my friends wanted to live there too but unfortunately they did not have enough room for her and so she could not go to that school. I hope sometime we will have a new building so that more girls can live there.

Grace: That's what *we* call a Boarding School. Did you really like it?

Meei Hwa: It was wonderful; working, playing, worshipping together.

Miss Evans: Meei Hwa, you have told us how happy you are that you can train for Kindergarten and Church leadership work. You will have a wonderful experience working in the Kindergarten centre at the School with all those dear little cherubs and you will be able to make a wonderful contribution to the life of your Church and your Community as a Christian teacher who loves little children. I liked the way you expressed your purpose in taking this Kindergarten Training Course — to show to children, through all that they do, the love of God for them. May you be steadfast in your goal.

Jean: How long will you have to train?

Meei Hwa: Just two short years but I shall work very hard and learn as much as I can. We do not have as many books to use as you do in Canada so we must listen very carefully to the words of our teacher. My teacher will be a Canadian teacher sent out by the Presbyterian Church just four years ago to do Kindergarten Training. I thank you, thank you, so many times for sending her. She will teach us many new things and ways of helping our children to be happy and helpful, but most of all to know the love of

Jesus for boys and girls of all the world.

Jean: You're really excited! You know I think it is catching. I've decided that money is not the important thing; it's being able to dedicate your life to something worthwhile, I'm almost persuaded to be a teacher. I might even come over here again via "KOVO" but not just for a visit but to live and work with you and your people. It sounds most interesting.

Meei Hwa: Oh, how wonderful! My people would be so very happy. Why don't you decide to be a teacher and come back to stay at our School? Then, we could train more teachers who would be Christian leaders in our churches. There are so many, many children and churches waiting for trained leadership and guidance.

Grace: I think we will have a lot to tell our friends when we return to Canada from this trip. I just wish we had time to stay and see your school and get to know your family. You have given us much to think about in the choosing of our vocation. Our prayers will be with you as you begin your new studies and as you prepare for a full life of service to your heavenly Father.

I hope you enjoyed our short visit via KOVO Airlines. Now it's up to *YOU*. Have you chosen your vocation? Have you thought of what you have of talents and gifts to return to God and share with others? We have been given, in our land of peace and prosperity, great opportunities to enrich our lives. *May we possess the vision* to use that *knowledge* and those *opportunities* which are ours each day we live, in *outreach* to others. This is the essence of a life pleasing to our Creator and Redeemer, God.

A share in "KOVO Airlines" can be yours to-day!

Join us—come one—come all.
K—knowledge
O—opportunities
V—vision
O—outreach

An Old Chinese Proverb

If there is righteousness in the heart
There will be beauty in the character.
If there is beauty in the character
There will be harmony in the home.
If there is harmony in the home
There will be order in the nation.
If there is order in the nation
There will be peace in the world.

CHRISTIAN LITERATURE

By MARY JANE GEDDES

LET US SUPPOSE that someone very near and dear to you has been blind from birth, and that now, the genius of God, working through a brilliant physician, has given her *sight,* for the first time in her life. Just imagine her emotions, in an exciting new world of light—her thrill and amazement at seeing colour, forms, and people, and so much that *had* been only sound and touch!

Isn't *your* most powerful impulse, at a time like this, going to be to show this friend the fascinating world all around her—the trees, the insects, the buildings and gardens, the people, snowfalls, sparkling water, and sunsets? Of course it is. Then, won't you want to take her into the magic world of reading, so that for her, as well as for you, books will reveal still further the wonder of all Creation?

What has this got to do with our topic, "Christian Literature"? Just this—the living Christian Church today is tremendously concerned about helping *all* the people of every nation, and especially those who have never learned to read or to write to "see" God's truth for themselves, through *reading* for themselves. How is this being done? Sounds like a big order! Well, let's find out from one who knows.

The other day we marched into the downtown Toronto office of the Women's Missionary Society, to visit Mrs. Arthur Cherry, who is the Secretary for Christian Literature on the Council Executive of the W.M.S., as well as being the present Editor of this very magazine. When we came out, an hour later, we were absolutely bursting with information, and laden with all sorts of fascinating books. All of which has given us a new insight into a vital work of our Church.

To our very first question, Mrs. Cherry replied that, " 'Christian Literature' is literature published in various native languages and vernaculars and unusually right on the mission fields." This later turned out to be a very brief way of describing a very complex, colourful and exciting work of that branch of the Church which we call "Missions."

As we asked questions and Mrs. Cherry answered them all, we learned exactly how the Women's Missionary Society of our Church—and therefore how the C.G.I.T., through affiliation—can, and does, play an important part in this field. We were told how funds are allotted for the publication and distribution of Christian books, magazines, and pamphlets, in such far-flung lands as Formosa, British Guina, India, Africa, Latin America, Iran, Egypt, and even in Canada.

We couldn't *begin* to tell you here all the books we heard about in our interview, but some of them have such interesting titles that we'd like to list just a few. In Africa, a magazine called "Listen" is very popular. In Hong Kong, the much-loved little magazine, "Happy Childhood", is being published once again for all the millions of little Chinese youngsters living there, and all over the free world, most of whom have left their former homes in what is now Communist China.

Then there is "The Treasure Chest", read all over India, Burma and Pakistan, in many languages and dialects, as well as in English. This one is fascinating to look at. There are books, too, published for students in South and Central America; magazines, books and newspapers, published in their own languages right here in Canada, in French, Hungarian, Ukrainian and Italian. Listen to some of the names of other magazines and books which we saw in Mrs. Cherry's office—"Argo Iris" for Argentina; "The Christian Home" for India; "Antorcha Misionera" for Mexico; "Testimonium" for the students in the Universities of South America. We wish that you could have the privilege right now of thumbing through one or two of them. Even though many of the languages and vernaculars, and the "hieroglyphics", might leave you quite in the dark, they would speak to you, far more loudly than words, of the people who will read them, and of the love and faith of those who prepare them.

Maybe you are wondering, as we did, about the people who write for these magazines; about how arrangements are made for translations, editing and publication, as well as for distribution to readers and groups. Mrs. Cherry explained all this to us. In the first place, much of the writing (and the translating, when necessary) is done right on the spot, so to speak. Many of the Christian writers are natives, writing for their own people—and you'll be interested to hear that several have trained for their work through scholarships we have provided. Once they are off the printing-presses, the publications go out to their readers to speak, along with native Christians, foreign missionaries and medical workers, for the Kingdom of God.

We were happy to learn how the various denominations of the Christian Church are pulling together so that this vital work will go forward with great strides, for, if we fail, or are indifferent, the Communist idealists are full of zeal to provide *their* literature to the nations now seeking guidance for their lives. We were very much impressed by Mrs. Cherry's descriptions of the activities of "Literacy Workers"—that is, men and women who devote themselves to teaching people, young and old, who have never had the privilege of learning how to read and write. Although it seems difficult for us to believe, there are hundreds of spoken languages in our world for which no written language exists! So you can imagine what skill and love these experts must have when they first reduce regional languages into writing, and then proceed to teach the people to read and write!

Here is a perfect example of how Christian Literature must fit into this picture. The new literates of India's inland villages are being reached in a most unique way. Between sixty and seventy books and pamphlets, telling the Gospel of Jesus and its meaning for Christian living; practical information for real-life problems and situations; are packed into empty five-gallon kerosene cans, for protection against dampness and the destructive white ants, and then shipped to newly-literate villages, not only in India now, but throughout all of South-East Asia. A small oil lamp goes along with the kit, and by its light the villagers, who work all day in the fields, gather round at night to read eagerly when their day's work is finished. A very inspiring example of how much Christian literature can mean to those with new light and sight!

Perhaps you are beginning to see, as we did, just how the Christian Church in our land is being called by millions of people in God's world to provide books—books about God's love, and the Christian way of life, in their own languages. In Christ's name, we can do no less than spread "the glad tidings to *all* people," by every means at our disposal. We have received the greatest of all gifts. Our challenge is to share it with our friends, the blind, and those who have gained their sight.

Now, we feel a very special thrill when we remember that our C.G.I.T. Missionary Offering Project for 1957 is "Christian Literature for South-East Asia."

PETITION

Because of deeds I might have done,
And wouldn't—
Because of thoughts I might have thought,
And couldn't—
Because of words I often said,
To sadden—
When there was much I might have wrought,
To gladden—
Because of what I wished to be,
But have not reached my goal—
Lord, pity me!
Then, save my soul.

Boys and Girls!

CHILDREN OF THE CHURCH

By MISS MARIE JACK

THE SECOND GRADERS were very busy. Blond heads, brown, black and even a red head, were bent over their desks, very intent on their work. But one head kept bobbing up to look at the clock. It was getting close to 3:30.

"You seem to be anxious to leave, Barbara," said Miss Martin, surprised, as Barbara was usually very busy. "Are you going somewhere after school?"

"Yes, Miss Martin. I'm going to C.O.C." answered Barbara.

"I've never heard of that," said Miss Martin looking puzzled. "Tell me about it."

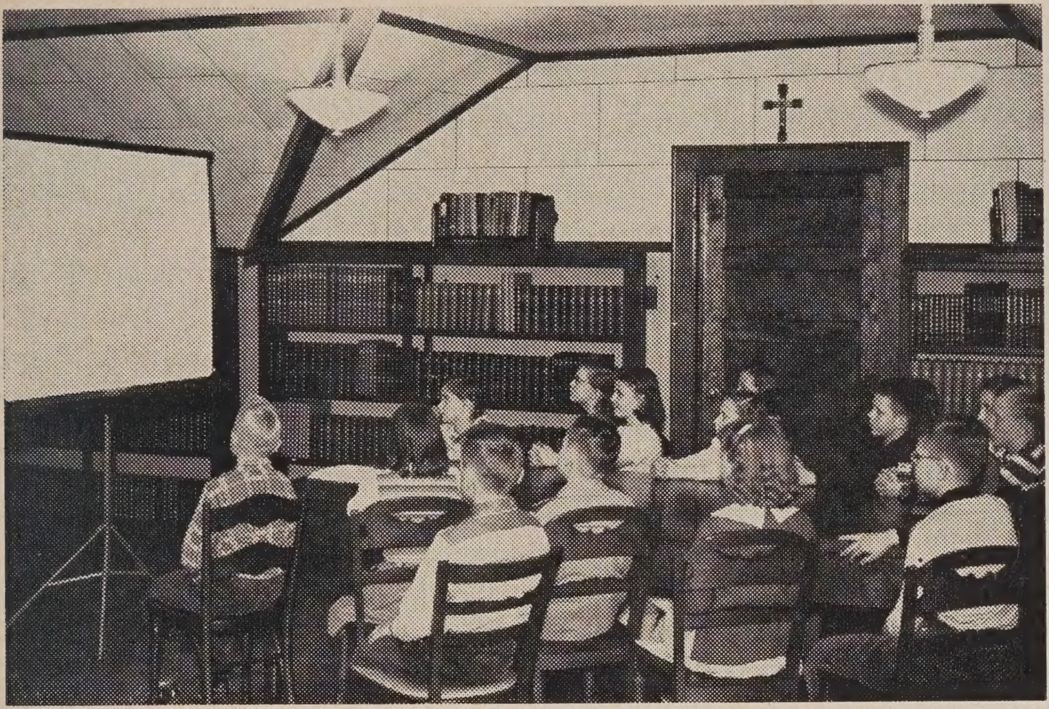
Barbara's face brightened up. She liked to tell about C.O.C. "We go to our church every Wednesday after school for C.O.C. It means Children of the Church. Boys and girls can go if they are 6, 7 or 8."

"I go too, Miss Martin," piped up Sally who sat across the aisle. "We make lots of things and sometimes we dress up and pretend we're the people in the stories we hear. It's fun."

Just then the bell rang. Heads lifted, books disappeared, and in no time at all the second graders were out of the room, into their coats and running down the steps of the school. Sally and Barbara hurried quickly down the street toward their big stone church. They wanted to get there early because there were so many things to do.

At the door to their room in the church, the two girls met Miss Walker. She was glad to see them. They liked her very much. She always knew the things they liked to do. They were the first ones there so they helped Miss Johnson bring out the church they had started to make last week, and the materials they would need today. Miss Johnson said when the church was done they could make other things to put with it and set up a village. What fun!

By this time many more children had come—Johnny, Cathy, Mary, Peter and others. Barbara was glad to see them. They were all getting to be such good friends. While Barbara, Sally, and others were working on their church and setting up their village, some others were over with Miss Walker who had put up on the



Children of the Church

board a big white sheet of paper with a picture of a church on it. They were cutting out pictures of boys and girls who came from all countries and pasting them on the road to the church. Such a busy group!

When the church was completed, Barbara decided there should be a walk up to it so she made one out of construction paper. Then, with two fingers, she pretended she was walking up to the church, but the door was too small for her hand to go inside.

"What would you do, if you could go in Barbara?" Miss Johnson asked.

"Mother always bows her head and talks to God when she first goes into church. That's what I'd do, too."

"Perhaps you would say thank you to God for churches, and for mothers and fathers who take us to church," said Miss Johnson.

Time passed quickly and soon the busy builders and painters put away their crayons, scissors, paste and paper, and gathered in a circle. Miss Walker had some pictures to show them of children in other lands. There were some Chinese boys playing games, and a black boy with a slingshot! They could see that children in other lands were just like they were. They ate, slept, went to church, played games, sang songs and went to school. Miss Walker told them a story about a Japanese boy who went to church in his own village.

"How would you like to play a game that Japanese boys and girls would play?" Miss Walker asked.

"Yes, Yes!" replied a chorus of

voices. It was such fun to learn a new game. They played one they had learned before, too.

As their second game was ending, the children heard Miss Johnson playing the piano. They knew it was time to gather for worship. Miss Johnson had put up their picture of the children going to church, on the table behind the Bible. They sang a song about friends at church.

"Let us thank God for the happy times we have here," Miss Johnson said.

Sally suggested they thank God for friends at C.O.C., too, and Peter suggested they thank God for their church. They all bowed their heads and listened as Miss Johnson talked to God and thanked Him.

Time to leave! How quickly the time goes! Soon many pairs of little feet were running down the church steps and off in different directions. Barbara ran almost all the way home.

"Mother," she called, as she ran in the house, "we finished our church, and made a village!"

"Was the church part of the village?" Mother asked.

"Yes, and we saw pictures of children from all over the world who go to church."

Just then five-year-old brother Billy ran in.

"Show me, show me!" he cried.

"Oh! I haven't got them here, but I'll play a game with you, I learned today," said Barbara.

The rest of the day passed quickly and soon it was time for seven year old heads to be laid on their pillows. Barbara did not mind. She'd had a busy day. It was a very sleepy, but happy little girl that her mother tucked into bed.

"Wednesday is a good day!" she said, and while her mother listened, she talked to God as she did each night, but tonight she added something new. "Thank you God, for Miss Walker and Miss Johnson, for friends at C.O.C. and for our church. Amen."

Because The Children Helped!

An old castle in the small, residential town of Buckeburg, in **Germany,** will soon be remodeled to make a home for 20 orphan children selected from all over Europe. The money for this project was earned in almost 500 concerts by the "Schaumburger Marchensinger", a chorus of 39 boys and girls whose fathers are employees, quarrymen or miners, in the Schaumburg mining district. Under the management of two welfare workers, they founded the chorus in 1950 to earn the necessary funds for the orphanage. Their exceedingly successful concert tours have taken them twice to England and to America which they hope to visit again in 1957 to earn money with which to run the orphanage.
(World Around Press)

Books you'll like!

"IN HIS NAME"

Prepared by George Appleton

A Secretary of the Conference of British Missionary Societies.

Reviewed by Laura K. Pelton

DEVOTIONAL BOOKS have been many and varied. *In His Name* is different. It has been designated "a discipline of intercession based on Bible insights." It is this reader's opinion that this book of devotions has at least two unique qualities. Its Biblical insights are far beyond the usual type of devotional diary and book of devotions, but perhaps most important of all, its discipline of intercession is a discipline for the person consciously living and praying within the community of God as a member of the Church. The Bible selections, the meditations and prayers are set high above individual concerns.

Some of the sections of the book indicate its scope and comprehensiveness: *The God of All; The Saviour of All; Making Men Whole; One Faith, One Lord, One Church; The Ends of the Earth; Winning the World.* This is a book calling each member of the Church to read, to meditate, to pray with the company of the Church; this is a book of "we," not "I"; of "us," not "me." For example, when Mr. Appleton leads us in a prayer for the Church, he leads us in the words, "O God, we pray thee for thy Church which is set today amid the perplexities of a changing order, and is face to face with a new task. Fill us all afresh with the Spirit of Pentecost. Help us to proclaim boldly the coming of thy kingdom. And do hasten the time when the knowledge of thyself shall fill the earth as the waters cover the sea."

Again in one of the meditations, "Christ demands that if we belong to Him, the whole of our nature must be re-made. It is not sufficient to deal with one or two sins or to add one or two new duties. We must be born again."

Not only is this little book a discipline in intercession for one within the church praying in behalf of the whole Church, but it also brings us to the throne of grace at the profoundest depths in a concern for the coming of the Kingdom of the King of Glory. It is invaluable for private devotion because it is set within the framework of the prayer which Christ Himself taught, where He taught us to say "Our Father," not "My Father"; "forgive us *our* debts," not "*my* debts."

We commend this book to the members of our Society for use at your own bed-side, for your Auxiliaries, in groups within your church. To use this book thoughtfully and intelligently is to be lifted to a new dimension in our life of intercession.

THE STORY OF MARY LIU by Edward Hunter.

Reviewed by Leeta McCully Cherry

THIS IS THE TRUE, and amazing, story of a small Chinese girl, not quite five, who, in a land where girl-children were often still considered a burden to be somehow disposed of, had already been indentured as a slave-servant into the family of a famous diplomat, the old Viceroy Li Hung Chang. Suddenly—just how Mary Liu never could remember—she found herself, swathed in bandages, in the white room of a Mission Hospital, a tragically disabled child, so badly frostbitten through lying outside in the damp bitter cold that both feet and hands had to be amputated, nothing remaining but the stumps of her legs, part of the left arm, and only the palm and the stub of the thumb on her small right hand.

Rescued from death by the care and determination of Dr. Beebe, the Mission Doctor, this terribly incapacitated child with the gallant and unquenchable spirit, was brought up in Mission Schools, loved and cared for, and sent on to a Mission College. Inspired by Mrs. Beebe, who took her into her heart, and by Miss Laura White, Principal of the Girls School where Mary spent her childhood, she developed into a remarkable and very clever personality. How this all came to be, and how eventually she became Editor of "The Women's Messenger" started by Miss White and the first Women's magazine in China, and eventually came to write so beautifully, despite those poor maimed arms, that she became one of the most brilliant translators and transcribers in the Christian Literature Society of China, makes one of the most touching and inspiring stories anyone could read.

It was really due to Miss Margaret Brown, for many years the Secretary of the Christian Literature Society of China, now retired after 46 years of service and living in Toronto, that the author came to know Mary Liu, newly-escaped from the Communists of Red China, and to write this remarkable story. Mr. Hunter spent more than a year in gathering his material, and his interviews with Mary Liu took place in widely separated portions of the globe. "I had no inkling when I began," he says, "that this would be the most thrilling and significant story I had ever come upon in more than a quarter of a century of journalism in the four corners of the world. Nor did I guess that this would be my most inspiring experience." It is truly a moving story, told with great sensitiveness, this record of human heroism and the triumph of a great spirit over tremendous physical handicaps. The second part of the book tells honestly of Mary Liu's life under the Communist regime, and is certainly valuable as an understanding of the People's Republic of China, and what living within it really means. Price $3.50.

CHANGES IN ANNUAL REPORT — Circulated October 31, 1956

Macleod Presbyterial
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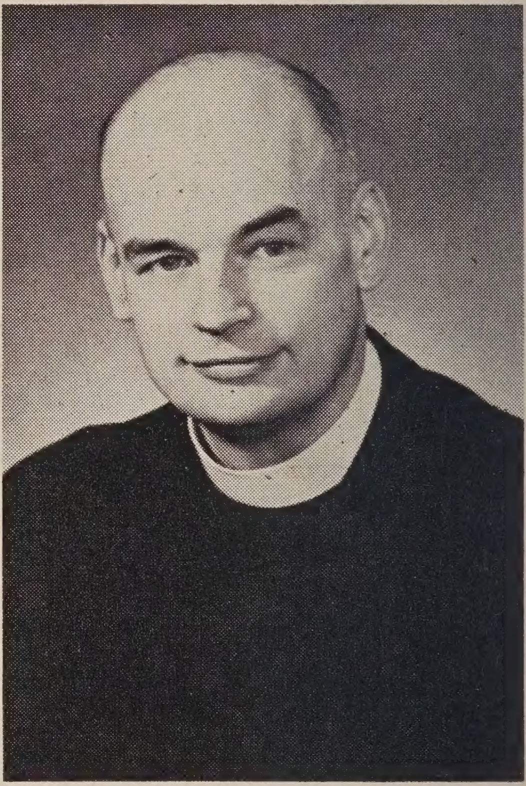
Mrs. W. J. Murdock,
2306 - East 4th Ave.,
Vancouver, B.C.

The first woman minister in the Presbyterian Church in the U.S.A. was ordained this week. She is Miss Margaret Towner of Allentown, Pennsylvania, and is Minister of Christian Education at First Presbyterian Church in that city. The Presbyterian General Assembly last May amended the laws of the Church to permit the ordination of women.
(World Church News)

The New General Secretary of The British and Foreign Bible Society in Canada



REV. KENNETH G. McMILLAN, B.A., B.D.

MR. T. G. ROGERS, President of the General Board of the British and Foreign Bible Society in Canada announces the appointment of the Rev. Kenneth G. McMillan, B.A., B.D., as General Secretary. Mr. McMillan is a native of Mount Forest, Ontario, and attended High School in Palmerston and Listowel. He received his Bachelor of Arts Degree from the University of Toronto in 1939. On his graduation from Knox College, Toronto, in 1942 he was ordained to the ministry of the Presbyterian Church in Canada and went to the Burgoyne-Dunblane charge in Bruce Presbytery. In 1944 he moved to Drummond Hill Presbyterian Church in Niagara Falls, where he remained until he was called to St. Andrew's Presbyterian Church in Guelph, Ontario, in 1950.

Mr. McMillan has had wide experience in denominational work, including the General Board of Missions in which he is at present chairman of the Overseas Department and he is also a member of the Department of Overseas Missions of the Candian Council of Churches.

Mr. McMillan succeeds the Rev. A. H. O'Neil, M.A., D.D., who came to the Society in 1952 after eleven years as Principal of Huron College, London. Dr. O'Neil is shortly to be consecrated Bishop of the Diocese of Fredericton. The new General Secretary will find the work of the Bible Society in thriving condition after the five years in which it was wisely guided by Dr. O'Neil. The objective for the Third Jubilee Fund in 1954 was far surpassed and the normal annual givings of the Society for world work have shown a consistent and substantial increase.

In announcing the new appointment Mr. Rogers expressed confidence that the work would continue to move forward under Mr. McMillan's leadership. He has shown himself to be a preacher with a vital message and an able administrator. His new duties have to do with the sixteen auxiliaries of the Society across Canada and he will be in constant touch with developments in the work of Bible translation and distribution in other countries.

Mr. McMillan will reside in Toronto and will begin his new duties on February 1, 1957.

Members of the W.M.S. are particularly interested in the work of The British and Foreign Bible Society in Canada, through the Annual Grant of $1,500 given through the Christian Literature Department of our work.

Vellore Christian Medical Centre

NEW SURGICAL techniques developed at Vellore Medical College, in India, have restored the crippled hands of nearly two hundred leprosy patients in the last five years. Dr. John S. Carman, director of the Vellore Christian Medical Centre, stresses the pioneering work done by Christian medical missions in India. The training of nurses, and the treatment of tuberculosis and of leprosy, were all begun in Christian missions. The Vellore College is now developing an experimental rural hospital for Indian villages, to demonstrate that good work can be done in simple surroundings.

The Vellore Christian Medical Centre includes a medical college, hospitals, extension services, and a School of Nursing which has 242 students in its various courses. It is supported by 39 Churches and missionary societies, and has an international staff, though most of the heads of departments are now Indians. The medical college has 307 students, half of whom are women. It was originally a women's college, but is now co-educational, and more than half the staff and students are Christians. The hospital has 615 beds. Canadian Churches contribute to the support of Vellore through the Department of Overseas.

Mrs. L. W. Gehman, Reg.N., B.Sc., is now working at the Vellore All-India Christian Medical College. The Annual W.M.S. Special Grant is $1,000 to Vellore.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B.C.
Press Secretary

VICTORIA PRESBYTERIAL — A Presbyterial Girls' Rally was held in *Victoria* at Gorge and St. Andrew's Churches over the Thanksgiving weekend, with a registration of fifty-six. In part, this was a Glinz Lake Camp re-union, but all Explorer and C.G.I.T. girls of the Presbyterial were also invited. A talk and discussion on Nigeria was given by Miss Joan Rochemont, and the presentation of a W.M.S. Life Membership and pin to Mrs. R. A. Davis, in recognition of her efforts in Girls' Work in the Presbyterial, was a highlight of Saturday evening, when it was stressed how she had made Glintz Lake Camp so important in the lives of Explorer and C.G.I.T. girls on Vancouver Island.

Miss Grace Lee was honoured at a special meeting by members of the Chinese Groups and St. Andrew's Auxiliary, W.M.S., of *Victoria.* Mrs. Fong read the Scripture and a duet was sung by Shirley Chu and Melanie Lee. Mrs. G. A. Cameron gave the address. A Life Membership was presented to Miss Scott, and a delightful time was spent over the bountiful refreshments provided by the Chinese ladies, including a birthday cake.

At the Annual Thank-Offering Meeting of St. Andrew's, *Victoria,* Miss A. Campbell, Guest Speaker, gave a fine address on the work of the Rainbow Fellowship, a Home for girls needing help. Mrs. R. A. Davis led the devotions.

WESTMINISTER PRESBYTERIAL — Mount Pleasant Auxiliary, W.M.S., *Vancouver* was given a very enlightening talk on "Mormonism" by Rev. E. L. Garvin at their Thank-Offering Meeting, and Mrs. M. McCallum, C.G.I.T. Leader, was presented with a Life Membership and pin. Miss Shirley Walker reported on the National C.G.I.T. Camp at Skeleton Lake, Ontario.

Guest Speaker at the Fall Thank-Offering Meeting of *West Vancouver* was Miss Ellen Douglas, her topic being "The Church Extension and Missionary Enterprise In and Around British Columbia."

A Box Luncheon provided a special type of fellowship at the Thank-Offering Meeting of *White Rock* Auxiliary. Mrs. Earle P. Fox, Presbyterial President, was Guest Speaker, and her dynamic personality, coupled with the inspirational topic of "Witnessing For Christ's Mission" impressed all present.

The Auxiliary at Bradner, B.C. regrets to report the death of their Secretary, Mrs. M. McMath. Her smiling face and quiet manner were one with her faithfulness of service.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND. STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

REGINA PRESBYTERIAL — At the meeting of the Ladies Guild of Knox Presbyterian Church, *Yorkton,* two C.G.I.T members of the church group, Miss Mary-Anne MacDonald and Miss Pearl Brown, were special guests. Pearl, to whom the Ladies Guild had awarded a Camp Scholarship, gave a delightful account of the activities at *Round Lake Camp,* and Mary-Anne brought an interesting report of her attendance at the National C.G.I.T. Camp held at *Camp Kwasind, Skeleton Lake, Ont.*

Knox Presbyterian Church enjoyed a visit from the Rev. Finlay G. Stewart, D.D., Moderator of the Presbyterian Church in Canada. A Social Hour followed his interesting address.

In First Presbyterian Church, *Regina,* a Rally of fifty girls and leaders met in the colourful atmosphere of *Africa,* to listen to the guest speaker, Miss Joan Rochemont, Presbyterian missionary from *Nigeria.* African Violets decorated the tables and the food served was named to represent African delicacies—sliced monkey-hearts, crocodile meat, and goat's milk, for example! Miss Mary-Anne MacDonald, of Yorkton, also told of the life at the National C.G.I.T. Camp Kwasind, *Skeleton Lake, Ontario.*

Miss Rochemont, whose work in *Nigeria,* is primarily among the women, was guest speaker also at a meeting in First Presbyterian Church Lecture Hall. She stressed the fact that one of the best missionary efforts that can be made in this country is to accept the coloured people who come here to study, as their experiences can make the difference between accepting Communism or Christianity on their return to the homeland.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — The W.M.S. Auxiliary of St. John's Presbyterian Church, *Winnipeg,* Manitoba, held its Annual Thank-Offering Meeting in the Church, with the President, Miss Lyle Hyde, presiding. Mrs. R. S. Hamilton and Mrs. John Neville gave the Devotional Period, and the Guest Speaker was Mrs. W. E. R. Boudreau, of Norwood Presbyterian Church, who is President of Winnipeg Presbyterial. Mrs. J. Marnock read a poem by John Oxenham, and sang a solo. The meeting was closed with prayer by the Minister, the Rev. J. Marnock.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—Miss Agnes Gollan, visiting this Presbyterial, spoke at *Hanover, Owen Sound* and *Southampton.* At *Hanover*, the Young People's Society, led by Mr. John Love, assisted by Mr. Robert Schenk of *Ayton,* and Mr. Joe Ward, had charge of the meeting, and members of Chesley, Walkerton and *Ayton* congregations also enjoyed Miss Gollan's address and Nigerian slides. The Male Quartette sang and Mr. Jack Ward played a trumpet solo. Attendance at *Owen Sound* suffered from the stormy weather. A C.G.I.T. Rally was also held at *Southampton.*

Six Life Membership certificates were presented by St. Andrew's Auxiliary, W.M.S., *Hanover,* at a meeting held at the home of Mrs. E. D. Gruetzner.

CHATHAM PRESBYTERIAL — At the Ellen Douglas Auxiliary, W.M.S., *Windsor,* Mrs. W. M. Hyndman spoke on "What Is The Presbyterian Church in Canada Doing?" and Mrs. K. H. Hall showed coloured pictures of a recent trip to *Britain.*

St. Andrew's Senior Auxiliary, W.M.S. of *Windsor,* heard Mrs. Ingold speak on "The Living Word," and Mrs. R. J. Kindrie, Supply Secretary, read a letter of thanks for knitted articles sent out.

Miss Margaret Ramsay, guest speaker at the Margaret Ramsay Auxiliary, W.M.S., *Leamington,* told of her work in *British Guiana* and showed pictures of the work there.

At the Sunshine Auxiliary, W.M.S. of *Leamington,* Mrs. Edward Anderson told of a boy who became a Christian through listening to the reading of the Bible, and later was instrumental in translating the Bible for *Tibet.*

HAMILTON PRESBYTERIAL—Still an active member, Mrs. Mary Taylor was presented with a corsage on her 90th birthday, and also cut the birthday cake at the meeting of St. Enoch's Senior Auxiliary, W.M.S., *Hamilton.*

Eighteen members of St. John's C.G.I.T., *Grimsby,* attended the Hamilton Rally and won the cup for second place.

Miss Laura K. Pelton was guest speaker at the 50th Anniversary of the Laurel Mission Circle of St. John's Church, *Hamilton,* her subject being "The Changing World in Missions."

Appreciation of their work was shown to Mrs. Ian Anderson and Mrs. Betty Filmore, by Knox Senior Auxiliary, W.M.S., *Hamilton;* to Mrs. Christina Reid, by Calvin Senior Auxiliary, W.M.S., and to Mrs. Donald Beveridge, by Southgate Senior Auxiliary, W.M.S. Mrs. Southgate was the Auxiliary's first President when the congregation was organized seven years ago.

HURON PRESBYTERIAL—The W.M.S. of Knox Church, *Auburn,* was hostess to the ladies of St. Andrew's, *Blyth,* and of the *Auburn* Baptist Church, when the Rev. D. J. Lane was guest speaker and gave a graphic account of his work in the mission field at *Stewart,* B.C.

The Macgillivray Mission Band, of Knox Church, *Goderich,* recently celebrated its 70th Anniversary. Misses Lillian Macarthur, Hazel MacDonald and Ida White, whose names are all so familiar to Glad Tidings readers, were former members of this Mission Band, which in 1894 was the Banner Band in Canada.

MAITLAND PRESBYTERIAL — Kinlough Auxiliary, W.M.S., met at the home of Mrs. E. Bushell. Mrs. F. Moffatt was guest speaker, and Mrs. J. Emerson sang a solo.

Miss Agnes Gollan spoke in *Ripley, Belmore* and *Lucknow*. Mrs. B. Thomas, Girls' Work Secretary, presided at the *Lucknow* meeting, when 75 C.G.I.T. girls from the Presbyterial were present.

SARNIA PRESBYTERIAL—At *Wyoming* and *Watford,* Miss Agnes Gollan was an interesting visitor, and told of her work in *Nigeria,* in co-operation with the Scottish Presbyterian Church. At a C.G.I.T. Rally in Paterson Memorial Church, *Sarnia,* at which Mrs. Robert Bruce presided, Miss Gollan taught the girls, who were present also from *Brigden* and *Wyoming,* some African songs, displayed Nigerian costumes and showed slides of that country and the work there.

STRATFORD PRESBYTERIAL — Some 155 teenage girls from this Presbyterial held a dinner and Rally, planned by Mrs. J. Brydone, in Burns Church, *Milverton,* to hear Miss Agnes Gollan. Mrs. Hamilton, Synodical President, introduced the speaker, and Mrs. G. Lamont, *Mitchell,* expressed the thanks of the meeting.

Miss Gollan spoke also in St. Andrew's Church, *Stratford,* when there was a good attendance from nearby churches in the Presbyterial.

TORONTO AND KINGSTON

Miss Lundia MacBeth,
307 Tweedsmuir Ave.,
Toronto, Ont.
Press Secretary

The 1957 Annual Meeting of the Synodical Society of Toronto and Kingston will be held in Westminster Presbyterian Church, *Sault Ste. Marie,* on April 23, 24 and 25. Those wishing billets please write the billeting convener, Mrs. B. D. Graham, 456 Hudson Street, Sault Ste. Marie, Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Avenue, Toronto 12, Ontario, or by telephoning HU 8-5966.

BARRIE PRESBYTERIAL—At the Fall Thank-Offering Meeting of the W.M.S. Auxiliary of *Elmvale* Presbyterian Church, a large attendance viewed the beautiful slides taken by the Rev. J. C. Cooper during his recent year in Scotland. Unfolding the story of the Reformation and the firm establishing of the Presbyterian faith, responsive chords were struck in the hearts of his listeners, and a renewed loyalty in "the faith of our fathers" engendered. Visiting on the screen the old and beautiful churches, and travelling the "Road to the Isles," was an evening to remember.

GUELPH PRESBYTERIAL—A W.M.S. Family Meeting was held at St. David's Church, *Campbellville,* when the Rev. Christian M. Costerus gave an informative address, and inspired real confidence for the coming success of his mission work in Formosa. Members from the Senior and Evening Auxiliaries, and from the Girls' Group and Mission Band, were present.

The Seventieth Anniversary of St. David's Auxiliary, W.M.S., *Campbellville,* was celebrated, with the president, Miss Simpson, presiding, and the Minister, the Rev. G. Baulch, bringing greetings from the Presbytery and Session. Mrs. C. G. Jones, Synodical Home Helpers Secretary, and a valued former member of the Auxiliary for nine years, was guest speaker, stressing the value of prayer for individual missionaries, who feel the influence of prayer on their behalf and are fortified by it.

Mrs. W. P. Gamble, of *Guelph,* whose mother, Mrs. Christie, helped to organize the Auxiliary, brought an encouraging message, and the President read a list of the Honorary, Junior and Life Members. She stated that twenty-six of the fifty-one Life Membership presentations had been made by the Ladies' Aid. Mrs. R. B. Elliott, Secretary, was presented by the President with a Life Membership Book. Greetings were received at the social period following the meeting.

EAST TORONTO PRESBYTERIAL—The Fall Thank-Offering Meeting of the Anna Cooper Auxiliary, W.M.S., of *Willowdale* Church was planned and conducted by Mrs. H. Chalk, Home Helpers Secretary, assisted by Home Helper members. Rev. Howard King, Secretary of the Mission to Lepers, was Guest Speaker, and was presented by Mrs. Chalk with a cheque from the Auxiliary, at the conclusion of the interesting illustrated talk on his work.

The Wallace Auxiliary, W.M.S., of *Cooke's* Presbyterial Church, *Toronto,* observed its Seventieth Anniversary recently. At a congregational dinner, the members of the Auxiliary were guests of the Women's Association. Each member wore a corsage made by the Christian Endeavour Girls' Group. Mrs. James Anderson, in her ninety-third year, prepared an historical sketch, which was read by Mrs. George Robertson. A play, "Two Masters," was presented by the Auxiliary, assisted by members of the Dickson Auxiliary, and directed by Mr. Julian Ritchie.

At the second observance, held two weeks later, with President Mrs. W. McRoberts in the chair, greetings were received from various organizations within the Church family, as well as from Council Executive, brought by Mrs. W. R. Adamson, President; from the Synodical Society of Toronto and Kingston, by Mrs. K. B. Schroeder, Historian; and from East Toronto Presbyterial by Mrs. Fred Black, President. The Minister of the

Church, the Rev. William McRoberts, B.A., M.Th., gave a challenging and inspiring address. Present at these two gatherings was Mrs. W. McNeill, an active member of the Auxiliary for sixty-three years, who celebrated her ninety-sixth birthday in October.

Calvin Auxiliary W.M.S., Toronto, was addressed by Miss Frieda E. Matthews, Executive Director of National Missions, on the subject, "Outreach and Work in New Areas." Mrs. W. H. Mitchell, a beloved Past President, was presented with an Honorary Membership from the Auxiliary, by Mrs. A. R. Riddell; and a Life Membership, given by an anonymous donor, was presented to Miss Jane Stewart by Miss Beth Wilson. A "Bon Voyage" Tea Party was held at the close of the meeting for the President, Mrs. Alexander Roberts, who upon completion of a trip around the world with her husband, will be living in Peterborough.

WEST TORONTO PRESBYTERIAL — Mrs. J. J. (Letty) Eakins, Secretary of the Evening Department of West Toronto Presbyterial, passed away at *Toronto,* on November 13, 1956.

The Annual Fall Tea of the Sloan Auxiliary W.M.S. of Parkdale Presbyterian Church was a largely attended event. President Miss Jean Tait welcomed visitors and a delightful musicale was given by Mrs. Cherniak, a graduate of music from the Ukraine and a member of the Ukrainian Presbyterian Church, Toronto, and Mrs. Helen Kerr Swora, daughter of Rev. Robert Kerr, a former Assistant Minister of Parkdale Presbyterian Church.

"Seventy Years of Growing" were recently celebrated by the Janet Geggie Auxiliary of the W.M.S. of Parkdale Presbyterian Church, *Toronto,* with an Anniversary Dinner, and a happy reunion of present and former members with many old friends of other years. President, Mrs. Arthur J. Cherry, presided, and tables were distinctive with bright chrysanthemums, tall candles, and place-cards of Presbyterian blue. Miss Marie Gall, the oldest Charter member, whose mother, Mrs. George Gall, was President in 1892, and often in the years between, cut the handsome Anniversary Cake, with its blue decorations. An Honorary Membership was presented to Mrs. William McMillan, and Mrs. Doreen Mallorey sang two groups of songs, accompanied by Mrs. W. B. Cross. Mrs. Arthur J. Cherry gave the highlights of Auxiliary history, from 1886 to the present.

Greetings from the W.M.S. were brought by Mrs. W. R. Adamson, President of Council Executive; from the Synodical of Toronto and Kingston by President Mrs. A. S. Curr; and from *West Toronto* Presbyterial by Mrs. A. E. Stacey, District Vice-President. Mr. T. P. Geggie, Clerk of Session, brought greetings from Parkdale Church; Miss Jean Tait, President of the Sloan Auxiliary, and Mrs. William Geggie, Past President of The

Friendship Circle, spoke for their Organizations; greetings from the Women's Association were presented by Mrs. J. L. Craig, President. Led by Mrs. Elizabeth Climie Harvey, the Shepherd's Psalm, sung in unison to the Old Covenanter's Tune, closed the evening, and pointed the way into future years of continuing service and fellowship together.

ORANGEVILLE PRESBYTERIAL—Erskine Auxiliary, W.M.S., *Dundalk,* held their Thank-Offering Meeting in November with President, Mrs. C. Mills, in the chair. Mrs. J. Jack, President of *Barrie Presbyterial,* spoke on "Christ Calls Us Into Partnership To Help With His Work."

The South Sectional Rally in *Grand Valley* Presbyterian Church was addressed by Miss Agnes Gollan from *Nigeria.* W.M.S. members were present from *Claude, Orangeville, Waldemar* and *South Luther.*

Swinton Park and *Boothville* Mission Bands of St. Andrew's Presbyterian Church held a joint Thank-Offering, with Miss Joan Fryer of the Deaconess Training School, the Guest Speaker. She told of her work with the W.M.S. Van on the *Alaska* Highway. Glen Krueger of *Swinton Park* Mission Band presided, and the entire service was carried out by members of both Bands. Certificates and seals were presented to Beryl Black, Nancy Carson, Janet Wilson, Jean McLeod, Georgina Campbell, Evelyn Pinder and Joan McDonald.

(Continued from page 20)

by the power of God are set free. The promise of God continues to be, "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

This then is a word picture of our downtown mission work for which we as a Presbyterian Church are responsible. In addition to the above information we have a thriving Bible School with classes for all ages; Boys' and Girls' Clubs; a Good News Club and Women's meetings which are held every Tuesday and Thursday afternoon.

(Continued from page 17)

operation of Men and Women in Church and Society.

While in Toronto Mr. Weber and Miss Turnbull gave unsparingly of themselves and of their time and those who had the opportunity of meeting with them were stimulated in their own thinking and in planning for future action.

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The Glad Tidings

MARCH
1957
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"If Winter Come —
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THE GLAD TIDINGS

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EDITORIAL

LOOKING TOWARD AFRICA!

by LEETA McCULLY CHERRY

MARCH OF 1957 will surely go down in history as a month of great importance and portent in the gradual emergence of still another part of the vast continent of Africa into its place in the modern world of Africa's future, as well as the growth and development of both people and culture. On March 6th, there comes into being, after long years of hoping and preparation, a new African country to join the ranks of the world's independent nations — the first Black Dominion in the British Commonwealth of Nations. On that date, the Gold Coast becomes independent, renouncing forever the old name, with its bitter slave-trading memories, to become Ghana, in honour of the old African Empire which existed some thousand years ago in the Western Sudan, many of its people in time drifting across the Sahara to what is now the Northern Gold Coast. A brave new country is a-borning, and the eyes of all the world will be upon it, for it is vital proof that Africa is purposefully on the march, and where and how she marches will be of great moment to the destiny of the world at large. "The ultimate pivotal stability of the free world lies in Africa" writes one student of world history and its future. Still another report tells us — "Historians of the future will focus attention on Africa as the highlight of the 20th Century, for Africa will undoubtedly loom large in the perspective of posterity." We do well to look with interest at Ghana, and to salute this newest Dominion within the Commonwealth!

"But our particular interest in Africa, as a Church, is in Nigeria," does someone say: "What have we to do with the Gold Coast, this new Dominion of Ghana?" That is true, but to be intelligently interested in Nigeria, in this time of changing world history and ideas, one must also be interested in, and informed about, the whole of Africa — that vast divergent continent which is actually a thousand Africas, and so very much further advanced and eager for progress than most of us have ever realized. Nigeria, too, in close proximity, has been planning and working throughout the years for her independence. It is the biggest British Colony in the world, and John Gunther in his analytical book, "Inside Africa" wrote of it — "In some respects, Nigeria is the most exciting country I have ever been in. It is more fully evolved toward self-government than any British Colony except the Gold Coast." Well — now the Gold Coast has evolved into Ghana, an independent state within the Commonwealth, and Nigeria has every hope that within 1957 she too will have achieved her independence within the Commonwealth and become a free sister Dominion to the newly-evolved Ghana.

From the point of view of population, she is now the largest country in Africa — really three distinct countries in one — with thirty million people of at least 250 tribes scattered over her 373,000 square miles of area. She is definitely a new nation coming into being with great promise of good for the whole of Africa, and is said to be one of the most politically-advanced countries, both in her government and her outlook. Both Nigeria and Ghana are proudly "Black Africa". White people cannot own land there; in Nigeria, at least, no government provision is made for the education of white children; in Ghana, no European may seek employment, or settle there, without special government permission. It will be of great interest to watch the development of these countries through the years, and to realize that in one of them, at least, the Presbyterian Church in Canada will have an influence and real personal interest.

Already there is much serious talk among African leaders about a future federation of West African Free States. Ghana is now the first of these, with Nigeria, her close neighbour, observing her with keen attention, and hoping before the year is out to be of equally independent status. Both countries have many problems in common and their historical origin is similar, but Ghana is quite different; smaller, more close-knit and much more wealthy. It has a population of 4,500,000, with but 6,770 non-Africans, 4,000 of whom are British. Almost the size of the United Kingdom, 99.8% of its people are black; in religion, 66% are pagan, 30% Christian, and 4% Moslem. The total area is 79,000 square miles. Ghana, as the Gold Coast, has always been very conscious of the need and advantages of good education. Recent statistics give 85,000 girls and 222,000 boys in the Primary Schools of Ghana, a record, in proportion of population, unequalled in any other part of Africa.

Achimoto, the University College, is possibly the best known African College in the world. Built in 1927, Achimoto offers a B.Sc., which is recognized by London University, in engineering, intermediate arts, science and agriculture, and an M.B. which includes a scholarship to Edinburgh for medical training. Dr. Kwame Nkrumah, the first negro ever to become Prime Minister of a British Colony, is a graduate of Achimoto, and also of Lincoln University in Pennsylvania, the oldest and best-known Negro institution in America. Given the trip by an Uncle, he worked his way through the College, instructed there for awhile, then was graduated with four degrees. Now realizing his life-time objective of independence for his people, Dr. Nkrumah is affectionately called "The Giant of Ghana", because he has long personified the hopes of black nationalism everywhere on the continent.

He wears always the National costume, which is very beautiful — a flowing robe worn like the Roman toga with left arm and shoulder exposed. These are designed, woven, and made locally from a heavy silk called Kente cloth, done in long narrow strips of beautiful colours and sewn together so that a distinctive pattern is created. Kente cloth is very expensive; enough for a good robe costs about $300. All the Chiefs wear this cloth. Incidentally, it is interesting to know that succession to the Chieftainship in Ghana almost always passes through the female line. Women are really "people" in this new-old land, and are playing a large part in the life of the new state, both in the professions and in political life. Even in the villages, the oldest Grandmother is usually the most important personage.

After Malaya, the Gold Coast has long been the richest of the British Dependencies. It is the largest producer of cocoa in the world — one-third of the whole world-crop comes from Ghana. Every cocoa-farm of the thousands there has an African owner, and the Gold Coast Cocoa Marketing Board, a semi-state organization, is Africa-owned, and has a reserve fund on hand of One Hundred Million Pounds. To build the fine new bridge across the Volta River, the government simply appropriated two million pounds from this fund! There is an amazing development project along this Volta River which will create, when the great power dam is completed, a new lake covering some 2,000 square miles, and assure Ghana of being one of the world's foremost producers of bauxite, aluminum, and hydroelectric power. Right now, she is the largest exporter of Manganese, just as Nigeria produces the largest proportion of the world's tin and Columbite. This mineral is essential to the special heat-resisting steel without which no jet plane could fly. So important is it, that the United States pays a bonus of 100% beyond the regular price for all the precious Columbite Nigeria can produce.

The date chosen for proclaiming the independence of Ghana is already historic in that land. It is the 113th Anniversary of the signing of the Bond of 1844, by which the reigning Chiefs of that day acknowledged British rule in the Gold Coast. That it has been a good and wise rule, leading always toward eventual independence, is proven by the words of the recent Governor, Sir Charles Arden-Clarke — "Thirty-three years ago I was instructed that it was my job to teach Africans to stand on their own feet!" And so, now, in the very centre of the new country's coat-of-arms, is the golden lion representing the continuing link with the Commonwealth. Over all, at the top is the lodestar of African freedom; beneath, in the left corner, representing local administration, is the linguist stick and the sword; at the top right, representing national government, is the Castle of Accra. At the bottom is a cocoa tree and a mine-shaft, representing the country's industry and wealth. Under all, is the legend, "Freedom and Justice." Red, green and gold are the colours of the new Dominion.

True, with Ghana, we have no Presbyterian Church link, but in Nigeria, we have. There, our workers are wanted and welcomed, and our opportunities for Christian service are manifold. We have only to recall the recent visit of Sir Francis and Lady Ibiam, of Nigeria, to our Churches across Canada, to realize how sincerely our workers are needed and asked for there, and what outstanding and capable people Christian teaching and fellowship can help to produce.

DATES TO REMEMBER!

WORLD DAY OF PRAYER BROADCAST
Women's Inter-Church Council of Canada
Tuesday, March 7th, 1957
Time — 4:30 to 4:45 P.M., Eastern Standard Time
Stations CBL and Trans Canada Network
(check your local station)
Scripture Reading — Mrs. Lt. Col. R. Gage, Vancouver, B.C.
Address — Mrs. A. Roger Self, Toronto, Ontario.
Prayer — Mrs. W. B. Titford, St. John's, Newfoundland.

WORLD DAY OF PRAYER SERVICE
Friday, March 8th, 1957

PRAYER

Almighty God, once more we approach Thee in praise and gratitude for Thine infinite care and compassion; for the holy and sacred things of life; for all good influences which promote righteousness and purity; and for Thy faithful servants, whose sacrifices in past generations enable us to worship Thee in safety and in liberty.

We praise Thee, Loving Father, that again we near the day when Christian women the world over lift up their hearts and voices in one great up-surging of prayer for all mankind, especially for brave souls behind "the iron curtain" who keep alive the light of Thy glory, as we know it in Christ Jesus. Blessed Saviour, we await that day in hope and expectancy, praying that strength be given us to wait, not in idleness or indifference, but in earnest and profound preparation, beseeching Thy divine forgiveness for secret faults and presumptuous sins that have held back the healing power of Thy Holy Spirit. O Father, cleanse our hearts with the pure waters of the River of Life, and open wide the channels of prayer, that Thy Spirit may descend with mighty power upon all peoples, upon rulers and governments, statesmen and counsellers, upon all who hold in their hands, under Thee, the destiny of nations. Thus, and thus only, shall there come such an understanding of Thy divine purposes that hate shall be turned to love; greed and selfishness give way to sympathy and tenderness; swords be beaten into ploughshares; and nations learn war no more.

Most Gracious God, wilt Thou bless "This Canada of Our's"; this land of our birth or adoption, that in all her dealings with other nations she may act with justice and integrity. For the Church so dear to our hearts we pray, that in all her branches there may come a richer and a fuller knowledge of our responsibilities in lands across the sea, and within our own borders, as they are set forth, month by month, in our Church journals. Grant, Our Father, courage and faith to all who serve in Church offices, in colleges and schools, in committees and Church courts. May a double portion of Thy Spirit rest upon young men and women in training for full-time service in The Master's Vineyard, and may grace be showered upon ministers, leaders, and congregations, that, working together, we may "push back all barriers to the extension of Thy Kingdom."

Hear us, O Lord, and in the abundance of Thy steadfast love, answer for Thy name's sake.

Amen.

WREATH OF LAUREL

by (MRS. A. R.) MURIEL L. McMURRICH

IT IS A RARE privilege to have been asked by the Council Executive of the Women's Missionary Society to pay tribute to Miss Laura K. Pelton, who has resigned from our staff after thirty-one years of service. Much as we are going to miss our fellow-worker from her accustomed place, it should be an occasion for real thankfulness that there is no "sadness of farewell," for she is still with us in the work of our Church and we shall continue to benefit from her skill and ability in the new duties which she has assumed, and in which we wish her every blessing.

How impossible it would be to compress all that we should like to say about our friend into a few paragraphs in our monthly magazine! It just could not be done, but much has already been said and many tributes have been paid. This is just an authorized voice on behalf of the Women's Missionary Society saying, "With all our hearts we thank you!"

Thirty-one years is a long time. Miss Pelton has accomplished so much, and in so many ways that cannot be tabulated; neither can her influence be measured. Probably the present membership of the Society has known her best in the later offices which she held as Executive Secretary and Director of Overseas Missions. It is well to remember that she spent the earlier years of her service in promotion work, and, as Young Women's Travelling Secretary, journeyed to every part of the Western Division. In so doing she became familiar with every part of our Church's work in Canada, and had no small share in its upbuilding after the changes in 1925.

MISS L. K. PELTON

Longer journeys to farther fields and other continents were required in connection with the Overseas work when, with members of the General Board of Missions, she represented us in deputations to India, China, Japan, Formosa, and British Guiana. It would be no understatement if Miss Pelton should say, like Ulysses of Ancient Greece, "I am a part of all that I have met." Her crusading spirit and sense of mission; her keen interest in people and places; her intuitive grasp of situations; her ability to retain and report her impressions, have built up the "arch of her experience" into a lasting structure of usefulness and beauty. Her effectiveness as liaison between the Administration group at home and the Councils on the fields, and the interpretive accuracy of her reports, have been invaluable in their helpfulness.

Sometimes we overlook the debt which we owe to the background and upbringing of outstanding people, so let us extend our appreciation to Miss Pelton's family, for their patience and willingness to spare her to the work for which she was so well qualified. For them, in her many absences — as for us all — the lovely meaning of the word "Mizpah" was truly fulfilled.

It would be impossible to overestimate the value of Miss Pelton's membership on the Council Executive, because of her wide knowledge of the whole Church, its work and its people. She was faithful in attendance at all meetings, also those of the many Committees which claimed her as a member and benefited from her wise advice. Innumerable conferences, speaking engagements, radio broadcasts, interdenominational activities and meetings, have filled every moment of her time. Let us hope that in future, with fewer executive duties, there will be some respite for her.

According to the poets, wreaths of laurel and branch of palm were the symbols of the awards in ancient days to those who won distinction by their various achievements. In many countries today it is customary to bestow garlands of fresh flowers upon friends and travellers to be honoured in welcome or when saying "bon voyage." And so at this time we ask Miss Pelton to accept the laurels, palms and flowers which, figuratively speaking, we have gathered to present to her with our affection and appreciation. Though invisible to the outward eye, they indeed have reality and will be everlasting, for they come from the garden of gratitude, and, having been nurtured in remembrance, will never fade.

* * *

We shall warmly welcome Miss Mary Whale, B.A., when she returns from recent and very necessary visits to India and Formosa to assume her new duties as Director of Overseas Missions. She, too, has had wide experience in educational and journalistic work, and has proved herself as a valued and capable member of our staff. How fortunate we are that Miss Pelton's successor does not come to us as a stranger!

FROM MY VISIT TO INDIA

by MISS MARY WHALE, B.A.

IT WAS A TYPICAL November day in the Vindya-Satpura hills wherein the Bhil people of India dwell. The air was soft, almost like a warm spring day in Canada. The light breeze kept the heat of the tropical sun from being unpleasant. The village of Mendha wakes early to its tasks of the day and this day was a special one. For the first time in four years, a new missionary was to be welcomed from Canada and the people of Mendha were to do the honours. In the cool dawn the little community met for prayers, then scattered, each to regular tasks which must be done, at least in part, before noon, when the party from Dohad would arrive. There was an air of expectancy as the tasks were assumed at that early hour before the sun had lifted its rays above the horizon to dissolve the mist that clung to the river surrounding the village.

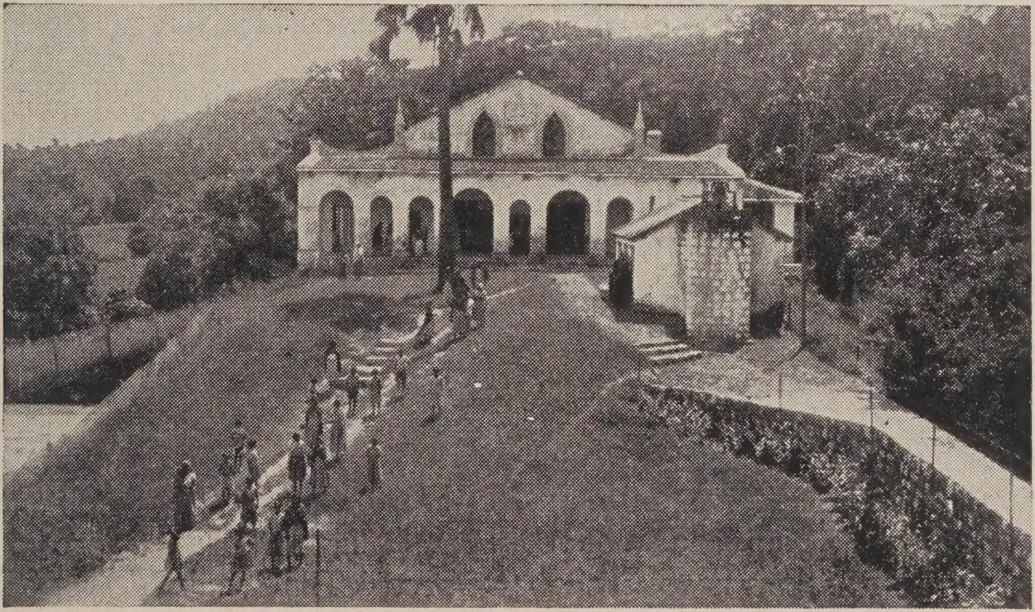
The village of Mendha is a favourite station for all the mission staff. Though it does not have the romantic remoteness of Amkhut, situated as it is in the cosy Amkhut Valley, there is a peacefulness there that rests one almost immediately. I did not ask Mary Lankin what her thoughts were as she drove across that rolling stretch of Bhil jungle which lies between the main road to Dohad and the most northerly station in the Canadian Presbyterian Bhil area. She might have wondered from what source the Bhils derived their livelihood, for the rocky land did not show the promise even of the newly-sown wheat in its stubbly lumps, uncertainly lined with the shallow furrows of the wooden seed-drill. She would know that no "aid" plan had reached the area with such signs of "progress" as bridges or even roads, as she rode up and down the gentle slopes and around rocks and thorny bushes. She might have had an inkling of days to come as she crossed the river into the village, for there will be times when, to carry out her work, she will have to wade streams now quiet and low enough to allow a car to grind through their sandy, rock-strewn beds. Whatever her thoughts on that nineteenth day of November, 1956, she could be sure of one thing as she passed between the flower-bedecked gates and under the wide banner reading "Welcome", and that was that she *was* welcome; that her coming was an event far greater than any decision on her part to work in India; it was part of a Plan by which the Kingdom of God would be extended a little further in that part of the world.

But the real welcome was felt in

the simple service of thanksgiving led by Bhima Padre after the Canadian missionaries — as many as could be freed from their tasks — and some of the Mendha folk finished having tea together. Bhima read the passages in Matthew and Mark which record Christ's answer to Peter's question: "We have forsaken all and followed Thee; what shall we have therefore?" (Matthew 19:27). The pastor expressed appreciation of the Bhil people for the fact that men and women of other lands left their homeland and all that homeland means in associations and customs, to work with the people of India in the building of the Church. But he did not dwell on the sacrifices. He emphasized Christ's promise of everlasting life to all who followed Him. As the new missionary was welcomed into the fellowship of the Church in the Bhil country, it was clear that Bhima Padre knew something of the joy she would know in sharing in the proclamation of the saving Gospel of Jesus Christ.

The last glimpse I had of Mary Lankin was seeing her, a swab poised in her hand, as she interrupted the task in hand to bid me farewell. On her third day in the Bhil country she was putting her gifts of healing to work on a tiny Bhil girl who had very sore ears. There was no doubt about the interest and joy she had in her task. It was good for me to have been a witness to this little ceremony in Mendha for it caused me to think of the nature of our work in India a little more from the Indian point of view. It gave me a "lift" and encouraged me in the tasks I had to do.

Most of my time in India was spent in discussion of our educa-



Church at Amkhut

tional and medical work. These days there is much thought being given to the relative position of Church and Mission in these two areas of Christian work. A brief review will remind you that the Canadian Presbyterian mission has for some time been a member of the United Church of Northern India, and the congregations which have developed are members of presbyteries of this Church which was organized as a union of churches and missions holding the Presbyterian System. The congregations in the Bhil field are formed into one presbytery, the Vindya-Satpura Presbytery. The two congregations in our Jhansi field are members of Allahabad Presbytery. Congregational work is quite integrated into the Indian Church.

The question of the jurisdiction of institutions is before the Church as a whole, and legal steps are being taken to put all mission institutions under the direction of the United Church of Northern India. It is not likely that a plan will be worked out quickly. Perhaps secular schools and hospitals may never be undertaken under the Church. Whatever the future may be, we should realize the value of our institutions in India. There are some in Canada who have questioned their value as a means of building the Church. This question is answered in a flash in India, where Christian educational and medical institutions have set the academic standard for the country. The Church in India does not expect missions to withdraw support of these institutions. But as Christians we are more interested, and rightly so, in the quality of character developed in training-places to which we give support.

In this respect we can continue with good conscience to support the schools—in Amkhut and Jhansi—and the Jobat hospital and medical training school. The school in Amkhut has educated many Bhil men and women to varying stages of education. The pastors, teachers, hospital and mobile clinic staff are graduates of this co-educational school with the exception of the new Indian doctor in the hospital. Dr. Pushpa Moti Lall is well known to you all through her father. She is a graduate of the Helen Macdonald School in Jhansi and of Lhudiana Medical College. (Incidentally, the people in Jobat are looking forward to having Sundar Lal Daniek, the son of Daniel Padre, Barwani, and the first Bhil boy to seek higher medical training, on their staff when he graduates from Lhudiana.) Most of the graduates of the Helen Macdonald Memorial Higher Secondary School, Jhansi, become either teachers or nurses, and make a Christian witness in either mission or government institutions. Of course, many have married and may be concentrating on their home life, or doing both home - making and professional work. The recently reorganized school of nursing in Jobat will do well if it can man our own Bhil medical work with its graduates. It is well to remember that in all our training schools in India, the staff is 100% Christian and about 80% are graduates from our schools. This fact, to any who understand the influence a teacher has on young people, should be assurance that evangelism is the keynote of all the work. Besides Bible study, the educational philosophy is to train the young people to Christian vocation in every walk of life.

The medical work has been mentioned from the point of view of medical education. In that respect, I would like to comment on Miss Bessie MacMurchy's work in Indore. You will recall that she heads a post-graduate course in nursing. I met a fairly new class while in Indore, and a more enthusiastic group of students would be hard to find. They come from all over Northern India. Some, probably most, are sent by state or secular organizations to train for India's ambitious programme of social advance. All but two of the current class are Christian, one a Jew, the other a Hindu; I never did figure out which were the non-Christians for all joined in the class services of worship and in the times of fellowship the class had with its leaders. Miss MacMurchy not only teaches the science of nursing, she gives her students opportunity to relate their work as nurses with their witness as Christians.

To get back to the medical work on our own field, there is no question of its evangelistic value. There are continual opportunities arising in the hospital, and out in the villages, for the healing ministry to witness to God's love and His power. In medical standards set by Christian missions alone, there is a Christian witness. Jobat hospital is almost continually filled to overflowing. With its present staff and equipment it has a very wide field of service. The mobile clinics are slowly but surely being developed as health centres, where a teaching and visiting programme is being added to the clinical service. The mobile units have always worked with the evangelists. There is no need for apology for any part of the medical or educational work as evangelizing forces.

In all our thinking about mission work, particularly about Christian institutions, we need to keep always in mind that we as a Church, and as a Society, have been called to proclaim the saving Gospel of Jesus Christ that the world may know, and that men and women hearing may be called by the Spirit into the Kingdom. Christ did not limit His methods to one, or even two or three. If we are His disciples we must proclaim His Gospel in whatever way we are led by the Spirit. So Bhima Padre and his fellow-Christians would welcome as many as could, and would, join with them in the proclamation of the Gospel, whether the proclamation is made by preaching, teaching or healing.

Sharing in Canadian Missions

The Educational Programme For The Indians Of Canada

by MR. R. F. DAVEY

Superintendent of Education, Indian Affairs Branch,
Department of Citizenship and Immigration

MANY OF OUR Indian children on entering school for the first time have considerable difficulty because of lack of facility with the language of instruction, and because of the difference in cultural background from most pupils of non-Indian status. It is well known that the progress which children make in school is closely related to the educational status of the parents, particularly that of the mother. To reduce these difficulties, the Department has established in several places kindergarten classes which are attended by children younger than six years of age. These classes have proved most helpful. However, because of the backlog of construction work which developed during the depression and the war years, it has been necessary to concentrate on providing facilities for children of normal school age. Another limiting factor is the availability of teachers who have received the special training which this type of work requires to be effective.

The Indian population is increasing at a very rapid rate. In fact, relatively more rapidly than any other ethnic group in the Canadian population. In the south some Bands are outgrowing the resources of the reserves, and in the north the Indian population is outgrowing the capacity of the areas in which they live to support them. Many Indians will have to be trained so that they can find employment in occupations new to them.

In order to meet this need the Department is endeavouring to give our Indian people opportunities for training in a variety of fields and is placing special emphasis on vocational training. So far as I am aware, no Indian in the last ten years has been denied a secondary education or vocational training simply because he or his parents could not meet the cost. Grants are made in accordance with the need, and if the student has the ability to follow successfully the course he has chosen, and provided the student is prepared to assist himself in the measure that he is able, these opportunities are his. This applies not only in the case of high school instruction and vocational training, but also at university level. At one school alone, the Vancouver Vocational Institute, there are, this fall, thirty-two Indian students taking training in a great variety of subjects, such as hairdressing, welding, stenography, carpentry, diesel mechanics, etc.

Unfortunately, many of our Indian people are not yet able to meet the minimum academic requirements laid down by the school authorities for these vocational courses. The Department has, therefore, endeavoured to arrange special courses which will give basic training in vocational subjects which will open new employment fields or opportunities for more advanced studies. This past Spring one hundred and forty Indians received instruction in agriculture and home economics at the Olds Agricultural School in Alberta. This followed a series of preliminary courses conducted by the Indian Affairs Branch at ten centres throughout Alberta for about three hundred students, from whom those for the Olds course were selected.

The programme at the School of Agriculture was operated by the Provincial Department of Agriculture at the request of the Indian Affairs Branch, whose officials assisted in the preparation of the programme and which assumed the cost of the training scheme. The agricultural course gave training which will enable the Indians to utilize to better advantage the agricultural resources of their reserves and to equip them to compete in the labour market for employment as agricultural workers, particularly those from the north who must find new vocations. The course in home economics was designed to assist in the development of better homemakers and also to enable the women to find employment as domestics, if they have an inclination for that type of work. A similar project in agricultural training was also conducted at Brandon.

I might also mention courses in prospecting which were offered in Ontario. These prospecting courses are admirably suited for those Indians whose primary occupation is fur trapping and whose mode of life is somewhat nomadic. As in the case of the agricultural courses at Olds, instruction in prospecting was carried out under provincial auspices with the Indian Affairs Branch assuming the cost. In addition to these, a Guiding Course was offered by the Province of Manitoba last Spring at The Pas at the request of the Branch.

In connection with vocational training, we find that Indian students in particular are in need of guidance since they do not have the same experiences as many other children do. For instance, very few of them have the opportunity to try different types of work out of school hours or during the summer holidays, and very few of them know of the many possibilities which are open to them. We are, therefore, developing a guidance programme, including tests and cumulative guidance records, which are indispensable to teachers or counsellors if they are to advise young people wisely with regard to the type of courses and work for which they are best fitted. These record cards will help the pupils to understand some of their own strengths and weaknesses, and will assist them to choose courses and vocations in which they can achieve success. The guidance programme is also planned with a follow-up service so that we will be able to help them through a placement officer to find suitable employment and an appropriate social environment.

One of the aims of the Department is to integrate the Indians with the rest of the population, and I am sure that you will agree that the obvious place to start such a programme is in the schools. If our Indians are to mingle and to compete with confidence in the non-Indian community, they must have opportunities at the earliest possible moment to associate with others. Accordingly, the Department endeavours to secure, wherever possible, the admission of Indian children, resident on the reserves, to provincial and other non-Indian schools and Indians are attending several hundred such schools across the country today. When such an arrangement is made, the Department pays tuition fees on behalf of the Indian children, based on the operating costs of the school. In addition, the Department has paid for the construction of classrooms at more than thirty provincial schools to enable the admission of Indian children. It has been our experience that school boards are generally most willing to accept our children, and that the Indians fit in without difficulty.

The programme is rapidly gaining momentum which is evident from the fact that in 1946 the number of children in non-Indian schools was not considered sufficiently significant to record; in 1949 the number had reached 1,600, but for the past academic year the figure was 5,556. During the current year over $1,000,000 will be spent by the Branch for board, lodging, tuition fees, and transportation for Indians attending non-Indian schools, including the public and high schools, vocational institutes, universities and the special courses already mentioned.

There are two other developments which hold great promise for the improvement of our educational programme. I have mentioned earlier the influence of the home on the progress of the children through the grades, and particularly the adverse effect of low academic attainment of the mother. For this reason and because, if our Indian people are to compete in the labour market and to fit in as Canadian citizens, their educational status must be raised more quickly than would be accomplished through the usual process of educating the children, the Department is, therefore, expanding a programme of adult education.

Continued on page 32

Your Prayers are asked

—For those who carry leadership responsibility in any part of the Society's work.

—For those members of the Society who will attend Annual Meetings of the various Synodicals within our Society during March and April, and particularly for those who will give leadership in the meetings.

—Again for Miss Mary Whale as she returns from her strenuous months in India, Formosa and Japan. Miss Whale will be entering upon her executive duties immediately and we would ask for her the prayers and understanding of the members of the Society as she reports her visits and undertakes to implement the decisions arising out of them.

—For Miss Agnes Gollan as she returns for her second term in Nigeria. Miss Gollan will be entering upon new work and returns without Miss Rochemont. She will need the prayers and the support of the Society as she enters her new task, which will be chiefly among teen-age girls. The girls of Nigeria need to be led in a more intelligent understanding of their Christian faith that they may prepare themselves for responsible Christian womanhood.

—For Miss Margaret Kennedy as she undertakes new responsibilities on the Bhil field. She is to be relieved of all institution duties that she may plan the women's work of the whole Bhil field and organize them into a Women's Fellowship. She hopes that this may be a means of deepening the Christian experience of the women and help prepare them for responsible life within the church.

—That all who are members of the National staff of the Women's Missionary Society may remember their dependence on Him Whom they seek to serve.

—We would pray for the Indians and Metis who dwell within our land, that those who lead and instruct them may, under the guidance of God, help them as they leave their pagan beliefs and customs to come to know the redeeming love of God, through Jesus Christ our Saviour and Lord.

STAFF NOTE

The sympathy of the members of the Society goes to Miss Norma Kennedy, Regional Secretary for Alberta, in the loss of her father early in January.

OUR NOISY, LOVABLE, TRYING TEEN-AGERS!

by (MRS. F. A.) EFFIE BURNABY, M.D.

Dr. Burnaby, who has written this thought-provoking article for The Glad Tidings at the request of the Publication Committee, which recognizes the importance and the problems of work with teen-agers, is herself a daughter of the Manse, and a physician of wide experience. The former Effie Winchester, she is a daughter of the late Rev. Dr. A. B. Winchester, for many years Pastor of Knox Presbyterian Church, Toronto, and she was a member of our W.M.S. Medical Staff in India until her health demanded a return to Canada. In later years of private practice, she found time also to serve as Student Secretary on the Council Executive. She has had much experience with teen-agers and Young People's work. In this interesting article, she raises also other questions which are well worthy of discussion.

THE NEXT TIME you are about to object to the behaviour of a teen-ager—stop and think. Was this child once a baby at whose baptism you promised to support the parents in bringing up their child in the nurture and admonition of the Lord? May your Presbyterian conscience tickle like a hairy shirt and drive you to improving the service of the Church to these youngsters trying to find the way! If you remember to stand with the parents it will make you more tolerant and understanding.

Fortunately for our sanity, we forget the problems of one stage as we move on to cope with the next. We forget the frightening swing of mood which plagued us into despair because of a slight rebuke, or made us wild and abandoned while we rode the crest of the wave of optimism. Their sufferings and their joys are just as real as those founded on fact. "Rejoice with them that do rejoice, and weep with them that weep", we are instructed. Real sympathy is necessary to handling teen-agers.

The teen-ager's real problem is to become part of a large social pattern. The rules and customs of the home are only satisfactory if they can be fitted into those of the group. Even with an excellent home background, an inexperienced near-adult, put in a group with different ideals, finds the mob tone is the loudest. That is why social life for young people in the Church is essential. They must make their friends among those of similar idealistic backgrounds, and have as good a time doing it as among other groups.

The Roman Catholic and Jewish communities have done much more than we to centre the social life of their young people in the Church and Synagogue. The system of government of the Presbyterian Church, which appoints elders for life and excludes women from ordination, is a basic reason for the reluctance of the Church to change to fit the times. I fully agree with keeping the sanctuary of the Church set apart for worship, but there must be a part of every church - property where young people may "let off steam" together. They have so much pent-up energy and tension that they must sing, and dance, and make a noise. If the Church does not provide the facilities they will look elsewhere. When I looked at a picture of the last General Assembly, I guessed that the average age of its members was 65 years. Such an age-group cannot alone give adequate leadership to our youth, with their store of atomic-like energy.

The most interesting thing to any teen-ager is the opposite sex. This is biological and normal. Our parents disapproved of making this evident, and they also approved of early marriage. The child of today is taught that this is nature, and they are as proud of their bodies as a robin in spring. If you don't like their clothes and manners, just remember that it is not our generation they are trying to impress. You used every device you knew at the same stage, and with the same result. Only the external trimmings are different and they aren't important. Then, let us remember that girls of today mature earlier. My biggest complaint is that the women by their leadership have kept the girls in the Church, but in many cases no similar boys' groups have been maintained. It takes time and energy on the part of young men whose centre of attention is elsewhere. Let's be honest—what are the men doing with all the leisure time made by shorter working hours? The Church's very survival hinges on their effort.

Whenever a young person does something outside socially-accepted behaviour, we blame the parents and they blame themselves. Sometimes it is true, of course, but often we forget the strength of the group influence. It might interest you to know, for instance, that without looking up my records, I can remember five cases in the last ten years when I was required to deal with the problem of pregnancy before marriage, in ministers' or missionaries' families. Does that mean that these well-equipped parents have not instructed their children? No, it is that the Church fellowship was so old-fashioned and dull that they found their friends elsewhere. Never belittle the force of the biological urge. It is so basic and is strongest in these socially immature people. Because of this our race goes on.

Because the rules laid down by our parents were so strict as to be incompatible with freedom, we have gone to the opposite extreme and made no rules. The strain this puts on the learner is cruel. There is no substitute for experience. We can't go back to the old rules, if we wanted to. One of my daughter's pet phrases is, "Oh, Mom! You're pre-historic!" However, if parents of similar ideals set up social opportunities for their children to meet, we can then make some reasonable rules which fit the modern picture. United we stand; divided we fall.

Many times, stresses and strains can be relieved by "ventilation." Just talking over their problems with an understanding person does a heap of good. In the original plan of our Church, this would be the duty of the elders. Now tell me honestly, are the elders in your Church such that a young person would discuss with them their problems? Some are. Obviously, no one person can be fit for all the jobs, but if the elders realize their lack, why not set up a bureau of experts? This would conceivably be men and women trained in social work or psychology, who would help in vocational guidance, preparation for marriage, direction in the treatment of more serious behaviour problems. The Roman Church, and some American Protestant Churches, have such a set-up which functions with considerable success.

The adult person who has based her life on truth, honesty, and love of her fellowmen, and has learned to interpret these herself in present day living, is apt to become the best free democratic individual. Obedience to a set of rules based on her parents' philosophy is an easier way to an acceptable facsimile of a Christian, but it is not the real article. For this reason, we have to be patient with the mistakes our children make in the learning process, and keep our minds fixed on the goal—an individual moulded in the image of Christ. The Christ we keep before them must not be dressed in the robes of Galilee, nor those of the Moderator of the Presbyterian Church, but must appear as Christ is in Canada, in 1957.

CALLING ALL "GLAD TIDINGS" READERS!

Has your subscription for 1957 been sent in?
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Every lapsed subscription is missed
By your Glad Tidings Secretary
And your Editor!
Can we not, together, make 1957 a Banner Year
with
Every W.M.S. Member a Glad Tidings Subscriber,
and
Every woman in your Church given that opportunity also?
This is an aim worth striving to attain!

COME WITH ME TO A HOME IN TAIWAN

by MARGARET MacKENZIE

MING HWA is a charming little girl with shiny black hair and sparkling black eyes. When you ask Ming Hwa how old she is, she proudly and promptly says, "I'm six." You take another look and shake your head for she is so petite. Then — suddenly you remember! Sure Ming Hwa is six in the Chinese calculation of age-scale, but she is only four by our western way of counting years. In Chinese culture the child is already a year old at birth depending on the time of the year, on the lunar calendar, you may add another year and then again you may not. To those of us from this western world it is strange and confusing but very important to remember in teaching small children. You register a six-year-old for kindergarten to find out when the child is brought to the school that she is only four and should be in the Nursery school.

Today Ming Hwa as we meet her is bubbling over with happiness and has on her very best red, red dress

A Chinese Kindergarten

because she has "ching ed" (meaning invited) the foreign missionary teacher to her home for a meal. Ming Hwa gayly dispatches this news to her many kindergarten friends, telling of all the preparations in her home for the impending visit of the "foreign lady." Eavesdropping, it seems that the best and fattest black hen has met its "end." Special trip has been made to the market to buy real hen's eggs instead of the customary duck's eggs. They bought two hen's eggs; a special big fish which has been prepared for eating, head, eyes, tail and all, an extra treat of tiny bright orange-coloured pigeon eggs and among other things, mother has made her favourite peanut soup.

At 11.30 when the Kindergarten class is ready to go home Ming Hwa can scarcely stand long enough to sing the Chinese National Anthem and watch two of her playmates solemnly lower the flag. She grabs the teacher's hand proudly and escorts her out the big school gate and down the road towards her home. The path to Ming Hwa's home leads over the green rice paddies up and down the terraced fields. Ming Hwa chatters unceasingly and gayly about her home and her many brothers and sisters, her dear grandmother and about anything that comes into her pretty little head. Then, suddenly she shouts with glee — "See mother, she is coming to greet us." Sure enough, emerging from a cluster of mud and thatch homes a woman appears with a chubby bundle on her back; it must be little brother because he cannot walk. He's only very little.

After words of greeting with the accompanying bowing, Ming Hwa leads the way into one of the mud-thatch doorways. You would really have to count the doorways to be sure you were getting into your own home, because there are so many tiny houses clustered together to make up the small village and to our untrained Western eyes they appear identical.

Ming Hwa's house has one large room, with clean mud floor freshly watered and swept, a round table (which has likely been borrowed for this occasion for there is usually only one or two in the whole village and these are borrowed back and forth); bamboo stools and a table, devoid of tablecloth but laden with many good things to eat. A bowl and chopsticks are set at each place. As you sit dipping your chopsticks into the communal bowl of food in the centre of the table your eyes fall upon the one piece (often the only piece) of good furniture in the home — the "god shelf." A high sideboard affair exquisitely carved and bearing an image of Buddha, a vase of beautiful flowers and two incense burners smoking merrily and filling the room with a poignant fragrance!

Ming Hwa's mother is busy in her kitchen, fanning her small charcoal burner preparing more dishes of food. The meal will likely consist of twelve or fifteen dishes. Her father, grandmother, and two older sisters sit with the teacher. Grandmother leaves the table and returns with a new Bible in Chinese; this she proudly shows the missionary teacher and, upon questioning, her face glows as she tells radiantly how, many years before, a young missionary lady had started a Sunday School in that very village, in fact, in that very room where we were eating. The old lady told how, although her father was himself not a Christian, he let the teacher use this room when the sun was too hot or when the rainy season had descended upon the village. The old lady's eyes glistened as she told how no one in the whole village really understood or comprehended for a long time what the teacher was teaching from her big Book, for they never had heard about a Bible, a Heavenly Father or Jesus Christ. But they came to hear the missionary teacher because they liked her stories from the "big Book" and the singing was a treat, and sometimes, as a special treat, the lady gave them each a pretty picture-card to take to their homes all for themselves.

Grandmother's eyes filled with tears as she stroked her new Bible and then pointed to the god shelf, with its symbols of heathenism. She herself, after many years of indecision had decided to commit her life to Jesus and had experienced His great love and freedom already in her life. Then sadly she said that as yet her family did not understand but she was sure that by our earnest prayers, and as the Bible Woman for the district came weekly to help her study the Word of God, God would help her family to come to a knowledge of Jesus Christ as Saviour of all mankind, and more particularly as their own Saviour. She was so glad little Ming Hwa was in a Christian Kindergarten and could go on to a Christian High School. It is the grandmother's and the missionary teacher's prayer that little Ming Hwa will come to know and love Jesus as she learns about him in Kindergarten each day, and that through her and her dear grandmother other members of the family will be released from the worship of heathen gods and become witnesses in that totally heathen village.

There are many of these small villages on the outskirts of Tamsui (where our Girls' High School is situated). The local church is far from the people, and workers are all too few to do a constructive teaching and nurturing job with these needy people. We need Bible women to follow up the work done by the students of our Girls' and Boys' High School, who go faithfully each week to teach Sunday School in several of these villages. We study the lesson together on Tuesday evenings and prepare to "go forth with the Word of Life."

Let us as members of the Women's Missionary Society trans-

Continued on page 46

Miss Teen-Ager

INTRODUCING to you Leone Su How. Leone came to Canada from Formosa and graduated from the Presbyterian Missionary and Deaconess Training School. Last June, she married Stephen How, who has also come from Formosa to study at Knox College. They look forward to the day when they will return to work in the Presbyterian Church in Formosa.

Leone was born into a Buddhist family and is one person who knows how difficult it can be to become a Christian. In this article, she gives you many important things to think about. Perhaps she can help you find some answers to your questions. M.M.

WHY IS CHRISTIANITY BEST?

by LEONE HOW

Why missions? Have we any right to force our religion on those who already have a religion of their own? Isn't one religion as good as another?

No doubt you have heard or even asked questions such as these. Maybe you can recall the stimulating discussions experienced at summer camps, or in your Church School Bible Classes, or just among your friends as you stroll along the streets.

Now in answering the above questions many solutions have been offered. Some have tried to argue for Christianity on the grounds of moral standard, saying that the Christian religion holds a far higher moral standard than other religions, such as the Ten Commandments, the Beatitudes, the Golden Rule. But the study of other religions shows us that much of their teaching is similar to that in the Bible. Taking one example, the Golden Rule of Confucious says, "Do not do to others what you do not like yourself." Is this so very different from the Golden Rule in the Bible? (Matt. 7:12)

Others base their argument upon the idea of "universal brotherhood", pointing out that Christ summed up all the commandments in one word, "love" — to love one's neighbour regardless of color or creed. However, such an idea is not the possession of Christianity alone, as a Chinese might quote to you a saying which translated means, "Within the Four Seas all are brothers." Surely the teaching here is "universal brotherhood"?

Again others compare Jesus with great religious leaders. "Jesus was the greatest teacher and prophet who ever lived on earth," they say. This of course is true. The Scriptures witness to the fact that he was the greatest of all the teachers. But is this the reason why we believe in Jesus Christ? If so, are we not worshipping a historical hero so common in other world religions?

Then no doubt you have heard at one time or another the word monotheism. It means to worship one God only. This is another characteristic of the Christian religion which people claim is different from other religions with their many gods. Indeed there is a world of difference between faith in God and gods. Still we shall find it hard to answer a Mohammedan who claims with utter seriousness that he too worships only one God whom they call Allah.

Many more examples can be given, but this will suffice to show us that some of the answers offered either for or against Christianity are not quite as simple a solution as they sound.

At this point we may find ourselves ready to agree with many others who say, "Well, why missions? After all, all religions are basically the same aren't they? Why waste money elsewhere when we could use it right here?"

The answer to these people I would like to put in two parts. First, that I heartily agree there is no need to emphasize missions, that it is a waste of money, if Christianity is thought of as just one among many religions—as a system of beliefs, a collection of doctrines and creeds, a certain standard of do's and don'ts, a philosophy of a way of life and the like.

But secondly I do not agree there is no need nor room for missions, simply because the Christian religion is based on more than just the Ten Commandments, the Golden Rule, and any other philosophy one might have. You see our starting point is not so much the comparison of the what, how, or when, but the who. Who is it that taught the Golden Rule? Who is it that commanded us to love? Who is the one God whom we worship? Who is Jesus Christ? This is where we shall find the fundamental difference between Christianity and other religions. Christianity is more than a religion. It is a *living* faith, because we worship a *living* God. It is this *living* God who taught us the Golden Rule, who commanded us to love. Therefore Christian teachings are superior to the teachings of other religions, because the source of inspiration comes not from the sentimental ideas of the human mind, but from the ever living and loving Spirit of God.

But how do we know God is living and loving? That was most clearly shown to us in a person called Jesus, who was born a baby, lived, worked, was crucified, and rose again from the dead. All this is strange and confounding to the human mind, and yet this is the very heart of the Christian faith, and the dividing point between Christianity and all other religions. For here we find that the Christian God is a living God who seeks men, while in other religions it is men seeking God. St. Paul puts it, "While we were yet sinners Christ died for us." God, through Jesus, said, "I am the way, the truth and the life." In other religions the leaders always point to the way.

To sum up we might put it this way; the Christian God is a *living* God who created the world, while other gods are *dead* gods created by the world. If then you believe in the God of the Bible you will not waste time speculating whether there is need or no need, whether it is necessary or not necessary, whether it is wise or not wise, reasonable or unreasonable to believe in and support missions. Instead you will say very humbly, "Lord where would Thou have me serve?", understanding that it may be anywhere —right in your home, in your community, or ten thousand miles across the ocean, for every corner of the world is a mission field to God.

Missions, then, is not optional, nor something you vote in and out of as you please. It is a commandment by the Master, Jesus Christ. That was the only reason the great missionary St. Paul had for pressing forward. That was the compulsion that took the Christian message into many parts of the world. Can the reason be any different for us today?

HIS PLAN IS SHAPING

God is making the Spring, when the snow lies deep,
And the ground is frozen, the winds are chill;
God is shaping the soul when ways are hard,
When challenge comes to each heart and will.
God is making us great, in a world so great
We can barely glimpse; cannot know the why.
His plan is shaping—we can but trust,
And lift our lives to His purpose high.
(Selected)

Boys and Girls!

A PURPLE CROCUS

by GRETCHEN GLAZIER

ANNETTE AWOKE with a start. This morning above all mornings would be beautiful, for it was Easter, and at last she would be able to wear the new spring coat Mother had made for her, and the darling white straw bonnet with forget-me-nots on the brim.

She got out of bed, tiptoed across the floor, and drew apart the heavy curtains. She looked out, but as she looked her eyes widened with disbelief at what she saw. The skies were ugly and gray—and out of their coldness snow was falling! It swirled and tumbled, making a cloak of white for the barren prairie and the roofs of the small town. But to Annette even its sparkling whiteness was ugly.

She stumbled downstairs, her eyes blurred with tears. "Mother," she cried, "it's snowing! *What* will I do? I *can't* wear my old brown coat and stocking-cap on Easter morning!"

"I'm afraid you'll have to, dear," her mother replied. "Your new hat and coat would be simply ruined in this wet snow. And besides it's really cold."

"But Mother . . ."

"Hey, Sis," Bob interrupted, tearing down the stairs with a big grin on his freckled face. "You mean you haven't started looking for your eggs yet? Come on or I'll get all of them."

For the moment Annette almost forgot her disappointment as she and Bob scrambled all over the house looking for the hidden nests. What fun they always had! Each year Mother found such wonderful new places to hide them. When the children had found all they could, they rushed back to the kitchen to count them. But Annette could not forget her disappointment for long. Soon she pushed her eggs away from her and stared silently out the kitchen window at the piling snow. It would deprive her of the thing she wanted most for Easter—to wear her new spring outfit. There were tears in her eyes again, when there came a knock at the door.

"Happy Easter!" It was Mrs. Hryhoriak, their jolly Ukrainian neighbor. "I bring you eggs—like we have for Ukrainian Easter," she said, smiling as she handed each of the children a small box.

"Oooh!" they gasped as they opened the boxes and saw eggs more beautiful than they had ever dreamed of—intricate designs painted in purple and gold and red and blue.

"They're marvelous," Annette said, wiping the tears from her eyes with the back of her hand. "But how did you ever make them?"

"I learned from my mother when I was a small girl," Mrs. Hryhoriak replied, and then she added, "But you cry! What is the matter?"

"Annette is disappointed," her mother said, "because it's snowing and she can't wear her new hat with the flowers on it."

Mrs. Hryhoriak came over and put her arm around Annette. "But Easter is more than hats," she said kindly. "The feeling here in your heart is what matters. You need not flowers in your hat if you have flowers in your heart."

She patted Annette's cheek and started toward the door. She opened it, and as she stood there with the background of gray skies and swirling snow she said again, smiling at Annette, "Yes, you must wear flowers in your heart."

Flowers in your heart! It was time now to leave for church, and Annette scuffed her toes dejectedly along the worn hall rug. She pulled her brown coat off the hook and put it on. "How," she thought, "can you wear flowers in your heart? And how can you be happy when you have to wear an old red stocking-cap?" She pulled the hated cap fiercely down over her blond curls. "And these awful boots!" she moaned as she stomped into them.

The rest of the family was not quite ready, so Annette opened the door and stepped into the snow to wait. Slowly she went along the walk—and then she stopped. For there, pushing its way up bravely through the snow, was a purple crocus! An Easter crocus!

"Oh!" Annette breathed, as she knelt down and touched its soft petals. "You're so beautiful, little crocus! I guess the earth is wearing flowers in its heart for Easter morning—and you showed through!"

She stood up again, watching the snowflakes falling and dissolving into tiny beads of water on the purple petals. "Perhaps," she thought, "if I have the right feeling about Easter, I'll have flowers in my heart." A big smile lit up her face. "And maybe some of them will show through!"

(Gretchen Glazier, who wrote this delightful story, is the thirteen-year-old daughter of the Rev. Dr. and Mrs. K. M. Glazier. Dr. Glazier is the Minister of Glenview Presbyterian Church, Toronto.)

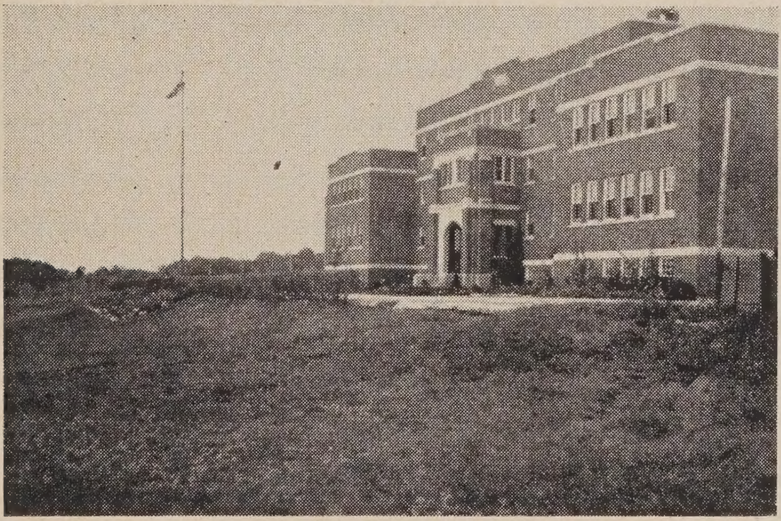
Christmas at Birtle Indian School

CHRISTMAS at the Birtle Indian School could not have been made so pleasant for these 160 boys and girls had it not been for so many "Santa Claus helpers" in the east. We would like to say a big "Thank You" to all those auxiliaries and Sunday Schools and Mission Bands for the boxes of lovely gifts which helped us to "Make Christmas" for these children, especially for the 36 who did not get home for the holidays.

Perhaps you would like to know a little about our holiday season. On December 9th our C.G.I.T. took charge of the Christmas Vesper Candle Light Service and all took their parts very well indeed. Then on December 16th, the Young People from the Presbyterian Church at Virden came over and presented the Christmas pageant. It is some years since we have had either of these services.

On December 21st, we held our Christmas party. It was opened by a carol sing-song lead by Mr. Glazer, one of the teachers. Then each classroom enjoyed a game or stunt. This had to be done in turns by classroom with the rest looking on because it doesn't leave too much room to play when nearly 200 people are in the auditorium at once. Two very enjoyable stunts were presented, one by the grade nine classroom, called "The Staff," in which they represented each member of our staff. Especially good were those imitating Mr. Rusaw and Mr. Finlay. The other stunt by grade eight was called "The Tramp," and was most laughable.

The entrance of Santa of course climaxed the programme and the next half hour was spent in giving of gifts and viewing each other's parcels. A lunch of sandwiches, Christmas cake, ice cream and



Birtle Indian School

drinks was served in the dining-room, after which the seniors danced until midnight.

Most of the children and staff got away for holidays the following day, leaving only 36 children. These are children who are either too far from home, or with parents not able to afford to take them home, so we did our best to give them a happy time.

After breakfast on Christmas morning we all gathered around the Christmas tree, in the children's dining-room, which had been laden with the most gaily-coloured parcels. The little girls all received dolls, and the boys mechanical toys and guns, while the seniors all received something wearable, pens, knives, writing paper, jewellery or perfumes.

After an afternoon of skating, we enjoyed a most bountiful Christmas dinner, finishing up our day with more skating and an hour at our new television set, which we have enjoyed so much during this holiday season.

Then to all who so generously helped us we give our thanks and wish you the very best that this New Year can bring.

K. Rusaw.

(Mr. Rusaw is Superintendent of Birtle Indian School.)

In Remembrance

Miss Annie McDonald	Lancaster, Ont.	Glengarry Presbyterial
Mrs. T. F. Burrows	Stayner, Ont.	Barrie Presbyterial
Mrs. Mary Tooley	Armstrong, B.C.	Kamloops-Okanagan Presbyterial
Mrs. John Williams	Paris, Ont.	Paris Presbyterial
Mrs. C. H. Thorburn, O.B.E.	Ottawa, Ont.	Ottawa Presbyterial
Mrs. W. E. Worden	Edmonton, Alta.	Edmonton Presbyterial
Mrs. Irma Morris	Sarnia, Ont.	Sarnia Presbyterial
Mrs. George Johnston	Guelph, Ont.	Guelph Presbyterial
Mrs. Isabella Parker	Guelph, Ont.	Guelph Presbyterial
Miss Ethel Maddock	Guelph, Ont.	Guelph Presbyterial
Miss Ann McMillan	Fenelon Falls, Ont.	Lindsay Presbyterial
Mrs. H. Turner	Fenelon Falls, Ont.	Lindsay Presbyterial
Mrs. Carmel Swaze	St. David's, Ont.	Niagara Presbyterial
Mrs. Charles Hard	Mitchell, Ont.	Stratford Presbyterial

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

NIGERIA — RECORD OF A JOURNEY, by Dr. E. H. Johnson

THIS EXCELLENT little booklet, with its brave red cover, is packed with information and interest. It is truly a record of a journey—a journey which began for Dr. E. H. Johnson, the Overseas Secretary of the General Board of Missions, when, in January, 1956, the Board sent him to Nigeria as part of a Canadian Presbyterian delegation to visit that land, and to meet with the Scottish Missionaries and Nigerian Christians in their own country. You will remember that Miss Laura Pelton, then our W.M.S. Overseas Secretary, was also one of that delegation. Out of this visit, too, resulted eventually the return visit of Sir Francis and Lady Ibiam to the Presbyterian Churches across Canada.

Dr. Johnson takes his readers along with him all the way, in vivid descriptions and acute observations—from the B.O.A.C. flight above the Sahara to Kano, Nigeria, that ancient mud-walled city of northern Nigeria which is now an important international airport, to Lagos, the Capital; to the Scottish Mission in Calabar; even to the remarkable Itu Leper Colony, where he preached in the Colony Church, his sermon being translated into Ibo and Efik, the two main languages of the district. This is most interesting reading, as you will realize if you recall the good review of "Can Ghosts Arise?", the story of this Colony, which was published in our November issue. Every division of Dr. Johnson's record is a graphic description of the many differing districts, their people, customs, and conditions in that part of Nigeria in which we are all so interested, and where our two young women missionaries have been so warmly welcomed. Dr. Johnson has the gift of seeing and recording the little details as well as the big important ones, and this makes all the letters and reports readable and enjoyable, as well as valuable knowledge. You will learn a great deal from this booklet and enjoy every moment of the learning! Price—25 cents.

THE WORLD FROM OUR HOUSE—Written for Parents by Parents

HERE IS A BOOK which should prove of good practical help to all parents of young families, for it is written by different pairs of parents who, in the seven chapters, share with other parents the ways in which they have striven to broaden the knowledge and outlook and the world-vision of their own children; their methods in trying to open the windows of home, so that those who dwell therein may look outward to gain an awareness and understanding of the wideness of the great world beyond their own boundaries, and the people and conditions existing there. It can be used purely for reading and discussion, or as valuable material for church or community parent-teacher groups in the development and presentation of new ideas and techniques. There is a helpful introduction by Nina Millen, and the various chapters deal with The World Through Books; Our Adopted Relatives; Friendly Attitudes Through Family Worship; Creating Friendly Attitudes Toward Others; Christian Families Take A Stand; The Use of Music; The International Family In The Community. Price—60 cents.

DAUNTLESS WOMEN—by Winifred Mathews

IN THIS GALLERY of Dauntless Women we find word-portraits of seven Missionary wives, each of whom contributed in her own individual way the love, courage, and faith needed to support the great man who was her husband, and the mission which was his life-work. The stories in this book are filled with authentic meaningful adventure, and the author tells us that "in those days when no woman could go to the Mission field save as a wife, the activities of husband and wife were so closely intertwined that in most cases the story of the wife had to be built from a biography written primarily about the husband. Yet each of these brave, self-sacrificing women lived dangerously and contributed gloriously. Without them, missions might not have attained their present breadth and vitality." It is good that we should know more about these women, and a recent printing of a new edition of this fine book is timely, much-needed, and widely interesting.

Here are the well-told stories of Ann Judson; Mary Moffat, Mary Livingstone, whom her husband called "the main spoke in my wheel"; Christina Coillard; Mary Williams; Agnes Watt; and Lillias Underwood. Mrs. Mathews, the author, is particularly fitted to have written such a book. An Editor for many years of the United Council for Missionary Education, when she wrote several books of her own, until his death in 1951, she worked in close collaboration with her husband, the late Basil Mathews, well-known author of many Missionary Biographies, such as "Livingstone, The Pathfinder." Of her book, Dauntless Women, she says—"Thousands of pages have been scanned for the precious sentences in diaries and letters which revealed the woman's point of view, or special contribution. Every incident and conversation has its basis in authentic fact or record." A book of great interest and information—Price $1.50, paper; $2.50 cloth.

MY ADVENTURES WITH GOD—by Jane Scott

ALL READERS of her newspaper columns, as well as the thousands to whom Jane Scott has given her inspiring and helpful addresses throughout the years, will warmly welcome this new book from her gifted pen. Miss Scott was for 25 years Religious Editor of The Globe and Mail, Toronto, and her eagerly-followed Columns are now a regular feature of The Toronto Telegram and The Windsor Star. This book is, by special request, a selection from her most popular Columns of the years.

As my valued friend of many years, I know that Jane Scott's writing is but the reflection of her own beautiful Christian character, and the sincerity of her deep spiritual outlook upon life and living. All who know her, read her work, or listen to her voice, are fully aware of that fact, and it is this steadfast faithfulness of her Christianity, as well as the understanding and inspirational quality of her writing which has created for her Columns and Addresses so large and appreciative an audience. In her own introduction, Miss Scott says—"I am convinced that only those men and women who walk with God can find satisfying adventure on the highway of life. I have found it true that when I seek the Lord, He is always near to comfort, cheer, and inspire. In these chapters I shall share with you 'My Adventures With God'."

Billy Graham, who has taken time from his busy life to write a Foreword for this most helpful book says—"Too few journalists have the gift of weaving an intricate, artful, spiritual thread into the fabric of their writing. Jane Scott is one who can. Sincerely and sensitively she places Christ at the centre of her work, and leaves the reader not only informed and entertained, but refreshed and challenged. The note of serenity which characterizes her writing is the fruit of a well-ordered, disciplined life, which though burdened with ill health, reveals both emotional and spiritual maturity. 'My Adventure With God' is good literature and good testimony." Price $1.00, paper; $2.00, cloth.

LITERATURE SECRETARIES — PLEASE NOTE

We have been notified that the following maps have gone up in price. This new price, effective February 1st, 1957, is listed below—

Picture Map of The Philippines (50 x 38 inches) . . .	$1.00
World Maps (6 colors—50 x 72 inches)—paper . . .	$2.65
Political Map of Southeast Asia (40 x 30 inches) . . .	$1.00

Continued from page 14

As presently conceived, the adult education plan for Indians involves four areas of activity.

A basic literacy programme.

A continuance programme.

A trade and vocational programme.

A community activities programme.

Particular attention is being given at the present time to the development of a basic literacy programme, which is perhaps our most urgent problem in adult education. This is being fashioned after the fundamental education programme of UNESCO, which has proven so successful in underdeveloped countries. In general, it amounts to a programme of learning to speak, read and write, in order to increase the earning power and to improve home and community life. In other words, as the adult learns to read, the reading material is of such a nature that it teaches him to improve his standard of living as well as to become more useful to his employer. UNESCO has found that audio-visual aids are very useful in such projects and the first two of a set of film strips to be used with the literacy programme are now being prepared.

The continuance education programme is for those who have some education and wish to continue it. In this connection, the Department gives assistance towards tuition and transportation to enable post-school age Indians to enroll in night classes for further academic training at nearby non-Indian schools, as well as offering similar opportunities in some of our own schools. The assistance which the Department gives for trade and vocational training has already been mentioned. Although the emphasis at the moment is on the literacy and vocational training programmes, an endeavour is also being made to expand community activities on the reserves.

I should also like to mention the formation of education committees to assist in the administration of our day schools. These may be considered as embryonic school boards. They are being established in a small way at points where they are most likely to be successful, not only to afford opportunities for the members of the band to assume increased responsibility for the administration of matters of vital concern to them, but also to extend opportunities for the practice of democratic procedure.

You will be interested in some of the statistical changes which illustrate the effect of these developments during the past ten years. In 1946 government expenditures for Indian education were about two and one half million dollars for a programme requiring about one hundred and fifty teachers. The budget for the current year is just over fourteen million dollars for an establishment requiring over one thousand one hundred teachers. In 1946 the enrolment of Indian pupils in schools of all kinds was roughly

16,000 but by 1956 this number had more than doubled to over 35,000 of whom over 5,000 were enrolled in non-Indian schools. Until just recently, very few Indians proceeded beyond elementary grades, but the numbers receiving high school instruction, vocational and professional training, are increasing very rapidly. In the ten-year period from 1946 to 1956, the number of students at high school level increased from less than 200 to approximately 2,000 and it is particularly interesting to note that last year the number enrolled at university level reached thirty-three. In addition, eighteen were taking teacher-training and thirty were studying to be registered nurses. During the last academic year there were 76 teachers of Indian status on the staff of our Indian schools throughout Canada, thirty of whom were engaged on one reserve, where they make up the total teaching staff, and others have accepted employment with provincial school boards. This represents an increase of thirteen over the previous year, or about 20%, and there is every indication that there will be an acceleration in this trend.

The improved educational facilities and better progress on the part of Indian students is resulting in more of our people leaving the reserves both for employment and education, and is indicative of a progressive attitude.

ALL FOLK ARE HIS

Sea folk are His; He knew the lash
of whirling sea;
He knew the drag of empty nets
on Galilee.
Hill folk are His; He knew the bells
of sheep at night;
He knew the peace that souls may find
on starlit night.
Town folk are His; He knew the need
of poor and proud;
He found that man might walk alone
within a crowd.
All folk are His; He knows the way,
each rut and stone;
He moves beside us, so that none
need climb alone.

—(Selected)

The Good News From Miss Hildur Hermanson

DEBORAH ANN SUTHERLAND waited until October 13th to be born, so I was later than expected going to the East Coast. She is a darling baby and the only girl baby in our Mission, so her arrival was a time of great rejoicing! While waiting for her arrival, my helper and I went out each day to smaller churches nearby and carried on a teaching programme. In the morning we called at homes of new hearers and taught reading, told Bible stories and had worship in the homes. Members of the Formosan Women's groups went with us. In the afternoons we had meetings in the church on health, Catechism, cooking and singing as well as Bible study. We go four successive days to each place and feel that considerable progress is made this way. Some who could not read at all, learned the Romanized alphabet.

On the 18th, we started on our tour of the East Coast. The Cliff Road was out of order, having suffered landslides, so we went by the south end of the island, hoping to come back by the north. We visited in Tainan on the way and on Saturday night arrived at a Paiwan village where we had never been before. We had a very nice service that evening and next day women from six churches gathered and meetings went on all day. I held clinics all day so had little time for meetings except my health talk. Men attended too, but Mrs. Mar talked specially to the women. They have no formal organization yet as this was the first time we visited this particular tribe.

On Monday, we went on to Sinkang for a Regional meeting of Ami women. Twenty-six churches were represented and we had a most interesting time. One dear lady from a small newly organized church had never been to any meeting before (except her own little church) and was so delighted that her delight spread to all. Pastor Loh Sian-chhun interpreted for us all and was a tower of strength during the meetings. There too I held clinics all day long, just stopping for my talks. The day they finished, the Tai-tang Regional Formosan W.M.S. held their annual meeting in the Taiwanese Church. The day we finished there I taught them how to make some muffins and some plain cookies. A Chinese gentleman came and taught the Ami women how to make "Manto", a sort of steamed bread. Relief flour just arrived, so it was well timed.

Our next group was Bunan, in Koan-san, where Pastor O Bun-ti was our help and stay. Fifteen churches were represented there. Mrs. Mar took sick while we were there so the rest of us carried on with the rest of the programmes.

We missed her as she is so enthusiastic. She is now well again and hard at work interpreting for Miss Hazel Macdonald. The Bunan who are not Christian are a very degraded group of people, but those who have become Christian are wonderful. Pastor O and his wife have done wonderful work teaching these people — they are bright and charming and anxious to learn everything.

Next was a Formosan W.M.S. Regional for the central part of the East Coast. This was well organized in every way. The local church where the meetings were held has a young single preacher. He and the men of the church did all the cooking so that all the women of the congregation could attend all the meetings!

From there we went to another Ami W.M.S. conference, where twenty-five churches were represented. The church is an hour's walk from the station and all our things had to be carried, but we had many helpers. Returning, my helper and I rode on a Buffalo cart with all the things!

Next was a conference for Tyal W.M.S. near Hua-lian. We had splendid meetings at all places and the programmes were about the same. I held clinics and gave health talks, my driver helping me. My helper and Pearl Wong (who organized all) had meetings with the Officers, gave Bible talks, taught Catechism and reading of Mandarin and singing. To each place I brought books for sale and to leave to leaders. The ones I give away are bought with Christian Literature money and special gifts and are given to those who are capable of teaching. Stories of the Women of the Bible and stories of the Old Testament are the most useful as many have no Old Testament as yet, and know very few of the Old Testament stories. This makes it very awkward when teaching, for example, the Ten Commandments and how God gave them to Moses, when they have not heard about Moses! I just wished I had more books so that each Church could have a small selection. But with so many Churches, over 200 Aborigine, it would take a small fortune.

The road was not repaired by the time we finished, so we had to put the car on the train again and take it to Tai-tang and motor home around the south end of the Island. We started out after supper and hoped to get to Pin-tung that night but unfortunately we got to a place where they had early curfew and had to sit in the car until 4 a.m. There was no place to stay nearby. We had a nap in Pin-tung and went on, getting to Chunghoa at noon, where we had another nap and got home in the afternoon to find Hazel Macdonald had arrived that morning! We were tired out but glad to be home again having been gone three weeks, sleeping in all sorts of queer places and eating odd types of food.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVENUE,
VANCOUVER, B.C.
PRESS SECRETARY

KAMLOOPS - OKANAGAN PRESBYTERIAL — An interesting Thank-Offering was held by *Knox Auxiliary, Vernon,* the meeting being held during the Sunday evening Church Service and members of the C.G.I.T. and Young Women's Guild taking part. Mrs. V. McCulloch read the scripture and H. R. Henderson led in prayer. C.G.I.T. Initiation Service was conducted by Miss Marie Fergusion, leader of the new group, and members of the W.M.S. presented a play "What it means to be a Church Member." This took part around a table which was centred with a globe of the world and an open Bible. Rev. A. H. Bergstrom gave a message and at the close of the service the congregation were invited to attend the Young People's meeting in the Church Hall, where refreshments were served by the W.M.S.

The Auxiliary at *Armstrong* had Rev. C. E. Bray as Guest Speaker for their Thank-Offering meeting. He described life among the people of *West Africa,* where he was a missionary for several years. Mrs. J. H. Wilson was honoured at this time for her many years of faithful service to the W.M.S.

It is with deep regret that the Auxiliary reports the passing of one of their members, Mrs. Mary Tooley.

WESTMINSTER PRESBYTERIAL — *Mount Pleasant Auxiliary, Vancouver,* held their Annual Meeting December 2nd. Mrs. F. G. St. Denis led the devotions and Annual Reports were received. Mrs. M. Clifford, Synodical President, told of the work the Presbyterians are doing for the incoming Hungarian refugees here in *Vancouver.* There is a great deal of work involved, and Mrs. Clifford has asked for our prayers as well as practical help.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356,
OLDS, ALBERTA.
PRESS SECRETARY

Enthusiastic reports continue to come in telling of the interest and enjoyment of those who had the privilege of meeting and hearing Miss Joan Rochemont.

PEACE RIVER PRESBYTERIAL — In *Grande Prairie* Miss Rochemont spoke to C.G.I.T. girls at a supper meeting, and other groups in the evening. She visited *Brownvale, Wanham* (where the *Blueberry Mountain* group attended) and *Fort St. John.* A radio interview was broadcast over C.F.G.P. and a Press interview appeared in the Peace River papers.

RED DEER PRESBYTERIAL—An adult meeting in the afternoon and teen-agers and young adults in the evening were held in *Knox Church, Red Deer*. The W.M.S. Auxiliary served lunch after the meetings. Miss Rochemont was accompanied by Miss Norma Kennedy and Miss Margaret MacNaughton.

MACLEOD PRESBYTERIAL — Mrs. Charles Thompson presided at a meeting of the Women's Federation in *St. Andrew's, Lethbridge,* at which Miss Rochemont spoke. Members of the *Snowden* group were hostesses and took the devotional period. Home helpers of the eight groups were invited.

CALGARY PRESBYTERIAL—The visit of Miss Rochemont to *Calgary* and *Banff* will be remembered as an outstanding event of the year. She inspired those who saw and heard her on television and at the Sunday School Rally and various public meetings.

EDMONTON PRESBYTERIAL — Mrs. W. E. Worden, for fifty-one years a Life Member of the W.M.S., first in *Cranbrook, B.C.* and latterly in *Edmonton,* died in December, aged 84 years. A graduate of Toronto General Hospital and later Matron of Slocon City Hospital, after her marriage in *Calgary,* Mrs. Worden held many executive offices in the W.M.S., including that of Vice-President from *Kootenay* of the Synodical for many years. She will be greatly missed by all her friends, both in her church associations and elsewhere, and sincere sympathy is extended to her daughter, Mrs. John H. Adams, of *Edmonton;* her son, Dr. Ernest Worden, of *Montreal;* as well as her sisters, Mrs. W. Pearce of *Essex, England* and Mrs. W. C. Vincent of *Toronto.*

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL—A special Thank-Offering Meeting of the W.M.S. Auxiliary was held in *Knox Presbyterian Church, Sylvania,* when Miss Janet Bolme gave a fine report on the Summer Bible School held in *Saskatoon.* The Rev. G. K. Agar showed a film strip, and closed the meeting with a benediction.

SASKATOON PRESBYTERIAL — Sir Francis and Lady Ibiam were warmly welcomed in *Saskatoon.* Lady Ibiam addressed a meeting in *Parkview Church,* at which all ladies' groups in the Presbyterian Churches in the city were present. Sir Francis spoke at a public meeting in *St. Andrew's Presbyterian Church,* with a reception following.

Miss Joan Rochemont visited the *Saskatoon Presbyterial,* speaking at *Saskatoon, North Battleford,* and *Rosetown.*

MOOSE JAW PRESBYTERIAL — Mrs.

Kelly and Mrs. Logan, *Moose Jaw,* visited the Auxiliaries in their Presbyterial district, giving a report of the Annual W.M.S. Council Meeting which they attended in Ottawa. They gave assistance to leadership training, and Mrs. Logan also reported on C.G.I.T. work.

Miss Joan Rochemont, of *Nigeria,* spoke to the W.M.S. groups on our work there, and showed a film-strip of particular interest to C.G.I.T. and Explorer Groups.

St. Andrew's Presbyterian Church in *Swift Current* enjoyed a visit from the Moderator, the Rev. Dr. Findlay Stewart. Miss Rochemont also visited *St. Andrew's* and showed slides depicting the work in *Nigeria,* when she addressed the various Church groups.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY.

SUPERIOR PRESBYTERIAL—A hushed audience in *First Presbyterian Church, Port Arthur*, on the evening of December 27th, listened to Miss Margaret MacKenzie, missionary of the W.M.S. in *Formosa,* show her coloured slides and tell of her work with children and in training Formosan kindergarten teachers, for which she is now taking a specialized course while on furlough. The Rev. Dr. J. A. McMahon, who presided, said it was a proud night in his life, and a moving experience for him to welcome back to her home church a girl who had grown up and gone forth as an Overseas Missionary during his ministry in *Port Arthur*

Greetings from Superior Presbyterial were brought by Mrs. H. J Loney, and Mrs. Charles LeCocq Sr., of the Missionary and Deaconess Training School Board, traced Miss MacKenzie's career through to her graduation and stressed the exacting and comprehensive training she had received before going overseas. Greetings were also extended by the Rev. C. E. Jackson, B.A. B.D., Moderator of Superior Presbytery, and Miss Anne Munro, a Baptist missionary on furlough after thirty-five years in *India,* expressed her pleasure at being present.

Presentation of an Honorary Membership in the W.M.S. wa made to Miss MacKenzie by Mrs J. Fidler. Mrs. J. W. Fraser presented the pin, while Mrs. W. S Nairn, Corresponding Secretary o *Superior Presbyterial,* explained that Honorary Memberships are presented only to those who have made outstanding contributions to th work of the W.M.S.

Gifts were also presented by Mrs. W. Bragg of the Senior Auxiliary, and by Mrs. A. A. Bott, o the Evening Auxiliary, under whos joint auspices the meetings and reception were held. Mrs. W. J Stirrett convened the reception and refreshment enjoyed later in th school-room, and those assistin represented all the women's and children's church organizations, in all of which Miss MacKenzie had helped before leaving home. For this occasion Miss MacKenzie wore the peacock-blue and gold mandarin dress brought with her from *Formosa.* She also visited the Presbyterian churches in *Geraldton* and *Atikokan.*

Sir Francis and Lady Ibiam spoke at *St. Andrew's Presbyterian Church* in *Fort William.* Sir Francis addressed a large audience in the evening and Lady Ibiam told of her work in the hospital in *Nigeria,* which is under the direction of her husband, to the members of the W.M.S. Auxiliary of *St. Andrew's Church* in the afternoon. At this meeting, the presentation of an Honorary membership to Mrs. James Gibb was made by Mrs. MacGregor.

WINNIPEG PRESBYTERIAL — At the recent meeting of this Presbyterial, Mrs. J. P. Duffin was presented by Mrs. D. H. Ross with an Honorary Membership, and Mrs. Cormack Smith pinned in place the Honorary Membership Pin. Mrs. Duffin has given long and faithful service in many W.M.S. offices, both in her own Auxiliary, on the Board, and for many years as the President of *Winnipeg Presbyterial.*

The W.M.S. of *First Presbyterian Church, Winnipeg,* presented to Mrs. D. H. Ross, their President, who is also the President of *Manitoba* Synodical, an Honorary Membership in the W.M.S. in recognition of her devoted service. The presentation was made by Mrs. W. B. Henry and the pin was presented by Mrs. W. G. McLean. A Life Membership and Pin was also presented to Miss Elsie Miller by the Auxiliary for her outstanding work with the children in Church School and Missionary Training.

The first day of her visit to *Winnipeg* Presbyterial, Miss Joan Rochemont, of *Nigeria,* spoke to a Young Women's and Evening Department Rally in First Church, *Winnipeg.* Members of Presbyterial and Senior Auxiliaries were guests of the Young Women's and Evening Departments.

Girls of the various Auxiliaries took part in the service, and Miss Rochemont pointed out in her address how we can all take part in this work in *Nigeria* by taking a personal interest in students and workers who come to us from *Nigeria.* If we are not interested in them as fellow-Christians, the Communists will be! Tea was served by the girls of First Church Evening Auxiliary.

On the following Friday evening, Miss Rochemont spoke at a C.G.I.T. and Explorer's Rally in *St. Vital Presbyterian Church,* the newest church in *Winnipeg* Presbytery. Two *Ibo* hymns taught the girls by Miss Rochemont were most appreciated, and pictures of her own work were much enjoyed. A busload of girls from Knox Presbyterian Church, *Selkirk,* were warmly welcomed. Miss Jessie MacDonald and her new *St. Vital* ladies' group were warmly thanked by the Presbyterial for the enjoyable refreshments served at the close of the meeting.

The C.G.I.T. group of *Calvin Presbyterian Church, Winnipeg,* held a December Vesper Service in the Church, led by Mrs. J. Duffin, their leader. Doreen Jolly and Karen Manley read the Scripture lesson and the Christmas Prayer was read by Doreen Petron. The Christmas Story was given by Donna Mae Bell, and the Candle-Lighters were Dareen Harydan; Vicki Proctor; and Jeanette Peters. This was a very impressive and inspiring service.

BRANDON PRESBYTERIAL — The *Brandon* Presbyterial Rally was held in *Knox Church, Carberry.* Mrs. E. Leeson, Presbyterial President, presided and the Senior Auxiliary of Knox Church, *Neepawa,* conducted the opening devotions. The afternoon session included a report by Mrs. Brooks of *Brandon* of the first Women's Fellowship Camp held at *Clear Lake.* Miss Joyce Pearsall, regional secretary, introduced the new Study-book. The Carberry Explorer & Mission Band Chorus added to the programme.

The Carberry C.G.I.T. sang at the evening session at which time the Heather Club of *Brandon* presented a panel "The Place of Women in the Congregation". Rev. D. Heslip contributed to the panel discussion. Miss Donna Ramsey gave a report of the National C.G.I.T. Camp which she attended last July.

A similar Sectional Rally was held at *Hartney* on October 11th.

In *First Presbyterian Church, Brandon,* some eighty C.G.I.T. girls and leaders gathered in November to hear Miss Joan Rochemont tell of her work in *Nigeria.* Guests were welcomed by the Rev. R. A. Davidson and Mrs. R. J. Hood of *Carberry* presided. Miss Joyce Pearsall led the Sing-Song with Mrs. R. A. Davidson at the piano. Devotions were led by *Hartney* C.G.I.T. group and Mrs. E. Leeson introduced the Guest Speaker. The *Brandon* ladies provided a bountiful turkey dinner which was greatly enjoyed. Later, the C.G.I.T. groups joined the Young People's Society to see Miss Rochemont's slides and African souvenirs and hear more of her experiences there as a W.M.S. Missionary in *Nigeria.*

HAMILTON AND LONDON

Miss Mary Burgess,
Box 463, Hanover, Ontario,
Press Secretary.

CHATHAM PRESBYTERIAL — *Windsor* — Mrs. Duncan MacMillan, a member of St. Andrew's Church Senior Auxiliary, W.M.S. *Windsor,* since 1926, was presented recently with an Honorary Membership in the W.M.S. by Mrs. Hans Ingold. Mrs. Wm. Doran was soloist on that occasion.

The Alexander Bartlet Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church reports articles sent to the Goodwill Industries of *Windsor,* the employment centre for the handicapped, and to Grace Hospital. The Glad Tidings and other good magazines, also cards and letters, are sent to shut-ins in homes and hospitals.

The Ellen Douglas Auxiliary of the W.M.S. of Knox Presbyterian Church held a Christmas Party at the home of Mrs. K. H. D. Hall, when a donation was made to the children's ward of Grace Hospital.

Leamington — The Sunshine Auxiliary, W.M.S., used the Christmas Worship Service, prepared by Miss Nellie Smith for The Glad Tidings, and the Junior Choir, under the leadership of Mrs. Francis Irwin, sang Christmas Carols.

Chatham — The Goforth Auxiliary of the W.M.S. held an impressive service when members portrayed "Everlasting Life", "Peace", "Rest", "Help", "Contentment", "Strength", "Light" and "Power." Life Memberships were presented to Mrs. Fred Creasey and Mrs. Glenn Stewart on behalf of the Auxiliary.

HAMILTON PRESBYTERIAL — *Hamilton* — Miss Jean Oliver and Mrs. R. Steed were honoured by the Mary M. Grant Auxiliary of the W.M.S. of *St. Andrew's Presbyterian Church.* An Honorary Membership was presented to Mrs. H. B. Jackson by the Elizabeth Lyle Auxiliary of the W.M.S. of *Central Presbyterian Church,* and Mrs. Hamilton, Mrs. Heard, Mrs. Ralph and Mrs. Curtis were made Life Members of the W.M.S. of The Presbyterian Church in Canada.

At the 25th Anniversary of King's Daughters Auxiliary of *St. John's Presbyterian Church,* Miss Grace Patterson told of her work as a missionary in *India.* Mrs. Gordon Calder was honoured with a Life Membership by the W.M.S. Auxiliary of *Carluke Church;* Mrs. R. D. Moreton, by *St. Cuthbert's Church;* and Mrs. Robert Haggar by the Senior W.M.S. Auxiliary of *St. Enoch's Presbyterian Church.* *Stoney Creek*—The C.G.I.T. group of *Cheyne* heard Miss Lillian How speak on *"Formosa"* at their Vesper Service. All Auxiliary members, C.G.I.T. groups, and P.Y.P.S. groups of this district were privileged to hear Miss Agnes Gollan tell of her work in *Nigeria.*

LONDON PRESBYTERIAL — The Wilkie Evening Auxiliary of the W.M.S. of St. George's Presbyterian Church, *London,* celebrated their 30th Anniversary recently, when Mrs. W. C. Wheaton, *Port Stanley,* spoke on "Christian Living", and Miss Betty MacGregor sang. Mrs. A. E. Jackson welcomed the guests. Mrs. Leonard Scollick, who brought greetings from Presbyterial, was presented with an Honorary Membership and pin by Mrs. J. R. Waldie, Mrs. A. R. Leigh and Mrs. H. Varey. The history of the Auxiliary was given by Mrs. S. Grosvenor, who later cut the birthday cake.

At *St. Thomas, Glencoe,* and *Hamilton Road* Presbyterian Church in London, Miss Agnes Gollan gave inspiring addresses and showed interesting films, costumes and curios from *Nigeria.* In each case, supper-meetings were held for children and teen-agers, followed by evening meetings for adults.

NIAGARA PRESBYTERIAL — Miss Jessie Ayre was installed as President of the newly-formed W.M.S. Auxiliary of *St. Andrew's Church, St. Catharines;* Rev. C. G. Vais conducted the installation and Mrs. Vais presided. Mrs. J. J. McLean, in discussing the vital part played by the Missionary Society in Church Life, challenged W.M.S. members to complete dedication.

When the W.M.S. Auxiliary of *St. David's Presbyterian Church, St. Catharines,* celebrated the 50th Anniversary, three charter members were among those present. All have now passed away. Mrs. Carmel Swaze, the first treasurer, being the last of the three.

SARNIA PRESBYTERIAL — The 80th Anniversary of the Afternoon Auxiliary of the W.M.S. of *St. Andrew's Presbyterian Church, Sarnia,* was celebrated recently with the President, Mrs. D. St. Clair Campbell, presiding, and members from other Auxiliaries in the Presbyterial special guests. Rev. D. S. Campbell conducted devotions. Mrs. F. Galbraith, wearing a costume of the Victorian period, read the Auxiliary history since its organization in 1876. Mrs. E. G. Mitchell sang the 23rd Psalm. Mrs. L. H. Sinclair introduced the guests of honour, among whom were Mrs. S. Johnson; Mrs. H. Unsworth; Mrs. R. Stirrett —the only living charter member of *Sarnia* Presbyterial; Mrs. J. J. Paterson; Mrs. P. McIntyre; Mrs. R. S. Burnham; Mrs. W. Doherty and Miss Jean Martin. While Miss Helen Watson played "The Sands of Time Are Sinking", the audience stood in silent tribute to departed members. Miss E. Nisbet, granddaughter of the first President, poured tea at the Social Hour, and the tea-table was centred with a world globe, on a bed of cedar branches, bearing in gold letters the W.M.S. motto, "The World For Christ."

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD, APT. 16,
TORONTO 10, ONTARIO.
PRESS SECRETARY.

THE 1957 ANNUAL MEETING OF THE SYNODICAL OF TORONTO AND KINGSTON will be held in Westminster Presbyterian Church, *Sault Ste. Marie,* on April 23, 24 and 25. Those wishing billets please write the billeting convener, Mrs. B. D. Graham, 456 Hudson Street, Sault Ste. Marie, Ontario. Information regarding railway fares may be obtained by writing to Mrs. Percy Ranson, 254 Briar Hill Avenue, Toronto 12, Ontario, or by telephoning HU 8-5966.

ALGOMA PRESBYTERIAL — The work of the missionaries in *Nigeria* was brought to the Presbyterial by Miss Joan Rochemont, B.A., who brought these people very close to us and made us realize how important is our missionary work among them.

The women of *Algoma* Presbyterial gathered in Westminster Hall, *Sault Ste. Marie,* in the afternoon to learn of Nigerian family-life; in the evening, the young people, and the W.M.S. Evening Auxiliaries gathered in St. Paul's Church to learn of Nigerian youth. On Saturday morning, between forty and fifty girls heard Miss Rochemont tell of the lives and marriage-customs of the Nigerian girls, following which the Evening Auxiliaries of the W.M.S. served a noon-day banquet for the Explorer and C.G.I.T. groups.

Miss Rochemont also was Guest Speaker, and brought an inspiring Christmas message to the National C.G.I.T. Vesper and Candle-lighting Service, when C.G.I.T. girls from all churches in *Sault Ste. Marie,* with their families and friends, filled the auditorium of St. Andrew's United Church. All who heard Miss Rochemont at these various meetings were uplifted and interested.

GUELPH PRESBYTERIAL — Knox Auxiliary of the W.M.S. of Knox Church, *Guelph,* reports with regret the loss by death of three Life members during 1956—Mrs. George Johnston; Mrs. Isabella Parker; and Miss Ethel Maddock.

At St. Andrew's Presbyterian Church, *Galt,* 133 C.G.I.T. members from *Guelph* Presbytery attended a Sunday afternoon National Vesper Service, groups being present from *Fergus, Acton, Guelph, Preston, Kitchener* and *Hespeler.* Mrs. Duncan Farris spoke on "Beautiful Is The Child" and the service was conducted by Carole Hyslop of St. Andrew's C.G.I.T., *Galt.* Eleanor Hamilton, of *Fergus,* read the Scripture Lesson, and Christine Johnson, of *Acton,* read the poem, "Christmas Prayer."

Conducting the impressive Candlelight ceremony were Carol Hyslop; Betty Jean Renwick; Carolyn Lovell; Marie Nahierdum. The Junior Choir of St. Andrew's sang hymns and carols during the service, with Mrs. Walter McPherson, organist, and Mr. James Crawford, Choir Leader. Miss Marilyn McPherson, with her mother, gave a piano-and-organ duet, and a sing-song was led by Mrs. F. R. Phillips. The Invocation was sung by the Choir, and the Minister of St. Andrew's Church, Rev. Duncan Farris, pronounced the benediction. Greetings were brought by Mrs. G. Dawson, Girls' Work Secretary of *Guelph* Presbyterial, and at the close of the service refreshments were served by the *Galt* members and their leaders.

This past autumn, Mrs. George Buck of *Kitchener* completed forty years of membership, and Treasurer, in the Saint Andrew's Presbyterian Church Auxiliary of the Women's Missionary Society, and in all those years she has missed only three meetings! At a morning service of Saint Andrew's Presbyterian Church she was presented with an

Honorary Membership and pin by the Rt. Rev. Dr. Finlay G. Stewart, minister of that Church and Moderator of the Presbyterian Church of Canada, and Mrs. H. A. Wiegand, President of St. Andrew's Auxiliary of the W.M.S. Mrs. Buck has taught in St. Andrew's Sunday School for forty-eight years and is now teacher of the Live Wire Class which meets in members' homes once a month. "I just love the Women's Missionary Society," said Mrs. Buck as she accepted the honour. "I consider its activities as part of my everyday life." This is indeed a record!

LINDSAY PRESBYTERIAL — St. Andrew's Church, *Fenelon Falls,* reports the loss by death of two members, Miss Ann McMillan, of the Afternoon Auxiliary, and Mrs. H. Turner, of the Agnes Dickson Evening Auxiliary.

The Annual Meeting of St. Andrew's W.M.S. Auxiliary, *Fenelon Falls,* was held at the home of Mrs. W. B. Cunningham, with a good attendance. The Christmas Service of Worship, prepared for The Glad Tidings by Miss Nellie Smith, was used, and Mrs. W. B. Cunningham opened the meeting with the reading, "The Blessedness of Christmas." Roll Call was answered by "A Christmas Thought." Annual Reports were received and new officers installed for 1957, following which refreshments were served and a social time enjoyed.

ORANGEVILLE PRESBYTERIAL—The Thank-Offering Service of Knox Presbyterian Church Auxiliary of the W.M.S., *Caledon East,* was most interesting and enlightening when, wearing a colourful Indian sari, Mrs. Angus MacKay, missionary on furlough from *India,* was the Guest Speaker. Mrs. H. J. Berney presided and representatives were welcomed from *Caledon East, Sand Hill* and *Claude.*

PETERBOROUGH PRESBYTERIAL—At St. Paul's Presbyterian Church, *Port Hope,* Ontario, a joint Thank-Offering Meeting was held, with St. Paul's W.M.S. Senior Auxiliary; the Evening Auxiliary; and the C.G.I.T. participating, and Mrs. W. A. Anderson, President of St. Paul's Afternoon Auxiliary, presiding. Mrs. P. F. Gardner, of *Canton,* Guest Speaker, gave an address on "Thanksgiving" and Donna Cappler. of the C.G.I.T. sang. A Life Membership, with pin, was presented "in absentia" to Mrs. James Thomson, a valued W.M.S. member who has lately moved to *Orillia* and was unable to be present at this meeting.

BARRIE PRESBYTERIAL — Sixty-seven years of active, enthusiastic service in the W.M.S. of the Presbyterian Church in Canada was brought to a close with the passing of Mrs. T. F. Burrows of *Stayner,* Ontario. Charter member and Honourary President of Zion Church W.M.S. Auxiliary, *Sunnidale Corners,* and founder of its Mission Band, Mrs. Burrows also served for many years as Literature Secretary of *Barrie* Presbyterial Executive. Mission Bands, C.G.I.T. groups, Church schools and Senior Auxiliaries have received generous gifts from her purse. Her foremost concern was the spreading of the Gospel of her Lord and Saviour.

EAST TORONTO PRESBYTERIAL—The Anna Thomas Auxiliary of the W.M.S. of Westminster Presbyterian Church, *Toronto,* met at the home of Mrs. J. Hawkins, for their last meeting of the year, with a large attendance. Mrs. J. Cuttell presented a Life Membership on behalf of the Auxiliary to Mrs. W. McConnell, Secretary, and the pin, a personal gift, was presented by Mrs. C. Shepherd. The former President, Mrs. J. Reid, presented a beautiful plant to Mrs. J. Richel, the presiding President, as a token of the members' appreciation of Mrs. Richel's fine work and her success in bringing the Auxiliary membership to more than double its former strength. Refreshments were enjoyed at the close of the meeting.

WEST TORONTO PRESBYTERIAL — The highlight of the Christmas meeting of the Evening Auxiliary of *Weston* Presbyterian Church was short talks on "Christmas Customs in Other Lands." Guest Speakers were Mrs. Andrew Thomson, who spoke on *China;* Mrs. Ferenez, on *Hungary;* Mrs. Albardo, on *Holland;* and Miss Dorothy Pearson on *India.* Mrs. McPherson, President of the Auxiliary, spoke on the customs in *Canada.*

MONTREAL AND OTTAWA

Mrs. Orville Forrester
Westport, Ontario.
Press Secretary.

MONTREAL PRESBYTERIAL — The W.M.S. of St. Andrew's Presbyterian Church, *Huntingdon,* celebrated the Sixtieth Anniversary with a service in St. Andrew's Church, conducted by the President, Mrs. Wallace Middlemiss. Visitors were welcomed from *Athelstan, Elgin, Rockburn, Ormstown, Georgetown, Riverfield* and *Montreal.*

An historical sketch of the work from its beginning in *Huntingdon* was given by Mrs. Fred Bruce, and revealed that during the whole sixty years there had been eighteen Presidents, and only three Secretaries, Miss Maggie Hunter having filled that office for forty-seven years, with Mrs. John Hunter, the Treasurer for twenty-six years. An impressive Memory - Time Service was conducted by Miss Frances Turner, when tribute was paid to the organizers, officers, and members through the years. An In Memoriam Certificate was presented by Mrs. George Paul to Miss Frances Walker, in memory of her sister, the late Miss Millicent Walker, a valued W.M.S. worker and church organist for many years. The Rev. James Grant gave the address, and the musical programme was given by Mrs. George Tannahill; the trio

— Misses Dorothy Hoyt, Phyllis Baird and Sandra Stark; and Mrs. Wm. Smellie, organist.

Miss Dorothy Coles, Presbyterial President, brought greetings from *Montreal* Presbyterial. Mrs. E. S. Harding, Mrs. Cochrane and Mrs. Pitts, Presbyterial Vice-Presidents, were also present and the Presidents of neighbouring Auxiliaries brought congratulations. The Rev. Mr. Brown of *Georgetown* pronounced the benediction, after which a social hour was enjoyed and refreshments served, with the large birthday cake a special highlight.

The Presbyterian Evening Auxiliary of the W.M.S. of *Athelstan, Quebec,* held their Annual Meeting at the Munro Hall. Officers for 1957 were elected and installed, with Mrs. Clifford French, the President for the coming year.

OTTAWA PRESBYTERIAL — Mrs. Charles Henry Thorburn, O.B.E., an outstanding woman for many years in social service, Women's Organizations throughout the city and the Women's Missionary Society of the Presbyterian Church in Canada, in which she held many offices, died recently at her home on Daly Avenue at the age of 88 years. Daughter of one of *Ottawa's* oldest and best known families, the home of the former Ella Mutchmor is now the Protestant Home for the Aged. Mrs. Thorburn, an authority in her social and welfare work, as well as her patriotic and educational service, was awarded the Order of the British Empire in 1935. She represented the women of Canada at the British Empire Exhibition at *Wembley,* and was in the same year a delegate to the International Labour Conference of the League of Nations at *Geneva.* Her interests were many and varied and none more dear to her heart than service to her church and the W.M.S. of that church. She will be sorely missed. Rev. Dr. Ian Burnett of *St. Andrew's Presbyterian Church* officiated at the service.

Continued from page 21

plant ourselves into one of these villages for just a few moments. The need is not to compare their simple homes or their food or furniture, or lack of it, or their kitchens, for these are part of their living and culture, but rather our need is to look at that "god shelf" long enough to realize its implications, the futility of their worship, and then to seek by our prayers, gifts, and going to help in a real way to bring them "out of darkness into that marvellous Light of Jesus Christ," from futility to Hope.

We are responsible and the task is ours. The door of opportunity is wide open in 1957. At Easter Season may our hearts realize anew and with fresh impact the true meaning of Christ's death and Resurrection "to give life and life more abundant to *all* mankind."

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APRIL
1957
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"Christ, the Lord is risen today
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply!"

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EDITORIAL

"WHAT IS MISSION?"

by E. H. JOHNSON, B.Sc., B.Th., D.D.

MISSION can be described as God's activity through the Church, by which His saving purpose for all mankind may be fulfilled. Such a description leads us to think of the nature of the missionary activity of the Church. And it carries us forward to think of the meaning of that activity for the world.

"Mission is God's activity through the Church." In thinking of our missionary task it is important to recognize that this is something which God is doing. In earlier times "the Word became flesh." God came and dwelt among men in the Person of His Son. And God has continued to use this method of approaching lost mankind by clothing Himself with men and women through whom His Word is spoken, and through whom His kindly ministry reaches needy men. Those who go out in His Name carry with them the frailties and the weaknesses of human nature; but the deep strength and meaning of their service is that God is at work through them.

In our present time we are familiar with the word "mission" in international relations. Nations send out diplomatic missions, or trade missions or military missions, to deal with other nations. These missions represent the nations which send them. They personify and make concrete the purposes and aims of those who have sent them to their work. Their strength is not in themselves, but in those who have despatched them. Their understanding of their work is in the orders which have been given to them. They know that whatever strength they have is not in their small group, but in the mighty power of the nation which stands behind them.

In the same way the "mission of the Church" has its might in the Lord, Who has commanded the Church to go on a mission. The real scope and possibility of that mission is not in the community which is called the Church, but in the purpose and power of Him Who sends the Church to its task.

The goal of the mission is no less than to save mankind. Somehow or other, the meaning of that term "Salvation" has become obscured and twisted into narrow and strange senses. In its plainest terms, God desires to save man from the frustration and destruction which he draws upon himself, and to give him the fullness of life and achievement which He has prepared for him. This magnificent vision shines clear in the Phillips translation of Ephesians 1, 9, and 10—"God purposes in His Sovereign Will that all human history shall be consummated in Christ, that everything that exists in Heaven or earth shall find its perfection and fulfillment in Him."

God's saving activity is deeply related to man's life on earth. He purposes to call men from ways that are empty, meaningless, and damaging, to ways that are fulfilling and rich with meaning, and part of His eternal building. He does not remove men from the struggles and the sorrows and the tragedies of life in this world, but He does illumine their lives so that over all these things there shines a golden light which gives them positive meaning. He calls the nations to their true destiny, for it is only in the service of the God of all the earth that they can discover themselves in ways that are mutually strengthening, rather than mutually destructive. The task of the Church serving the mission of God is to go into all the world, calling men and nations, to recognize the One Who is their true Sovereign, and the One Who has the secret of their fulfillment.

When we see the mission of the Church in these terms, we see that it commands the obedience of every Christian. The call to be a Christian is the call to be a missionary. No one is exempted. The only question we have is where our mission lies. The Church, to be the Church, must be deeply and totally missionary. The great task of our day is to take Churches, which have become complacent and domesticated within their situations, and call them to the missionary outreach which is the essential character of their being.

We see the mission as a task to every individual, regardless of who, or where, he is. It is a mission to the man next door, and to the man at the farthest point across the world. It is to the man of my own nation and race, and to the man of another nation and of a different race. It is a mission to my friend and ally, and a mission to my enemy and opponent. It is a mission to the democratic West, and to the Communist East. No one lies outside the saving love of God, and no one should be outside the saving concerns of Christ's Church.

This is a mission to the most intelligent and fortunate of men. There is no group too well educated or too highly favoured to be beyond the need of the saving love and kindly ministry of Jesus Christ. And there is no group too foul or piteous to be beyond the reach and power of that saving love. Here there is love and forgiveness for the most despicable of men, and here there is power for the most hopeless.

God's Church has gone out in its mission across the world in small ways which have achieved amazing results. People of every nation and people of every race have heard the Good News, and have recognized the One Who is their true King. The poor and the homeless, the blind and the deaf, the widows and the orphans, the imprisoned and the lepers, have felt the kindly hand of Jesus Christ. The Glory of God in Jesus Christ has been manifested by His Church all across the world, and this is a glory in which the Church can rejoice. But the work has just begun, and Christian people see only faintly the immeasurable greatness of Christ's power and purpose.

We must catch anew a clear and vivid vision of that power and wisdom of God, which sends us out across the world to complete the purpose which God has had from the moment of creation. To quote the words of the great missionary meeting held at Willingen, Germany, in 1952—

"When all things are shaken, when familiar landmarks are blotted out, when war and tumult engulf us, when all human pride and pretensions are humbled, we proclaim anew the hidden reign of our crucified and ascended Lord. We summon all Christians to come forth from the securities which are no more secure, and from boundaries of accepted duty too narrow for the Lord of all the earth, and to go forth with fresh assurance to the task of bringing all things into captivity to Him, and of preparing the whole earth for the day of His coming."

★ ★ ★

IN HIS STEPS

Because of a stall in Bethlehem
Where a Prince of Peace was laid,
I try to fashion a childlike heart,
For the difference He has made.
Because of a shop in Nazareth
Where a Kingly craftsman wrought,
I try to follow my simple tasks
With reverence, care, and thought.

Because of a cross on Calvary
Where hung the Crucified One,
I try to shoulder my load of grief
And bear it till set of sun.
Oh, life would be but a fruitless quest,
And hope but a lamp grown dim,
And the fairest joys would bloom in vain
If it were not for sake of Him!

(Selected.)

PRAYER

Almighty God, we praise Thee that Jesus Christ, Thy Son, turned not away from publicans and sinners, nor despised even the Cross, that we might be lifted up into Thy universal love, enabling us to look upon all men as brothers, for whom He died.

We thank Thee, our Father, for this season of thought and prayer, in which to prepare ourselves to recall our Saviour's sufferings and His victory over sin and death. O God, forgive us the sins that have estranged us from Thee—sins that have become so constant that we are almost reconciled to their presence—and in Thy forgiveness, fill us with Thy sacrificial love, that, in serving Thee, we may serve our fellow-men, counting not the cost, nor seeking for reward.

Loving Father, as daily we meditate on Thy word, help us to follow our Saviour's footsteps, as He neared the agonizing death which He suffered for us. As He went about doing good, may we, in His name, be ever ready to assuage the griefs and pains of the sorrowing and afflicted; to share Thy wondrous bounty with the needy, and so to live that wanderers may learn from us the meaning of true Christian love.

As He established His Church to witness for Him, hear our petition for that church universal, that her faith may be strengthened and her zeal increased. May our own beloved Church be cleansed from everything that offends Thee, and may all her members experience a new vision of Christian stewardship. Bless ministers, and leaders, that the power of God may, through them, work wondrous things for Thee; and inspire teachers in our church schools that our young may early love Thee, and, as they increase in wisdom and stature, be ready to answer to Thy call—"Here am I, send me!"

We pray for our colleges, and our Deaconess Training School, and for all who have gone forth to serve Thee, in full assurance of Thy unfailing support.

For our Women's Missionary Society, and all women's groups, we beseech Thy divine guidance, that, working together in faith and harmony, we may speed the day when men everywhere shall worship Thee.

And now, Our Father, as He did steadfastly set His face to go to Jerusalem, give us courage to press on without faltering; as He did suffer scorn and derision, help us to endure, as seeing Him, Who is invisible; as He was reviled, yet reviled not again, grant us patience and forebearance in every difficult situation. Finally, O God, as we see Him on the Cross, and hear Him pray for those who put Him to death, we implore Thee for strength to take up our Cross and follow Him unto the end.

Then, and then only, may we greet the Easter morn, singing "Glory to God in the highest, Who giveth us the victory through our Lord, Jesus Christ."

Amen

Searchlight on the Mission Overseas

WHAT OF OUR CHURCH IN TAIWAN?

by MISS MARY WHALE, B.A.

SOMEONE WROTE recently, and in the course of the letter asked "What is Taiwan?" She was referring to the Chinese name for this country we know more familiarly as Formosa. But that question has remained in mind, and as I have travelled about this Island, as I have met people — Formosan, Mainland Chinese, Aboriginals of several tribes, and missionaries from several countries, and of more than several religious persuasions — I have wondered what place this country will have in the struggles going on in the world; what place *under God,* might this tiny Island have in the world's struggle for freedom.

Approaching Taiwan by air this time of year, one is likely to approach through clouds, hanging low over wooded mountain-sides. It seemed an endless descent through the rain-fog blanket, but suddenly we left the cloud. Below us lay Taiwan, the capital of Free China, surrounded by shining rice paddies reflecting the cloudy sky and near-by mountain-tops. In the time I have been here, I "feel" the cloud that is hanging over Taiwan — a cloud that we all know, wherever we live in the world, but one which hangs low over this beautiful Island. For this is a literal front-line of battle in the struggle going on in the world for the conquest of man's soul. There is a sort of frantic activity to build material defences against a foe who sits across the Formosan Strait, teasing Free China as a cat teases its prey. One observes the defence-making, but one does not talk about it. However, an observer cannot but ask what effect this "front-line" activity has on the minds of the people.

One question uppermost in my mind is—what is the Church doing in Taiwan in the spiritual warfare that engulfs the world, causing actual armed strife, woeful misunderstanding and constant tension? This observer hesitates to attempt an answer to that question, partially because my first impression was that the Church, the Taiwanese Presbyterian Church, was so preoccupied with its organizational affairs that it was not conscious of the magnitude of that which is taking place in these days, nor of the necessity of the Church to make its proper witness. Then I realize that this Church calls the Canadian Presbyterian Church one of its "mother Churches," and if we criticize, must we not remember that "like mother, like daughter"? Just how hard are we Canadian Presbyterians working to defeat satanic forces throughout the world?

Are we, too, perhaps too occupied with the material side of Church-building to have time for the Holy Spirit to have its way with us.

So, the question, "What is Taiwan?" narrows to what is the strength of Taiwan measured in terms of the ability of the Christian to offset any inroad of evil. The observer realizes that underneath the flurry of activity there lies a deep desire in the hearts of many to know and understand the love of God, and His power through the Spirit. The visitor sees this in many ways. Let me try to describe it in a few of the experiences I have had these six weeks.

In Taiwan, Miss Macdonald and I were invited to attend Madame Chiang Kai-shek's weekly prayer meeting. Soon after coming to Taiwan, Madame Chiang gathered a group of women together to pray for the deliverance of China. She tells about the beginning of the group, how it has grown in numbers, and how the women have grown in their understanding of the power of God, in her little book, "The Sure Victory."

We were ushered into a room seating about thirty people, where the ladies had gathered. The meeting opened with hymns and Bible reading. The prayer requests were made known, and, kneeling, the women prayed, led by those who felt led to voice their thanksgiving and petition. Blessing was sought for the Women's World Day of Prayer. There was nothing to make this prayer meeting different from any other, save this—these were the wives of many of Free China's leading men. They had been led into such fellowship by the wife of Free China's President, a lady who is known throughout the world for her ability and her charm. Madame Chiang has said in her book that "the sure victory" in life comes from God. She has expressed her faith in the power of prayer. Surely this lovely lady and that intimate group of friends and co-workers are giving the best of leadership to their nation.

MISS HILDUR HERMANSON

Many opportunities have been given to me to see the women's organization of the Taiwanese Presbyterian Church at work—in local group meetings; in regional meetings; and their Council meeting. The Council, which corresponds to our Synodical Executive, is the executive of the organization in the North Synod. As I write this we are on our way to Taiwan, where next week

MISS DOROTHY DOUGLAS

the General Assembly of the Taiwanese Church will be held. At the Council meeting I attended, approximately twenty women gathered at "The Hermitage," which is where the Misses Hermanson and Macdonald live when they are in Taipei. Reports were given of meetings held in all the regions of the three Presbyterials. The women at these regional meetings asked for leadership in their study; they wanted two subjects besides Bible study—personal evangelism and psychology, particularly child psychology. The Council discussed these requests and how to meet them, finally delegating Miss Macdonald and her assistants to work out the details. Then the women planned a day of prayer, which they are sponsoring throughout the women's groups of the North Synod. They outlined a suggested programme for the day and arranged for each one to attend a group needing help and give leadership for that project.

Attending this meeting I acquired some ideas of what Taiwanese Presbyterian women are accomplishing. The basis of their work is study, principally Bible study, but theirs is no ivory tower study group. Each of these study groups arranged by the Council is attended by representatives chosen within the local congregation. Each is expected, when she returns to her own congregation, to lead a study group there. The aim is to develop a lay leadership among the women. Their ministers encourage them to assist in home visiting, and in work with the younger, and especially children's groups. In Taiwan, there is a wide ministry in visiting homes that are not Christian, or where only part of the family is Christian. The aim of the North Synod women is stated in the same words as ours—"The World For Christ." After seeing the women at work, my impression is that they are truly striving to develop a women's organization within the Taiwanese Presbyterian Church which will be worthy of the goals for which they strive.

Kong-Kean is a small Taiwanese village about sixty miles south of Taipei in the Hakka country. In the small church, Miss Hermanson held one of her four-day classes, this one for Mountain people. About thirty women journeyed two, three, four hours from their homes for the training in Bible language, catechism, nutrition, child care, and general health. Classes were held all day. In the evening the programme was an inspirational talk or discussion. The cooking lessons, which were demonstrations of the best ways of using relief supplies, were given before mealtime, then the "lesson" was eaten, and truly appreciated.

During the four days, this group decided to elect officers who would be responsible for getting them together, and planning programmes for the individual churches they represented. I arrived to observe on the last day, and was present when that little group was installed by the pastor of the Church. I thought of the early Christians going out from Jerusalem to follow their Lord's command to preach the Gospel. With very little formal training and with the same faith as those about whom we read in the Acts of the Apostles, these women were accepting responsibility, knowing that the Master would go before them. The last sight I had of them was as they got on crowded buses, many with babies strapped on their backs, to make their way back to their mountain villages and a routine of hard work—but surely with a new vision and a new strength. Incidentally, they slept in the church during the four days of classes, with two church-benches making their bed. Usually Miss Hermanson lives with them, but in this village she was only a short distance from the George Malcoms' and could spend the night there. There are some slight differences between these conferences and the ones you know at home but the aims are similar.

Some people may have the idea that paganism is being quickly overcome on this Island, and that the missionaries will soon be home, with their jobs all done. One has only to travel a short time here to be conscious of the many evidences of heathen worship. Temples, small roadside shrines, graveyards, all indicate the worship of idols and spirits good and bad. This is true all over the Island.

It so happened that Miss Douglas, Miss Hermanson, Miss Macdonald and myself were on tour of the East Coast at the time of the Chinese New Year, a special time for heathen worship. On New Year's day (January 31st) we were in Lotung, a large town, the centre of Presbyterian work on the northern half of the coast. Mr. and Mrs. Gordon are there, the Sutherlands, and not far away the McGills. We walked about the town, looked into homes, were even invited into several homes. All were decorated for the holiday and to please the gods they worshipped. New gods had to be installed, the old paper ones being sent off to the heavens with due ceremony and sacrifice, that they might take a good report to the head of their system. In front of the gods were food sacrifices, and in her home, as we watched, the lady carried on her worship, bowing before the god shelf. One ceremony over, she placed a smoking incense stick in a holder, and went on with another.

We went into several temples in the course of our tour. In one very ornate place with numerous gods and goddesses of all descriptions, when someone asked what the largest one represented, we found that he was "the head of hell"—apparently the one which settled the eternal destiny of some people. In front of him were gifts of food, a few people standing idly about, and the sweet smell of incense filled the air. Miss Hermanson asked one group why they worshipped such gods. "We don't know," they answered. "Our ancestors did it, so we do it!" Millions of people on this Island worship thus, bound by fear and superstition. Do you wonder that our missionary friends get impatient when we casually assume that a few thousand Christians can carry the burden of preaching and teaching the saving Gospel of Jesus Christ?

In contrast to the pagan worship on the New Year, the Christian churches in many places hold services of thanksgiving. In Lotung about 230 attended the morning service. This trip around the Island has given me an opportunity to see the Church in action. I have seen congregations all along the East

Hill people in Formosa are eager to hear the Gospel Story.

Coast doing their best, both men and women, to fulfill their Christian calling. In the larger centres, there has been an extension of those churches which have been established. Just as at home, local preachers and elders are working to build new congregations, and the women are assisting through their organization. They are trying to help the mountain people, but the lack of leadership is slowing the work, both in Taiwanese churches and in the mountains. They need, and are asking for, help in training leaders. As you study the work of the Church in this land, please keep the needs of these people constantly in your prayers.

This part of the story I am writing in a Tyal church on the East Coast. Miss Douglas is speaking to a group of about seventy, mostly women, who have come to meet us. Her message, spoken in Taiwanese, and based on Ephesians, 2:8, is interpreted into Japanese, then into Tyal. Miss Lillian Wells of the Presbyterian Church, U. S., has joined us here. Miss Hermanson is holding a clinic in a small room beside the Church, which is the living quarters of the young man who leads the congregation. They have no trained pastor. Grace Kay, Miss Macdonald's interpreter, is teaching a song to the young children outside. The people are friendly and glad to see people who come to help them. Miss Hermanson's visit means help for their physical ailments, and some instruction on how to care for their bodies. Miss Macdonald and her team bring instructions on how they can carry on their work and study from week to week. It is an opportunity to report on their progress, estimate it, and be helped with new ideas and methods. A group of mountain women reported that in addition to their freewill offering, they had raised peanuts as a project to help pay their preacher, and to give a little help to some of the other preachers who receive very little monetary reward for their labours.

On the corner where we turned the car, just a few rods from here, there is a Roman Catholic Church, a lovely building, new, large, and freshly painted. All through the mountain country the Roman Catholics have erected these fine Church buildings as close as possible to the Presbyterian bamboo churches, which the mountain people built themselves. Once the building is up, the congregation is gathered through various material enticements, including relief supplies. Once a mountain person has signed a receipt for supplies, he is a member of a Roman Catholic Church. Did Christ call us to these people in years gone by to preach the message of salvation, which Dorothy Douglas is preaching and teaching today, only to leave them without adequate leadership, and to another doctrine? I ask you, Canadian Presbyterians, to consider this question carefully.

Our trip around the Island is reaching its climax. Tomorrow the General Assembly of the Presbyterian Church of Taiwan will convene here in Taiwan—a very important meeting. It is hoped that the powers of government and of property-holding, now vested in the Synods, will be turned over to the Assembly, thus binding closely the union of the two courts which have grown from the English and Canadian missions.

Pray for this Church in Taiwan, that in the midst of cloud and shadow, it may tower above all temptations; that it may lead this people to victory over all materialistic doctrines; that it may be a true Church of Jesus Christ. Pray that we, who through over fourscore years have been called to preach the Christian doctrine here, may be guided to know how we are to continue our ministry. Pray that we all may be true to the faith of our fathers, that believing in the promises of Christ, we will not falter in the tremendous tasks that face us in this land, and in every land where we are called to His ministry.

PRESBYTERIAN WOMEN IN THE WORK OF THE CHURCH IN CANADA

In response to a request from Dr. Pradevand that the March issue of "The Presbyterian and Reformed World" might include special mention of the share that women in North America are taking in the work of the Church, the following news item from the Presbyterian Church in Canada was submitted by Miss Louise A. Reith, and sent to the Geneva office of the World Presbyterian alliance by Miss Margaret Webster, Corresponding Secretary, North American Area, Department of Women's Work, World Presbyterian Alliance. We are sure that it will be of interest to all Glad Tidings readers also—

Presbyterian Church in Canada

The Women's Missionary Society, W.D., of The Presbyterian Church in Canada, co-operated with the Board of Christian Education in planning and carrying out Conferences on Children's Work in the autumn of 1956. Through these Conferences training was given by seventy leaders of 2,025 Church School teachers, and leaders of midweek groups for children.

Representatives of the Women's Missionary Society have been appointed to, and are serving on, a new Committee of the General Assembly on the Work of the Laity.

In December, 1956, Miss Helen Turnbull, Assistant Secretary of the Department on the Co-operation of Men and Women in Church and Society of the World Council of Churches, met with the Presbyterian Committee on the Place of Women in the Church. Studies on the co-operation of men and women in the total Mission of the Church are being prepared for use in study groups in local congregations.

Runnymede Presbyterian Church, Toronto.

ANNUAL COUNCIL

A Message From The President

Dear Fellow Members:

We are looking forward to welcoming our delegates to the forty-third Annual Council Meeting of the Women's Missionary Society of the Presbyterian Church in Canada, in Runnymede Presbyterian Church, Toronto, May 13 to 17, inclusive.

We trust that you are looking forward to a season of fellowship, as members, from British Columbia to Quebec, gather together, renewing old friendships and making new ones.

Your Council Executive members are busy reading reports and statistics, so that they will be able to give you a true picture of the Society's work and problems.

We would ask our Auxiliary members to pray for God's blessing on our Meeting, and for guidance for our delegates, who will be responsible for making plans for the great challenge and opportunity of today, in winning the world for Christ.

Ethel May Adamson.

THE FINANCIAL STATEMENT

Presented by the Treasurer

AT A SPECIAL meeting of Council Executive held on February 15th, 1957, the Financial Statement was presented and accepted.

We are grateful to you, the members, for the splendid manner in which you have accepted and responded to the plan of Stewardship. Your acceptance has meant an increase in contributions of $25,000 over 1955. We do realize that this has come about through much prayer and sacrificial giving. To each of you who has given so freely and joyously of your substance, may we say "thank you". However, we would remind you, that on your behalf, your representatives accepted a budget for 1956 of $304,000 — an increase of $47,000, and our receipts were $291,251.62. This means a deficit of $15,393.24. This is the first deficit in our Society since 1925. I am sure that this will be a great shock to you, and will give you cause for concern. What has happened to our Women's Missionary Society?

Some of you will recall, that after Church Union, in June 1925, the members of our Society contributed $100,000 in the first six months. Surely with the favourable economic conditions we have enjoyed for the past ten years, it should have been possible for us to have brought in much more than the required amount.

Our work must continue both at home and abroad. How is it to be done? Each one of us needs to recognize her individual responsibility for the maintenance of the missionary work. No one else can undertake my share, nor your share of the task to which we, as missionary women, are committed.

For 1957, our Estimate is $330,700. You will agree that we are honour-bound to make up the 1956 deficit; this then will mean an increase of $40,000.

May we draw your attention to the Special Retiring Fund that has been established through the generosity of the late Miss Emma Carlyle, Kemptville, Ontario, and the vision of the members of the Kemptville Auxiliary. This bequest will enable the Society to supplement the Pensions of our workers on retirement.

Let us experience the deeper knowledge of God and His love, as we bring ourselves with our gifts unto God.

"Rise up O men of God!
Have done with lesser things;
Give heart and soul and mind
and strength
To serve the King of Kings."

Helen P. Sinclair,
Treasurer.

WOMEN'S MISSIONARY SOCIETY (W.D.)
# of the
PRESBYTERIAN CHURCH IN CANADA

Statement of Receipts and Disbursements
for the year ended 31st December, 1956

GENERAL FUND

RECEIPTS:

Synodical Givings:

British Columbia	$ 11,100.00	
Alberta	9,260.13	
Saskatchewan	6,365.55	
Manitoba	10,038.29	
Toronto and Kingston	102,470.37	
Hamilton and London	97,183.53	
Montreal and Ottawa	50,471.29	
		$286,889.16
Individual Subscriptions		3,261.13
Interest		900.00
Refund from Missionary Candidate		201.33
		$291,251.62
Individual Subscriptions held for 1957		603.15
		$291,854.77

DISBURSEMENTS:

National	$ 76,229.25
Overseas	118,329.55
Organization	46,398.21
Publications	22,050.04
Administration	22,814.33
Grants	4,071.30
Christian Literature	5,500.00
Student	325.00
Candidate	85.00
Public Relations	110.85

Council Expense	6,503.74
Visual Education	1,009.80
Insurance and Taxes	572.93
Expenditures on Estimate	$304,000.00
Payment from Special Gifts	2,644.86
	$306,644.86
Expended from 1954-55 Balances	4,810.84
	$311,455.70

SUPPLY FUND

Receipts:

Balance, on hand, 31st December, 1954		$ 7,237.33
Synodicals:		
British Columbia	$ 529.75	
Alberta	512.20	
Saskatchewan	314.30	
Manitoba	397.04	
Toronto and Kingston	4,419.87	
Hamilton and London	3,955.98	
Montreal and Ottawa	2,070.98	
		$12,200.12
Women's Association Last Lake, Alberta, "Payment on Organ"		25.00
		$19,462.45

MAKE THE REPORT BLANK LIVE!

Cultivate your report blank
Like a garden fair!
Tend the seeds of knowledge
Plant them in with care.
Leave no empty spaces
Where a plant should grow;
Place the latest fact-seeds
In every single row.

Let no weeds of guessing
Creep in any place;
Search until you find them
Plants for every place.
Then a fruitful harvest
May be gleaned some day—
One that tells the story
In the fullest way.

(Selected)

Easter Service of Worship

Prepared by MISS VERA CARR

(Miss Carr is a member of the Evening Group of Dufferin Presbyterian Church, Toronto; and also of the Geneva Inter-Church Group, Toronto. She has been an active worker in the Evening Department Fellowship and on Presbyterial.)

THE STONE IS ROLLED AWAY

Behold, the Easter Tide is here,
With Eastern Joy and Bloom.
Behold, the stone is rolled away,
To show a conquered tomb.

Jesus is risen as He said.
Risen, in triumph from the grave.
Rejoice, and sing at this Easter Tide,
"Jesus is risen, mighty to save!"

HYMN: No. 215 — "Jesus Christ is Risen Today, Hallelujah!"

PRAYER:

Our God, and Heavenly Father, we thank Thee for Thy great love which sent Thine Own Son into the world to suffer on the Cross that we may have salvation through His blood and sacrifice.

We thank Thee that He has victory over death and the grave, and lives for evermore, and that we may have eternal life in Him.

We pray for all people of the world that they may share this wonderful salvation.

We pray that each member of our Women's Missionary Society may be so truly surrendered to Thee that she may give of her utmost in time, talents, prayer and substance so that Thy Kingdom may come.

We pray for all nations of the world that their leaders may be guided by Thee into paths of peace and righteousness.

We pray for those nations who are forgetting Thee, that they may be somehow made to realize that only as they acknowledge Thee and strive to do Thy will, will they find security and peace.

We pray for all our workers in the mission fields that as they tell the gospel to those who know it not, many may be brought into Thy Kingdom and acknowledge Christ as their Saviour.

We ask Thy forgiveness for our many trespasses, and pray that Thou wilt help us to live more Christlike lives.

We ask these many blessings in the dear name of Thy Son, our Lord and Saviour, Jesus Christ. Amen.

Scripture Reading — St. Matthew—Chapter 28

As we think of the risen Lord today, what gladness fills our hearts! The hymn writer has caught the wonder and assurance in the words,

He lives, He lives,
Christ Jesus lives today.
He walks with me and talks with me
Along life's narrow way.
He lives, He lives,
Salvation to impart.
You ask me how I know he lives,
He lives within my heart.

What fear and joy Mary Magdalene and the other Mary felt on that first Easter morning to find that their Lord was no longer in the tomb but was risen! When the angel behooved them to go quickly and tell his disciples, they **ran** to convey the message. The world is in need of such a message today, and if our hearts are filled with the glory of the Resurrection, we will want quickly to tell everyone the good news. How can we go blithely on our way each day, if we are earnest Christians, knowing that those with whom we come in contact may not know the love and power of the living Christ? Can we selfishly enjoy all His benefits ourselves and let our next-door neighbor, the person with whom we work, maybe a member of our family, miss the joy of salvation because we do not take the time, or have not the courage to speak to them of their spiritual life?

If we are on fire with the power of the risen Lord, we will witness in our very living each day, with deeds of love and kindness, and people will know that we have Christ living within our hearts. Once we have fully surrendered our lives to Him, and enjoy life abundant in Him, we cannot rest till we win the world to Christ.

Love so amazing, so Divine,
Demands my soul, my life, **my all.**

Offering — While offering is being taken play Hymn No. 582 softly.

Offertory Prayer — Our loving Heavenly Father, we thank Thee for all Thy goodness toward us. Bless the gifts we have presented to Thee. May they be used for the extension of Thy Kingdom, for the sake of Jesus Christ, Thy Son, Amen.

CLOSING HYMN — No. 586 — "Lord of Light, Whose name outshineth
All the stars and suns of space,
Deign to make us Thy co-workers
In the Kingdom of Thy Grace."

You and Your Auxiliary

THE LORD IS RISEN INDEED!

An Easter Meditation

by (MRS. STEPHEN) MABEL M. LALL

ONCE AGAIN Christians throughout the world are thinking of the fact of the death and resurrection of our Lord Jesus Christ and they are reflecting upon the great truths that gather round that fact. At this time of the year my thoughts go out to India as I think of Easter. In India, Easter is observed by Christians only. Our Easter programme begins from Thursday. We have Communion Service on Thursday evening. Then on Friday we have Good Friday Service in the morning. In many churches we have three hours service from 12 noon to 3 p.m. Saturday is spent quietly in the homes, getting ready for Easter Sunday. Then comes Easter Sunday with a message, "The Lord is risen indeed!" Christians get up early in the morning around 4 or 5 a.m. and go to some hill or cemetery and have a sunrise service. In some places young people dramatize the glorious story of Easter. The church is decorated beautifully with Easter lilies, palm leaves, and other flowers which are available at that time of the year.

At 10 a.m. the church is packed. People try to go to church early in order to get a seat. An excellent programme is presented by the children as well as the older people. The church is filled with Easter music and one feels the uplift in the soul while attending the service. The soul is refreshed, one feels like shouting, "The Lord is risen indeed!" The rest of the day is spent visiting relatives and friends. In the evening we have evening service. After the service the Christians go home with a prayer in the heart, "Abide with us."

Someone may well ask the question, "Just what message does Easter have for us?" You and I know that we are passing through one of the most difficult and hazardous periods in the history of the world. To cry "peace, peace" when there is no peace is to delude ourselves. There is no ground at all, as we view world conditions, for an easy-going optimism. But if there is no time for optimism, neither is it a time for pessimism. It is the time for faith, and faith, first of all, in the God and Father of our Lord Jesus Christ and in the risen Saviour. Wicked men may delay and hinder, but they cannot prevent the final fulfillment of God's sovereign and saving purposes.

"The Lord is risen indeed!" He is the Saviour of the world. He says the same message to us as He did to His disciples, when He stood in the midst of them and said, "Peace be unto you."

The women were the first who went very early in the morning to the sepulchre and brought spices which they had prepared. When they received the news of the resurrection of Jesus, they did two significant things. First of all they believed, and secondly told "the disciples and all the rest" of that which had been told to them concerning Jesus, "He is not here but is risen." They immediately demonstrated a true missionary spirit. Spiritual labour is the natural outcome of spiritual life.

What a marvellous privilege God has extended to us, first in being His children and then of labouring with Him and for Him! Canada is blessed by God in many ways. Reflect a bit on the Christian heritage, the blessings of civilization in medical science and educational privileges, the Christian homes and family ties, the material blessings and comforts of life, and, above all, opportunities afforded to be a Christian and live in His grace. But at the same time we must see the plight of the pagan peoples and the price that Christ paid for their redemption. One recognizes that our age offers special facilities for reaching the nations with the knowledge of the Saviour, and the question comes to our mind, "Are we doing our best?" May God help us to live so that our lives will remain in the centre of His will and bring the utmost of blessing and benefit for the cause of Christ.

Mrs. Lall, who has written this meditation for us, is the wife of Mr. Stephen Moti Lall of Jhansi, India, who is studying at Knox College, Toronto, this year.

In Remembrance

Mrs. A. F. Demary	Toronto, Ont.	East Toronto Presbyterial
Mrs. D. F. Walker	Strathroy, Ont.	Sarnia Presbyterial
Miss Agnes McDiarmid	Cobden, Ont.	Lanark-Renfrew Presbyterial
Miss Elizabeth Muir	Renfrew, Ont.	Lanark-Renfrew Presbyterial
Mrs. Robert Boulton	Mooretown, Ont.	Sarnia Presbyterial
Mrs. Ernest Boundy	Southampton, Ont.	Bruce-Owen Sound Presbyterial
Mrs. Jessie Cruikshank	St. Marys, Ont.	Stratford Presbyterial
Mrs. Robert Black	St. Catharines, Ont.	Niagara Presbyterial
Mrs. F. A. Wilson	St. Catharines, Ont.	Niagara Presbyterial
Mrs. R. R. Hall	Peterborough, Ont.	Peterborough Presbyterial
Mrs. Emma Gow	Ratho, Ont.	Paris Presbyterial
Mrs. William Murray	Lachute, Que.	Montreal Presbyterial

Sharing in Canadian Missions

THIS CANADA OF OURS

by

Senator Cairine R. Wilson

PRESBYTERIAN WOMEN have reason to be proud of the Women's Missionary Society, but all too many of us must regret that we have not had a much greater share in this work. Opportunities now before Canadian women are so tremendous that the thought of what we could be doing to help others and what we fail to do to extend Christ's Kingdom is almost frightening. We should take as our guide the admonition of St. Paul — "neglect not the gift that is in you," for none of us knows of what she is capable or how far-reaching may be her influence.

The arrival of the Hungarians, who have so courageously struggled to resist oppression and been forced to flee from homes and kindred to take refuge in strange lands, must have given us reason to count our blessings and the liberties which we take for granted. The welcome extended to these unfortunate people has been spontaneous and heart-warming, but we must not grow weary in well doing, for these new-comers will need our help in adjusting themselves to a different language and customs. To us has been given a wonderful opportunity, for did not Christ commend this with the words, "I was a stranger and ye took me in"? Agnes Roy, of Y.W.C.A., says that the Women's Missionary Society have opportunity for missionary work at our own door. "Women's Missionary Societies would find the study of the integration of new Canadians a fascinating one. Begin with the European situation and discover why there are so many people needing to come to Canada. Study the Canadian situation to discover why we need and can take many more immigrants."

The Presbyterian Church in Hungary has been an example to all, for despite centuries of persecution, first by the Turks and secondly by Rome, she has remained steadfast, which is the more remarkable for Hungary in Central Europe was isolated from those in other countries of the Protestant faith.

Since Hitler's rise to power I had been concerned over the plight of the victims of Fascist and Nazi persecution, and in 1938, after the Munich Pact, became Chairman of the newly established Canadian National Committee on Refugees. We were thankful to be able to aid the more fortunate few to come to Canada, but could not fail to regret that the rigid Immigration Policy of that time left thousands to face imprisonment and death. Many times I had heard newcomers exclaim over the extent of our vast country and its sparse population, and knew only too well that we must appear selfish and indifferent to the sufferings of others.

I recall a story told by Miss Emma Kaufman who spent practically all her adult life in Y. W. C. A. service in Tokio. Miss Kaufman was successful in persuading the relatives of a young Japanese woman to permit her to accompany Miss Kaufman to Canada. While waiting the sailing of the steamboat from Victoria on Vancouver Island, Miss Kaufman took her young friend for a drive. All the way the little Japanese kept repeating "Why did you not tell me your country was so beautiful?" Later "Do not these people live too far apart?" "Do not they need to cultivate the soil, and why do those logs lie by the roadside?" Miss Kaufman said she was more than ever conscious of our wastefulness, for she was well aware of the care with which every growing thing was cherished and every twig gathered in Japan.

Austria, a small country with limited resources, is today not only struggling to cope with the tens of thousands of Hungarian escapees, but has also within her borders some 100 camps where refugees still exist under the most wretched conditions. How hard it must be for those who have waited so long to see these latest comers taken forward to new homelands without delay. Through no fault of their own many of these people have been unacceptable for settlement overseas where the demand is for the young and strong and where there are few openings for the professional people or for those of more advanced years. In many cases whole families have refused to abandon an elderly parent or a brother or sister with a physical or mental defect. The late U. N. High Commissioner for Refugees, Dr. Van Herman Goedhart struggled valiantly to secure the permits necessary to give these people a fresh start either through emigration or to establish them in their countries of asylum, but the contributions from interested governments fell far short of the amount required to empty the camps in Austria, Germany, Greece and Italy. Dr. Van Herman Goedhart himself gladly devoted the Nobel Prize of $35,000 which had been awarded to him for this work.

At the Ecumenical meeting of the Canadian Council of Churches which I was privileged to attend as a representative of the Presbyterian Church, Dr. Leslie Cooke, Assistant General Secretary of The World Council of Churches and Secretary of Inter-Church Aid and Service to Refugees made an eloquent plea — "This Christian Ministry is not a ministry of compassion, but a ministry of compulsion. The World Council works among refugees in sixty countries. This is the task that is laid upon you because you are in the Church and because you are in the Gospel." Let us endeavour at this blessed Easter season to bring this message of hope to those waiting people and show them that we do not forget "For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more".

"The Messiah" Echoes From Formosa's Mountains!

(From a Christmas Letter from Dr. and Mrs. Hugh MacMillan, Mackay Memorial Hospital, Taipei, Formosa)

SITTING AT SUPPER with Dr. and Mrs. MacMillan one night in late November, a Formosan pastor who works among the mountain tribes told of his young people then practicing Handel's "Messiah" in preparation for the Christmas festival. Realizing how interested the friends in Canada would be to hear these imaginary echoes from a rendering of the "Messiah" by the hill-folk of Formosa's mountains, and the other good news brought by Pastor K, Dr. and Mrs. MacMillan included this brief report of that supper-conversation in their much-appreciated Yuletide Greetings from that "Island Beautiful" in which so much of our W.M.S. interest lies.

"No doubt, Pastor K., you are as busy as ever in your numerous and populous villages, and with your many problems?"

"We certainly have crowds. In contrast with Chinese churches on the plains, where usually fifty or sixty come to services from scattered homes and hamlets, often far afield, we have congregations of several hundreds from single tribal villages."

"How about your problems where R.C. priests were said to be enticing your people to their Church with relief butter and cheese?"

"Oh, that is not so serious a question now. You see, people do not care much for these western things, and, as for the Mass, they say it is too much like their former heathen practices."

"What do you do about languages nowadays, with the Government encouraging the use of Mandarin Chinese?"

"That is a problem indeed! By police orders all preaching must be done in Mandarin, but already some of our young people are able to translate into native tongues, so we get along. Thousands of our people read and write Japanese only, but the police confiscate their Japanese Bibles and Hymnbooks. One of the things people cannot understand is why Japanese cinema shows are permissible, as well as the trashiest of printed material in Japanese, while it is forbidden to have a Japanese Bible. As for singing, we are mimeographing hymns chosen from the Japanese and other languages, translated into the local tongues."

"How is the special course of studies proceeding for the first tribal leaders recommended for licensing?"

"Quite well. We have eighteen in the class — twelve Tyals, five Amis and one Bunnun. These all had some Middle School education before entering the Mount Morrison Institute, and all have had a few years' experience in church work."

"When they finish this course of studies, what then?"

"Those who pass the exams and are licensed by the General Assembly's special committee will then be ready for calls to congregations awaiting pastors. Later, we will form Presbyteries."

"Pastor K.—you are really making Church history in the mountains these days! What is this about 'The Messiah'? How have your young people so soon come to know Handel?"

"One of our young men was in Taipei last Christmas, where he attended the Y.M.C.A.'s 'Messiah Concert.' He was greatly moved by it, and managed afterward to get a copy of the score. He has mimeographed parts of it, and is now training a choir."

"Every Valley Shall Be Exalted, And Every Mountain And Hill Made Low, The Crooked Straight —And The Rough Places Plain!"—

"We broke into humming together!" concludes Dr. MacMillan. What a wonderful picture of the progress and the joy of those Hill People of Formosa, whose great awakening to the message and love of God has been such a triumph of faith and grace — one of the outstanding miracles of our day!

Wherever a kind hand of pity falls soft on a wound or a woe;
Wherever a peace or a pardon springs up to o'ermaster a foe;
Wherever a tender heart's mercy outreaches to succour a need;
Wherever springs healing for wounding, the Master is risen indeed.
(Mary Lowe Dickinson.)

What is My Task?

The Society's Emphasis on Stewardship

by E. LUZETTA McCLELLAND

Convener, Stewardship Committee

THE "Stewardship Committee of Council Executive" was formed after the Council Meeting of 1955, when it was decided that the system of allocations imposed upon groups within the Women's Missionary Society should be abolished. Since then, each individual member and group is asked to determine its own responsibility in terms of Christian stewardship, and in the light of the Society's estimate for the year.

It is the task of the Stewardship Committee, then, to help the members of the Society to more truly realize that the term "Stewardship" is another word for Christian living. It applies to the whole of man's life, and not merely to his money.

Stewardship in terms of individual responsibility is to give deep and serious thought to our personal commitment to Jesus Christ. It is the individual experience of the love and power of God in our personal lives that must be the basis of our growth in grace, as members of Christ's Church. Stewardship, whether it be of time, talents or substance, is something which is between the individual and his God. It is no one else's affair—it is between *you* and God.

The teachings of Jesus concerning stewardship move in the framework of His belief that life in this world is a period of testing and preparation for life in a world that lies beyond death.

Jesus was not engaged in building churches or promoting an ecclesiastical organization. What Jesus said concerning the stewardship of possessions was rooted in His concern for the spiritual development of those to whom He was speaking. He could have said to all men, "I seek not yours, but you."

The fact is that people generally give on the wrong basis. They give to help meet the needs of the church, when the greater need by far is *their own*—"the need of the giver to give." Sacrificial giving is an opportunity for grace to the giver.

Last year, your Stewardship Committee published many articles in *The Glad Tidings* pointing up the meaning of stewardship as it applies to the whole of man's life. These are valuable for reference on the subject, for personal and group use.

Look them out and keep them on file. Stewardship is not something upon which one puts emphasis one day and forgets the next. It is something which must be present with us every day of our lives.

The leaflet "Who Me?" is still available for your group and may be obtained also for circulating to members of your congregation who are not familiar with the work and aims of the Women's Missionary Society. Only by knowledge can we hope to interest others, and retain our own dedication to our share in the total task of the Church.

In the study packet for 1957 the leaflet "What Doth God Require Of Me" was designed to help you and your group consider their individual responsibility as Christian stewards. This outline includes a worship service, dialogue for four people and suggestions for discussion following the dialogue. You would find it a most valuable meeting. (It is available at fifteen cents.)

Your committee is having prepared a leaflet setting forth pictorially and graphically the work for which the Women's Missionary Society is responsible. This leaflet is being prepared with the thought that it would be for distribution to all women of the church.

This article sets forth only a few of the ways in which the Stewardship Committee of Council Executive has been, and is, trying to bring stewardship to the attention of the members of the Society.

The Society's estimate for 1956 was $304,000—the first year of the new plan. No one had any idea whether our new plan was working. Many indications (at the time of writing) are that our membership has responded to this method in 1956, but whether it has been an adequate response remains to be seen when all reports are in for 1956.

For 1957 the estimate of $330,700 was passed by Council last May as the minimum required to maintain the present work adequately. It is unthinkable that we would have to retract any of our work. Every group is challenged to make it possible to continue the work to which we have set our hands, and we would hope to press on and go beyond that to which we are committed.

With this in mind, have you made your personal commitment to your group and has your group sent its commitment to the Presbyterial Treasurer? (See February Glad Tidings, p. 14.) Only in this way can your Society have any feeling of security going forward into 1957 and planning for 1958.

The Stewardship Committee is planning articles to be published in *The Glad Tidings* during 1957. Look for them under the general caption "What Is My Task?" This caption was not included on all articles in 1956, but it is our hope that you may keep a complete file of this material.

Miss Teen-Ager

"MOTHERS WEREN'T ALWAYS"

by MRS. J. GEDDES and MRS. T. K. DONN

Our authors this month are both well equipped to understand teen-age girls and their mothers. Mrs. Donn is the mother of a teen-age family and Mrs. Geddes is a C.G.I.T. leader.

"OH, LET'S NOT—they'd spoil all the fun!" This comment rose abruptly above the hum of conversation in the room, and silence descended suddenly. The C.G.I.T. girls had been discussing the pros and cons of inviting their mothers to a special Camp Night being planned for our last meeting in the spring. When Carol's remark had registered with us all, the hum of conversation rose instead to a loud babble. You see, up till now, it had been simply a question of "Will our budget be able to stand the cost of extra refreshments for visitors?" and "Do you think our mothers will be interested in just sitting watching us?—and if not, how could they take part in a Camp Night?"

Now a brand new thought had been expressed, and everyone was talking at once. Would our mothers' being there really "spoil all the fun"? Some of the girls seemed to think so: "I wouldn't feel natural if mother came." Others stated simply that "Mom wouldn't enjoy herself"—while others asked indignantly, "And why *not*?" A semblance of order was restored, and by closing-time that night, our group had found itself a project that was really *different*. It was decided that next week we would include a "buzz session" on "Mothers."

We think that you'll be interested in the things we talked about and the discoveries we made the following week—so that's why we're writing to tell you about it.

* * *

"Mother wouldn't understand!" We found that most of the time we weren't telling our mothers about our doings and our problems because *we* didn't think they'd understand them. Our leader pointed out that mothers hadn't *always* been mothers, and when we stopped to discuss that, we had to agree that all our mothers must have been teen-age girls at one time in their lives. Furthermore, the chances were very good that they must therefore have had similar problems to our own at one time or another—with school subjects and teachers, with friends of both sexes, with bashfulness, with disappointments, with religion, and with life in general. Conclusion number one reached: Mother very likely *would* understand if we took the trouble to talk it over with her.

"Mom's too old-fashioned." After thinking about this one for a while, we decided that both we and our mothers might stand to gain if we made bargains with them—a kind of "meeting of minds" where the old meets the new. For instance, Jeanne had been having some doubts about her Christian faith, and had been afraid to tell her mother for fear of offending her. "After all," she thought, "mother has always insisted on Church School and Church, and she'd be horrified at my questions—but I can't help it. What we learn in school doesn't seem to agree with the Bible." Well, it all came out one evening when the minister dropped in, and Jeanne's mother, as it turned out, had just the right answers for all her daughter's questions. So Jeanne's questions weren't really "new" or "modern"—nor were her mother's answers "old-fashioned." As one of our girls put it: "My mom is my very best friend—and *she* never tells my secrets."

"Oh mother, you're absolutely hopeless!" Too many of us confessed that we were guilty of saying just those words to our mothers. We found that we were nearly always ready to criticize mom's appearance by telling her that she looked *"simply awful,"* but that we were not so generous with our compliments on a job well done or on a becoming colour. We resolved to try to show our love and interest in small ways—to be helpful when mother was tired and looked it, to tactfully suggest a new hairdo, to rave about a delicious dinner. As for being impatient because our mothers didn't even try to understand the current "lingo," we agreed that wasn't really so important. Joan confessed she'd been a bit lost when she first joined the group—she'd never heard some of our expressions in the city she came from.

We talked 'way overtime that evening and carried on our discussions as we walked home. By the time our project results had been written up, we had already decided that our mothers were very V.I.P. and worthy of our vote of confidence. This, incidentally, included an invitation to our Camp Night in May. What better way to have them meet our leader and all the girls, see our C.G.I.T. in action, and take part in a little piece of "Camp Life"? Although "Mothers weren't always," we were glad that they were—ours.

BECAUSE

Because at early dawn of day
From a new grave one troubled spring
An angel rolled a stone away
My soul must sing!

The resurrection and the life—
Still Easter hath its gift to give;
Though earth be full of death and strife
Great love must live!

Boys and Girls!

HE WAS THERE

by (MRS. G. L.) JEAN WALLACE

JOAB lay on his bed wide awake. It was a beautiful bed, and he lived in a beautiful house because his father was a very rich man called Joseph of Arimathea. Father and Mother and all their friends were very sad tonight. The great teacher Jesus was dead. How they all loved Him!

Joab could remember the day Jesus had put his arm around him. There were so many big people that little boys and girls the size of Joab couldn't see, so they crowded up close to Jesus. Perhaps they moved about too much because it was very hard for little folk to keep still. Anyway, Peter and some of the disciples tried to drive them away, but Joab could remember how very kind Jesus' smile was, and how gentle and tender his touch as he put his arm about some of the children and said, "Let the little children come unto me and forbid them not for of such is the Kingdom of Heaven." He could remember, too, how for a moment the hand of Jesus rested lovingly on his head, as he sat with the other children at his feet. But now they said that Jesus was dead and would never again smile at Joab.

Father and his friends had thought that Jesus was going to be a great hero. They thought that He and all His followers would drive the hated Romans out of the country. But that couldn't happen now, because the Jews and the Romans had put Him to death. They had laid away the body of Jesus in father's big tomb at the end of their wonderful garden, which was famous in Jerusalem. Father was very proud that the body of Jesus was laid in his tomb. Joseph had this beautiful tomb built so that his own body could be laid in it some day when he died. Through the pillars of the high porch Joab could see, far beyond the Cypress trees, the light from the torches of the soldiers who had been put there to see that the friends of Jesus didn't steal His body away. People remembered that Jesus had said that He would be alive again after He died. No one really understood, but His enemies wanted to make sure. There was a tremendous stone rolled in front of the tomb, and sealed with the Roman Emperor's seal which no one dared break.

While Joab was thinking of all these things he fell asleep. You know he was just a little boy and was very tired. A long time after, when early light was just beginning to show in the east, Joab was wakened by his bed shaking and rocking back and forth. Of course this was an earthquake, but Joab didn't know that. Nothing like this had ever happened to him before. He was very frightened and called out. Even after his mother had comforted him he didn't feel like sleeping, so he left his bed, which he didn't trust again, and went out on the pillared porch. The dark shadows of night were going away and he could see the trees clearly now. Down at the garden gate he could hear quiet voices so he slipped down along the wall to see who was coming so early. There were women in the garden and he heard one say, "Who will roll away for us the great stone from the door of the tomb?" As Joab quietly followed them he wondered what the guards would say when they came near the tomb.

All at once everything was very quiet. The women had arrived at the tomb, and were standing very still. Joab came near too and also stood very still. The stone wasn't there. It was rolled to one side and on it an angel was sitting. He had never seen an angel before and he almost stopped breathing, but somehow he wasn't frightened. He was not like the guards, who were so frightened by the earthquake and the angel they were lying on the ground. Now the angel was shining very brightly because he had just come from being with God in Heaven, where everything is more wonderful than any of us can imagine. There are just not any words to help us see how brightly that angel shone. God's word says that his face shone with the brightness of lightning, and his clothes glistened like fresh-fallen snow with the sun shining on it.

The angel knew how surprised the women were, so surprised they could not move or speak. Very gently the angel told them not to be afraid. "I know you are looking for Jesus who was dead. He is not here, but is alive. Don't you remember how Jesus told you He would be put to death but He would be alive again? It is just as He said. Come and see for yourselves the place where the Lord lay." The women went and looked but Jesus wasn't there. "Go quickly," said the angel, "and tell His disciples that He is not dead but is alive."

Joab didn't feel sad any more, and the women looked very happy, but they also looked as if they did not understand all they had seen and heard.

The women left quickly to do as the angel had said, and Joab ran swiftly to tell his father the wonderful news.

Mid-Week Activities at Birtle Residential School

by SHEILA SMITH

WHEN MAKING enquiries among the girls as to whether they would like to have mid-week groups, great interest and excitement were shown. The questions were many, and the enthusiasm great. As we look back on our meetings, we can say we have had their co-operation, and that God is truly working through the Holy Spirit in the lives of these children.

The groups have been organized as follows: Children of the Church, for Grades One and Two, boys and girls; Explorers, for girls in Grades Three to Five; C.G.I.T., for Grades Six to Eight. It is with great enthusiasm that the regular Monday evening session is looked forward to by thirty-four eager youngsters of the Children of the Church. It is here they become better acquainted with God, through His Word, prayer and song. It is an equal joy to work with these precious lives for whom Christ our Saviour died.

Their interest is also aroused in the Mission Fields where our missionaries are labouring. This year a study of the Philippines is being carried out and is enjoyed by all. In connection with this a Record Book is in the making, also information cards. Other activities have been the making of Christmas posters and sewing cards.

Monday evening also finds twenty-six girls, with dancing brown eyes and dressed in white middies, ready to go to Explorers. Their eagerness to learn is indicated by the name they have chosen—the Explorer "Beaverettes"—and their name denotes their industry. The meetings are packed full of many activities, including worship service, mission study, singing, games and constructive activities. The group has made Explorer Diaries and picture frames. We constantly thank God that He has given us such fine "Beaverettes," so ready to explore.

Every Tuesday evening seventeen teen-agers, donned in white middies with blue skirts and ties, gather together to repeat their purpose, and thus begins their meeting. Their activities consist of singing, games, business meetings, worship services, and their projects.

The projects completed are Bible Study, and their Community Project; "Paul's Missionary Journeys," was well received; a lot of research done to complete a little booklet and a large map to outline the journeys. The Community project consisted of wrapping the Christmas gifts for the children on the Birdtail Reserve. In order to do this project, it was necessary to make the name-tags from used Christmas cards, and to prepare paper and ribbon. The group also made Christmas corsages, which were sold to the Staff members and High School students, including one for each girl. The girls enjoyed a "Bad Taste Party," which proved very successful. The group attended a District C.G.I.T. Rally, with the United and Baptist groups; ours being the only Presbyterian group. They sang "The Lord's My Shepherd," to Crimmon, as their share of the programme.

As in all other C.G.I.T. groups across the Dominion, the Christmas Vesper Candle-Lighting Service is very special, and has been the highlight of our group. The girls took the entire service, with the exception of the sermon. It was at this time that God became very real to them as they stood before the congregation, scared and nervous, yet, through prayer and faith in God, they were strengthened to conduct a very reverent and impressive service. It drew each one there closer to God, through their sincere efforts to lead the congregation in the worship of Him.

Attending the Rally and the conducting of the Vesper Service helped them to understand that they are not a single group, but one of many such groups, consisting of teen-age girls with the same purpose and aims, seeking to learn to love Christ, to be strengthened by Him to live as He would have them live by fulfilling the words of their purpose; to be followers of Him, who is the Way, the Truth and the Life.

The thought expressed by a girl in saying, "C.G.I.T. has meant a great deal to me in learning about the Bible. Also taking part in the Vesper Service was a great privilege for me—it gave me courage to speak more freely to the boys and girls in our school. I have learned a lot by being with the Canadian Girls in Training, that any girl should know, and I hope some day to lead the girls on my Reserve in C.G.I.T."

As leaders, our responsibility is great. We pray to God for guidance for the tasks which He has set us to do. The prayer of an eight-year-old girl expresses how thankful we are as girls and leaders for these opportunities, and how we seek His guidance. This is her morning prayer—

"O God, we thank Thee for the night of rest. We thank Thee for your Son Jesus, who came down to this world and died on the cross for each one of us. O God, please forgive us for our sins. We thank Thee for the food; and our clothes. We thank Thee for this new day that is coming. Bless our parents, and our sisters and brothers. Help us to do the things we should do each day. In Jesus' name—Amen."

Your Prayers are asked

—For Miss Hilda Blackwell, who is on furlough and at present studying at Union Seminary, New York.

—That we return thanks for all that has been accomplished by the prayers and zeal of our Women's Missionary Society across Canada, and seek understanding and guidance for our National department as reports are prepared and plans made for the future.

—For Miss Elsie Lee, our worker among the Chinese in Windsor, that she be given added strength and guidance as her work among her own people is extended.

—That the extension work in the Fraserview Christian Education Centre continue to grow under the guidance of the Holy Spirit. Our prayers will be with the successor to Rev. M. D. Blackburn, B.A., as he begins his ministry in this new and expanding work.

—For every member of the Society, that at this Easter season we may catch a vision of the risen Christ and like Mary Magdalene and the other Mary, "go quickly and tell."

—That every member of staff within the Organization Department of our Society may, during the Staff Conferences being held in the month of April, gain new insights to share with leaders in all Departments of our Society's work.

—For Miss Pauline Brown, Reg.N., in her studies in Public Health at Ottawa University in preparation for her return to her work on a mobile clinic on the Bhil field, India.

—For Miss Isabel Taylor, A.T.C.M., as she prepares to place her services at the disposal of the whole church in Taiwan to aid the musical programme.

—For the co-operative work in which we share—Christian Medical Colleges in Vellore and Ludhiana, the postgraduate work of the Mid-India Board of Examiners, Serampore Theological College and Allahabad Agricultural College.

Resident Superintendent Wanted
for
Penmarvian Home, Paris, Ont.
All particulars from
Dr. E. A. Thomson
63 St. George Street
Toronto 5, Ont.

From Margaret and David Tan

Sponsored by the W.M.S., through the Peace Thanksgiving Fund, Margaret Lim came from Formosa in 1951 to study piano and theory, and graduated from the Toronto Conservatory of Music. She is the daughter of a Formosan Doctor, and both parents are leaders in the Formosan Presbyterian Church. In 1954, she was married to Rev. David Tan, son of a Formosan Pastor, who graduated from Knox College, Toronto.

Dear Friends in Canada:

Our enjoyable life and work here in Doniphan, Missouri, are just about over. We have to leave Doniphan for Princeton, N.J., on Monday, January the 28th. After obtaining all the necessary papers and shipping out all our books and personal effects, we shall fly home from New York on February the 12th. Our plane will go through Detroit, Chicago, Spokane, Seattle, Anchorage and Tokyo. Having stayed in Tokyo for five days, we shall arrive in Taipei on Tuesday, February the 19th at 6:50 a.m.

We have been feeling very much at home in Doniphan. Our friends have been good and kind to us. Our ministry has been progressive and interesting, and the people with whom we work have been co-operative. God, our Father, has been gracious in preserving our health, peace and security through Jesus Christ our Lord.

As we look back we realize that we had a beneficial life of training in Canada, for which we are grateful. Our association with the Canadian friends had been one of the most significant experiences in our life. Life in Knox College and Deaconess Training Home; singing and preaching tour to various parts of Canada; the ministry in many mission fields; camp work for the children and young people; visiting many homes and many churches; these were happy and wonderful experiences for us. Our life in Canada was not like a beautiful flower found in a peaceful garden, but rather like a useful fruit found in an experimental farm. In a sense it was a venture for us, but through the goodness of God and the kind support of Christian friends we safely completed our venture.

We are very glad that the day of returning to Formosa is getting nearer. This is the day we have been looking forward to ever since we found ourselves in this continent for the first time. Not because we feel strange in this continent, or Formosa is a better country, but simply because we have a strong sense of responsibility towards the Formosan Church and the non-Christian population of the Island.

Continued on page 46

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

LORD OF ALL LIFE by A. Ian Burnett, M.A., D.D.

ALL WHO HAD the privilege of listening to Dr. Ian Burnett as he gave the series of Morning Devotions each day of the last Annual Council Meeting, held in his own St. Andrews Presbyterian Church, Ottawa, Ontario, will not soon forget the hushed worship of that Hallowed time, nor the influence of those thoughtful messages in the busy days which followed. They will be glad to be reminded, especially now as Easter draws near, of that gifted and thought-stirring book "Lord of All Life", which came from his inspired pen in 1952, and which has brought strength, comfort and help to so many in the years between. This is indeed a book which is a prized possession, gaining in value and meaning with each reading; a wonderful gift; and a book to whose chapters one returns again and again for solace and understanding.

Those who have already known this book, know also its value and helpfulness; to those who have not yet read it, there awaits a vital experience, an able introduction to great thoughts, great leadership, and deep soul-searching of what it means to seek to know and follow Jesus, the ever-present "Lord of All Life". The Twenty-one chapters are actually a careful selection from the sermons delivered by this outstanding Minister of our Church, not only to his own people in St. Andrews Church, Ottawa, but to the fisherfolk of the Scottish village of Newhaven, and the war-time workers in the City of Glasgow. They have already touched the souls of men and women on both sides of the Atlantic, and in their very simplicity of expression lies their strength; in the beauty of their prose and presentation is the epitome of good writing, wide scholarly knowledge and insight.

These sermons on many topics are presented under four headings — Behold The Man; Highways of His Heart; Common Attitudes Toward Christ; The Power of His Resurrection. To read, at this time, this latter section, is to gain a deeper realization of the meaning of the Easter-tide and a true conception of the joyful message, "He Is Risen". For all whose hearts are lonely and distressed for those dear ones who have gone ahead, there is ineffable comfort and hope in Dr. Burnett's sermon, "Where Are Our Dead?" This is definitely a book to cherish and to think upon. Price $2.50.

WALKS OF JESUS by B. Lewis

THIS IS ANOTHER excellent book which is good reading at any time, but particularly at this Easter season — a slender volume of infinite worth, of quiet enjoyment in reading, and of real help and inspiration in the daily round of living. Searching through the Gospels, the Author, asked to be the first of four speakers, in a series of vesper messages on the feet, hands, head and heart of Jesus, at a Training School for the Women of The Church held in Virginia in 1948, was deeply impressed as she found that over one hundred times throughout the Scriptures she read of a walk which Jesus took — " 'The Going Christ', ever on the move, travelling always within the limits of one little country, but leaving behind indelible footprints for all men to follow; in every age, in every clime, upon every inch of God's fair earth."

After many months of study, research, and meditation, this book was the result, and so widespread has been the response to its strong message and appeal that within fifteen months of publication, some 15,000 copies have been sold. Within its eleven chapters, only a few of these walks have been retraced, but in these, practically no area of life is left untouched. So beautifully has Miss Lewis brought them to our understanding and vision that Jesus Himself, seems to walk beside us, and His steadfast, unswerving companionship becomes very real and precious as we read. Along the dusty roads of Palestine, in sunshine and in shadow; alone, with the Disciples, or in the thronging crowds; into the homes of His friends, or along the paths of desolation; His walk to the Cross, and His walk after the Resurrection — these are poignant records of Jesus' walks through the joys and sorrows of human life, even as we all must walk. Thinking upon them, we realize again how deeply and surely we may draw upon His strength in our daily life.

Miss Lewis is amply fitted to write such a book, for she holds the degree of Master of Religious Education; is now Director of Field Programme in the Department of Church Relations of the Presbyterian Church, U.S.A.; and is much in demand as a teacher and Speaker in Church Conferences. She is also a regular Radio Speaker on "The Presbyterian Hour" of Richmond, Virginia, and is actively associated with the United Church Women, on interdenominational groups. There is excellent material in this book for Speakers, for individual or group study, and for thoughtful rewarding personal periods of evaluation and consideration. Price $1.50.

LIVINGSTONE, THE PATHFINDER—by Basil Mathews

IT WILL BE 144 years on March 19th of this year since David Livingstone was born in the small Lanarkshire village of Blantyre; 83 years on April 18th since he, "the missionary who has become a legend" and who will ever be numbered among "the race of hero spirits" was laid to rest among the honoured great of the Anglo-Saxon race, in the nave of the Abbey Church of Westminster. After all these years, there is no day which ends without the reverent visitation of men and women, boys and girls, to that hallowed stone which marks the resting place of that unpretentious valiant man who rose, in those years between, to such mighty feats of faith and valour that his life-story, and the results of his accomplished mission, have inspired countless young Christians to deeper devotion, perseverance, and service for the Master.

The biography of this amazing man, triumphing over unbelievable difficulties to break paths through the trackless African jungle to carry on and on the Gospel of love and freedom, was the first biography for young people written by Basil Mathews who, until his death in 1951, was well-known for the splendid books he produced for young people. This was one of the best, and has proven of such lasting appeal that this recent reprint is finding an ever-widening circle of readers. It is a book of true thrills and adventure; of romance, sacrifice and accomplishment; of a noble man whose unquenchable love for his God recognized no obstacles and no turning back—always there was one more path to be explored; more people to be reached and helped! A book of reality and soaring inspiration, the record of a life whose influence will never die; this book will bear reading over and over again. Price $1.50, paper-bound; $2.75 in cloth.

(While reading again this book of Livingstone's life, I was much interested to find this news item in a recent Toronto newspaper—"The last of David Livingstone's possessions were sent recently from Toronto to the Rhodes-Livingstone Museum in Central Africa, from the estate of his grand-nephew, the late Dr. Hereward Livingstone. The heavily-insured carton contained his diary, covering the period from 1865 to 1869 when Livingstone was searching for the source of the River Nile; the tattered copy of 'Robinson Crusoe' published in 1808 and presented to him as a young lad, 'a testimony of diligence and success as a scholar, by his teacher Alexander MacNeil,' and always carried with the intrepid missionary wherever he went; his Greek New Testament, in which language he was a master; his warm wool cloak, ivory-handled pocket knife, and two letters he had written from Africa." These priceless things will be displayed with the rest of the Livingstonia Collection in the fine Museum near the famous Victoria Falls.)

COME, LET US READ

Books are keys to wisdom's treasure,
Books are gates to lands of pleasure,
Books are paths that upward lead,
Books are friends—come let us read.

POKEELO

by N. M. RUSAW

POKEELO is a little Eskimo boy, nine years old, who was brought to our school early in December to become one of our pupils. He is the first Eskimo who has been admitted to this Residential School. Dr. W. J. Wood, Regional Superintendent of Indian and Northern Health Services for Manitoba, delivered Pokeelo by car personally.

He is an orphan boy who has been living at Mallery Lake near Baker Lake, with a sister and two older brothers, aged 17, 18 and 16 respectively. The R.C.M.P. at Baker Lake had sent the lad out by plane for a medical check. He had been brought to Winnipeg several months earlier and hospitalized until his condition had been diagnosed as diffused bronchiectaris of both lungs. The doctors who treated him advised against his return to the north at present.

It has been learned that he attended a day school at Baker Lake operated by the Anglican Missionary at that field. He claims grade two standing but he has been here such a short time that it is impossible as yet to determine his academic category. He appears to be a very friendly, cheerful and bright little fellow and I expect he will not have much difficulty in handling his school work, once he masters more English. I would conclude that he has learned the English he uses since coming south, but in his three weeks with us, I can see a marked improvement in the extent of his vocabulary.

As he is an Eskimo, his interests are not administered by the Indian Affairs Branch of the Department of Citizenship and Immigration but by Northern Administration and Lands Branch of the Department of Resources and Development. Pokeelo had been warmly clothed by this Department before his arrival here. In his possessions were to be found his northern Eskimo suit that he had worn in the north and on his original trip south. It was interesting to us as no one here had ever seen an Eskimo form of dress. It is one complete unit from toe to neck, hand tailored of skin with the fur turned to the inside. With this he wore fur lined moccasins and a hooded parka. The parka had been purchased from Whiteman stores, likely the H.B. Post nearest his home. This suit has been cleaned and is to be added to the school collection of native curios. By the time Pokeelo returns to the north, he will have outgrown it and it is likely he will be clothed in the whiteman's dress.

This little fellow with one name only and a number, which is E2-398, has been warmly received by the staff and students at the school. His small hands and feet brought much comment but his very pleasant manner and his bright sparkling eyes have won all the hearts in the school.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVENUE,
VANCOUVER, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Mrs. W. Draper was re-elected President of St. Andrew's Senior Auxiliary, W.M.S., *Victoria,* when Mrs. Gaines Cameron installed the officers for 1957. The Evening Group of the W.M.S. presented a Life Membership to Mrs. Draper, in tribute to her interest and work in all departments of the Church.

WESTMINSTER PRESBYTERIAL — At a Thank-Offering meeting held in First Presbyterian Church, *New Westminster,* Mrs. M. E. Gilmour of Robertson Church, *Vancouver,* was Guest Speaker and gave an interesting account of her trip to *New Zealand,* where her late husband ministered for twenty years. Meeting every second month, there, the Presbyterial Annual Meeting is held in conjunction with the General Assembly, and called Dominion Meetings. Two delegates attend from each branch, and their expenses are pooled. She gave an account of the numerous Government Homes, and care for children; Health Camps; League of Mothers; and a religious organization which stresses the sanctity of marriage. Mrs. Gilmour was invited to speak on *Canada* at the Presbyterial Meeting.

The Janet Thompson Evening Auxiliary of the W.M.S. of Kerrisdale Church, *Vancouver,* had guests at their January meeting from Ryerson United and St. Mary's Anglican Churches. Miss Rena MacArthur entertained with pictures taken on a recent trip to the *Holy Land, Egypt,* and *Greece,* commenting on her experiences. The Devotional, on the theme, "Jesus Entry Into Jerusalem" was given by Mrs. Murray. After a pleasant social hour, the guests were taken on a tour of the new Church.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

Encouraging reports have been presented at the various Presbyterial Annual Meetings. Discussions were held on Stewardship and Children of the Church, Miss Norma Kennedy assisting in the latter.

RED DEER PRESBYTERIAL — Mrs. Lelia Alexander, *Carstairs,* presided on January 18 in Knox Church, *Red Deer.* Morning and afternoon devotionals were led by Mrs. Walter Gibson, Mrs. Gilbert Phillips of *Innisfail* and Miss Kennedy; who also installed new officers. Mrs. J. J. Downing of *Red Deer* is the new President.

CALGARY PRESBYTERIAL—About 75 attended the 43rd annual meeting in Grace Church on January 29.

Mrs. J. W. Crawford presided. New officers were installed by Dr. Morley. Selections were given by the Junior Choir. At the prayer service in Knox Church, Mrs. S. A. Durnford spoke on New Trends in Foreign Missions.

MACLEOD PRESBYTERIAL—On January 30, Mrs. J. Hagerty presided in St. Andrew's, *Lethbridge*. The guest speaker, Rev. Lajos Beczka, told of his escape from *Hungary*. Miss M. Maclean of *Monarch* was named delegate to Council. Officers were re-elected, with the exception of a new treasurer, Miss Elsie Luyten, and installed by Miss Kennedy.

Mrs. G. G. Elder is the new President of the afternoon study group of St. John's Church, *Medicine Hat,* which met at the home of Mrs. A. C. Hawthorne. A Life Membership and pin were presented to Miss Margaret Smith who has been Secretary for eight years.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

SASKATOON PRESBYTERIAL — The W.M.S. of Parkview Church, *Saskatoon,* held an interesting meeting, conducted by Mrs. W. Moir. The theme of the Devotional, given by Mrs. Nixon was "Growing in Grace under Pressure." She also introduced the new Study Book, "The Church in South-East Asia." Following the election of officers for 1957, a social hour was enjoyed.

PRINCE ALBERT PRESBYTERIAL — The 43rd Annual Meeting of Prince Albert Presbyterial of the W.M.S. was held in St. Paul's Church, *Prince Albert,* in January, with Miss Isabelle Bailey, President, presiding at all sessions of the two days. Delegates from *Tisdale, Melfort,* and *Prince Albert* assisted in the opening Devotions of each session. Interesting discussions were held on Stewardship, led by Mrs. Cresswell of *Tisdale,* and on Children's Work, conducted by Miss Georgina Bone. Rev. Walter Donovan was Guest Speaker at a public meeting in the Church, and told of his work among the Indians on the Mistawasis Reserve. All secretaries reported a successful year. Mrs. M. White, Synodical President, conducted the Installation service, following the election of officers for 1957.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — An Afternoon Prayer Service under the auspices of the W.M.S. was held in First Presbyterian Church, with the President, Mrs. M. E. R. Boudreau, presiding. The Rev. J. K. L. McGouen, St. James Presbyterian Church, was Guest Speaker, taking as his theme "I am the Light of the World." He stressed the contribution which the Presbyterian Church in Canada can make to the work of the Christian Church, throughout the world, and emphasized that we must be witnesses at home as well as abroad, since every Christian is under a moral obligation to diffuse Christ's Light in every direction.

Prayers were offered for The Royal Household and Councillors; for true Christian Peace; for the Homes; for W.M.S. and Church Workers abroad; for W.M.S. workers in Canada; and for the officers and members of *Winnipeg* Presbyterial. These were given by members of the following Auxiliaries—Mrs. H. Graham, *St. Johns;* Miss Jessie McDonald; Mrs. A. Fraser, *Norwood;* Mrs. J. Campbell, First Presbyterian Church; Mrs. J. P. Duffin, *Old Kildonan;* Mrs. W. S. Smith, Calvin Presbyterian Church. Mrs. J. C. Gibbs, of *Norwood* Auxiliary, dedicated the Offering and the meeting closed with the Benediction by Rev. McGouen.

BRANDON PRESBYTERIAL—The 43rd Annual Meeting of *Brandon* Presbyterial was held in First Presbyterian Church, *Brandon,* with President, Mrs. E. Leeson, in the Chair. A Panel Discussion on Stewardship was presented by members of St. Paul's Church, *Hartney*. Miss Joyce Pearsall, Regional Secretary, and Deaconess for the Synod of *Manitoba,* outlined the Children's Programmes, and later installed the officers for 1957. Encouraging reports were received from all departments. Mrs. Fairburn, *Portage La Prairie,* closed the meeting with prayer.

The regular monthly meeting of the W.M.S. of First Presbyterian Church, *Neepawa,* was held in January, with President, Mrs. C. Thomson, presiding. A highlight of the afternoon was the presentation of an Honorary Membership and pin to Mrs. John McLeod, and a Life Membership to Mrs. Angus Monroe. The Study Book for 1957, "The Church in South-East Asia," was introduced by Miss Joyce Pearsall, Regional Secretary, and the first chapter was presented by Mrs. C. Thomson, Mrs. G. M. Bain, Mrs. Guthrie and Mrs. Mowatt. The meeting closed with the Mizpah benediction.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL — Mrs. E. Krampp, newly elected president of *Walkerton* auxiliary, presided at a meeting held at the home of Mrs. Wm. Vandermark, when Mrs. A. Marshall presented the study on The Church in Malaya and Indonesia. A piano duet by Hilda and Elizabeth Vandermark was enjoyed.

Mrs. C. E. Fisher is the new president of *Burgoyne* auxiliary. *Hanover* W.M.S. welcomed two new members at a recent meeting. Interesting letters from Rev. and Mrs. George Malcolm of *Formosa,* and Miss Beatrice Scott of *India* were read. Master George Gruetzner played a piano solo.

CHATHAM PRESBYTERIAL—*Windsor*

—Mrs. M. L. Burns presided when the Senior Auxiliary of St. Andrew's met. The devotions were led by Mrs. Hans Ingold and Mrs. J. P. Band. The Ellen Douglas Auxiliary of Knox Church had a discussion on Stewardship following the treasurer's report. Knox Senior Auxiliary expressed thanks to Mrs. Cyril Burgess, Mrs. W. G. Brown, and Mrs. Howard Brooker. Mrs. Brooker, retiring this year, has been secretary since 1937. Rev. W. M. Hyndman installed the 1957 officers.

Wallaceburg — Knox W.M.S. officers were installed by Rev. James Fleming. *Ridgetown* — Mrs. J. A. McDonald, a Sunday School teacher for many years, and Mrs. David McIntyre, recently retired C.G.I.T. leader, were presented with Life Memberships by the Mount Zion W.M.S. *Leamington* — Rev. Hugh Cleghorn installed the leaders, officers and members of all groups and auxiliaries at a Sunday evening service. Mrs. H. Newland spoke on the 8th chapter of Deuteronomy at a meeting of the Sunshine Auxiliary, and Mrs. C. Bailey introduced the new study book. The Isobel McConnell Auxiliary withdrew their meeting to attend the annual Presbyterial meeting in *Windsor.*

HAMILTON PRESBYTERIAL — At the 25th anniversary celebration of the Margaret Allan Evening Auxiliary of St. Enoch's Church, *Hamilton,* the first life membership which this group has given was presented to Mrs. W. D. Anderson, a past president.

Hamilton Presbyterial was privileged to have the Right Rev. Dr. F. G. Stewart, Moderator, as speaker at their annual meeting held in Central Church. Mr. Stephen Lall also spoke, urging members always to send a prayer with their money offerings. Honorary Life Memberships were presented to Mrs. C. R. Farnan, Girls' Secretary, and Mrs. Norman Anderson, retiring secretary for Children's work.

HURON PRESBYTERIAL — The C.G.I.T. attended the rally for teenage girls held in First Presbyterian Church, *Seaforth,* and had the rare privilege of hearing Miss Gollon tell of her work in *West Africa.*

The Arthur Circle of Knox Church, *Goderich,* held a supper meeting for its 45th anniversary. Over one hundred members were present, including fourteen past presidents. The birthday cake was cut by the first two presidents, Mrs. Revell and Mrs. Dunlop. The past year has been the most successful year financially in its history. The auxiliary has raised $1,277 and is planning for a greater year in 1957.

LONDON PRESBYTERIAL — The annual meeting of this Presbyterial was held in Knox Church, *St. Thomas.* Most of the reports were encouraging, the treasurer reporting an increase of 12.6 per cent in givings. Mrs. Angus MacKay of the Jhansi Field, *India,* said "Shortage of time lends urgency to the missionary's work in that land—anything Western is suspected in the present trend of Nationalism." Miss Ada Adams, National Secretary for Children's Work, and Miss Nellie Smith, accountant at the W.M.S. Office, were present also. Miss Smith said, "We must recognize the Church of the Living Christ as one whose pews are filled with men, women and children of every race and colour." Mrs. J. K. West presided and worship services were conducted by St. Andrew's Church, *Wallacetown,* and St. John's Church, *Rodney.* Mrs. D. C. MacNaughton of Bethel Auxiliary, *London,* will be the new Presbyterial President.

PARIS PRESBYTERIAL — Mrs. V. T. Hewer was re-elected Presbyterial President at the annual meeting held in St. Paul's Church, *Ingersoll.* The treasurer reported the financial objective had been exceeded. Mrs. Willis Matheson led a discussion on Children's Work, and the discussion on Stewardship was conducted by Mrs. R. G. McKay. Miss Margaret Ramsay of *British Guiana* was special speaker.

Mrs. W. G. Kelman, president of the afternoon auxiliary, *Paris,* was presented with an honorary life membership and pin by Miss H. McCosh, in memory of Miss McCosh's sister, Mrs. D. C. Patton. After serving as treasurer of Alexandra W.M.S., *Brantford,* for the last 27 years, Mrs. J. W. Edwards has now retired. Miss Agnes Gollon spoke of her work in Nigeria in Alexandra Church, *Brantford.*

SARNIA PRESBYTERIAL—Mrs. A. S. Curr, W.M.S. representative on the Assembly's General Board of Missions gave a very inspiring address at the annual meeting held in St. Andrew's Church, *Petrolia;* Mrs. Curr's text was "Behold I send you forth," and she outlined in a very interesting manner the many ways and places in which workers have "gone forth" as representatives of the W.M.S. to do the work the Lord has for us to do. The reports showed increases in membership and givings, and the organization of some new groups. Mrs. L. H. Sinclair, *Sarnia,* was re-elected president.

STRATFORD PRESBYTERIAL — Mrs. W. R. Adamson, *Toronto,* Council President, installed the Presbyterial Officers at their annual meeting held in St. Andrew's Church, *Stratford.* Mrs. George Cleland, *Listowel,* will continue as President. The Presbyterial will sponsor a public-speaking contest, open to all girls of the church between twelve and seventeen years of age. The subject will be the life of any past or present missionary in Formosa. There were two discussion periods. Mrs. Elgin Smith, *Atwood,* led the one on Children of the Church, and Mrs. T. L. Scott, *Cromarty,* the one on Stewardship. The award for greatest progress in Mission Band work went to Knox Church, *Mitchell,* and was received by the leader, Mrs. George Lamont. Mrs. Adamson spoke of the growth of the Women's Missionary Society. She said that the first annual budget seventy-five years ago was $500, while for 1957 it is hoped $330,700 will be raised. She appealed to young people to enter into the work of the Church. Mrs. Adamson was introduced by Mrs. Arthur Hamilton and thanked by Mrs. James Erskine, *Monkton,* honorary president of Hamilton-London Synodical.

TORONTO AND KINGSTON

Miss Lundia MacBeth,
415 Walmer Road,
Toronto, Ontario.
Press Secretary

KINGSTON PRESBYTERIAL — On the evening of January 24th, all the W.M.S. Organizations of St. Andrew's Church, *Kingston,* gathered in the Church Hall for a farewell supper in honour of our beloved missionary to *Nigeria,* Miss Agnes Gollon. Miss Gollon had a special message for the children, pointing out beautifully that in deciding what to do with one's life, the thing to remember was to find out what God wished each one to do. After the presentation of gifts, a bountiful supper and a few informal speeches, an opportunity was given to wish God-speed to Miss Gollon, who was leaving the following day.

The *Kingston* Presbyterial convened for their Annual Meeting in St. Andrew's Church, *Belleville,* with seventy members in attendance. The President, Mrs. C. A. Smart, presided. After a short Worship Service, and a warm welcome extended by Mrs. V. Weir, *Belleville,* the members divided into five groups to discuss Stewardship, under the general direction of Mrs. Harold Keefer, *Trenton.* At the afternoon session, Miss Bessie Fleming, *Ivanhoe,* spoke about Children's Work; And Miss Frieda Matthews, Director of National Missions on the Council Executive, in her address, stressed the urgent need for more workers, and for increased contributions to meet the opportunities and demands, which have resulted from changing social conditions. The newly-elected officers were installed by the Rev. R. D. MacLean of St. Andrew's Church, *Belleville.*

LINDSAY PRESBYTERIAL — The Annual Meeting of *Lindsay* Presbyterial was held in St. Andrew's Church, *Lindsay,* with the President, Mrs. W. W. Finney, presiding. Mrs. W. R. Admanson, President of the Women's Missionary Society, was the Guest Speaker, and in her address urged her listeners to interest themselves in the youth of the Church. The Rev. Donald McQueen extended greetings from Presbytery and conducted the Installation service. He spoke of the newcomers to our shores from other lands, some of whom are not Christians, and of the challenge this presented to the Church and the W.M.S. members, whose religion would be judged from their attitude to each other, and to them.

Mrs. C. J. MacKay was welcomed as the newly-appointed President of *Lindsay* Presbyterial. Mrs. Helen Warminton sang, accompanied by Mrs. Clarence Veale, after which Mrs. Murdo MacInnis, of

Beaverton voiced the appreciation of the Presbyterial to all who had taken part, and to the retiring President, Mrs. W. W. Finney.

ORANGEVILLE PRESBYTERIAL — The Annual Meeting of this Presbyterial was held in Tweedsmuir Presbyterian Church, *Orangeville,* with Mrs. R. D. Fraser presiding. Sentence prayers were offered by the Executive members, and Mrs. Mel Fraser of *Ventry* led the Devotions. Reports were given of the Sectional Meetings held in *Grand Valley* and *Horning's Mills* last fall, when Miss Agnes Gollon from *Nigeria* was Guest Speaker.

Miss Louise Reith, MA., National Secretary for Adult Work, presented different ways in which Stewardship might be carried-out in the Auxiliaries, and explained the new course of study for the Children of the Church. Mrs. Elvin Whitten sang a solo.

NORTH BAY PRESBYTERIAL — Mrs. Paul Newton, President of *North Bay* Presbyterial was presented with a Life Membership Certificate by Mrs. H. S. McCann, assisted by Mrs. J. R. Thomson, by the W.M.S. Auxiliary of *North Bay* Presbyterian Church. The meeting was held at the home of Mrs. C. Lord, with the President, Mrs. B. L. Walden, presiding. The Rev. A. C. Young installed the officers for 1957, and pronounced the benediction, after which a social hour followed.

At the first meeting of 1957 of the Christine Maxwell Evening Auxiliary W.M.S. of *North Bay* Presbyterian Church, Mrs. Paul Newton, *North Bay* Presbyterial President, spoke on "W.M.S. Stock-Taking." She gave a graphic description of the groups which form the W.M.S., and gave her impressions of the Annual Council Meeting which she had attended in Ottawa. The presentation of a Life Membership pin was made by Miss Jean Stewart to Mrs. Newton.

The Rev. A. C. Young was chairman of the Congregational Fireside Hour held in the Presbyterian Church Hall, *North Bay,* to welcome Miss Joan Rochemont, on furlough from *Nigeria.* Assisted by the Rev. B. L. Walden, in an illustrated address, Miss Rochemont described the customs of the people, their fears and superstitions; the progress of the Gospel; and the medical and hospital work of Sir Francis and Lady Ibiam. There was also an interesting display of native articles. Refreshments were served by the Senior, and the Christine Maxwell Auxiliaries.

PETERBOROUGH PRESBYTERIAL—St. Paul's Auxiliary W.M.S., *Peterborough* suffered a severe loss in the death in January of Mrs. R. R. Hall, who was ninety years of age. Mrs. Hall, throughout her long lifetime, was a devoted and faithful supporter of the W.M.S. of the Presbyterian Church in Canada.

At a well attended meeting of the Women's Association of St. Andrew's Presbyterian Church, *Brighton,* in February, it was decided to to organize a Women's Missionary

Society which would meet in conjunction with the W.A. The new Study Book, "The Church in South-East Asia" will be used, and a large number placed subscriptions for The Glad Tidings. An impressive Candle-Lighting Installation Service was conducted by the Minister's wife, Mrs. L. M. Smith. The President of the new Society is Mrs. Ralph Bell; Secretary, Mrs. Geoffrey Fullarton; and Treasurer, Mrs. Clarence Day, all of *Brighton*.

The Annual Meeting of *Peterborough* Presbyterial was held at St. Paul's Church *Peterborough,* with the President, Mrs. A. E. Toombs, presiding at both sessions. Devotions were led by the *Port Hope* and St. Giles, *Peterborough,* Auxiliaries, and greetings from Presbytery were presented by the Moderator, the Rev. Gilbert Smith. Reports from the various secretaries reflected a good year, and under the system of Christian Stewardship the financial statement showed a substantial increase over the previous year's contributions.

An interesting film on Children's Work was shown, followed by a discussion period, led by Mrs. Ray Brackenridge. Miss Lees led a discussion on Stewardship, after which Mrs. D. F. Hazell, Council Executive's representative, spoke briefly on both subjects. Following an impressive Installation Service conducted by Mrs. Harold Tate, a Vice-President of Toronto and Kingston Synodical, Mrs. Toombs, who was re-elected President, brought the meeting to a close with a short message of encouragement and inspiration.

WEST TORONTO PRESBYTERIAL — Victoria Presbyterian Women's Missionary Society, of Victoria Presbyterian Church, *Toronto,* at their January meeting presented Honorary Memberships to four of their members, in tribute to their loyal service and work in the Auxiliary over a period of many years. Mrs. Gordon Wallace, on behalf of the Society, made the presentations—to Mrs. Q. E. Grant, the Recording Secretary; Mrs. R. A. Sewell, Past President, who had worked actively also in other Presbyterials; Mrs. A. McEwen, for her devoted interest in Supply Work; and Mrs. H. Robinson for her work as Nomination Convener, and also in the Women's Aid. That they may long enjoy this highest honour which the W.M.S. of the Presbyterian Church in Canada can bestow upon its members, is the prayer of their fellow-members of Victoria W.M.S. President, Mrs. J. A. Houden, was in charge of this meeting, and the Guest Speaker was Mrs. Stephen Lall, of the Jhansi Field, India, who brought an interesting glimpse of our W.M.S. work on that field, as she told of the people and their customs.

EAST TORONTO PRESBYTERIAL — Under the theme "Witness," the 43rd Annual Meeting of East Toronto Presbyterial was held in Calvin Presbyterian Church, *Toronto,* with the President, Mrs. Fred Black, presiding. At the morning session, the departmental reports formed the basis of a panel discussion led by Miss Louise Reith, during which suggestions and information of value were brought forward. At the close of the first year of personal Stewardship, the Secretaries' reports showed progress, and the Treasurer reported that the financial objective had been exceeded.

The Rev. D. G. M. Herron, B.A., Minister of Calvin Church, opened the afternoon session with a service of worship. Miss Laura K. Pelton, Guest Speaker, told of the Koreans and their residence in *Japan;* the Korean Church in *Japan,* and the Presbyterian Mission there. Following a solo by Mrs. E. Carson McLarnon, the officers for 1957 were installed by Mrs. A. Glenn Thompson. A short time was given to the presentation and discussion of the new programme, the Children of the Church.

The speaker of the evening, the Rev. Stephen Moti Lall of *India,* presented a great challenge for the witness of the individual. The Rev. D. G. M. Herron closed the meeting with the benediction.

MONTREAL AND OTTAWA

Mrs. Orville Forrester,
Westport, Ontario.
Press Secretary

MONTREAL PRESBYTERIAL — Before leaving to go on furlough, Miss Hilda Blackwell, our Deaconess and port worker for the last eight years, was honoured at several informal receptions.

Mrs. F. R. Anderson, of *Montreal West,* entertained friends and co-workers at her home, and Miss Blackwell was presented with a brief case.

The choir of *Melville* Presbyterian Church, of which Miss Blackwell was a faithful member, held a social gathering at the home of the Misses Ferguson, and a travelling clock was given to her as a gift of the members.

The Ellen Douglas Auxiliary, combined with the afternoon Auxiliary of the W.M.S. held a joint tea at the home of Miss Gladys Scott, *Westmount,* and Miss Blackwell was the recipient of a fitted travelling case.

On all these occasions mention was made of her contribution to church life in the *Montreal* area, and best wishes go with her in her future assignment.

Continued from page 33

We will be working very closely with the missionaries sent from the Presbyterian Church in Canada. We certainly wish to be of some assistance both to them and to the natives. As we leave for Formosa, our desire and prayer to God is that God will abundantly bless our common effort in evangelizing the beautiful Isle of Formosa, and in strengthening the Church of Jesus Christ our Lord in this world as a whole.

We remain,

Yours in Christ,
Margaret and David Tan

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MAY
1957
L. XXXIII

Who sees Spring's fragrant blossoms
On perfumed branches nod,
Sees beauty so ethereal
It lifts the heart to God!

L.M.C.

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EDITORIAL

"THE SIMPLICITY OF CHRIST"

by REV. A. W. CURRIE, M.A., B.D.

Minister of
Runnymede Presbyterian Church, Toronto

IN THE SECOND EPISTLE to the Corinthians, chapter 11, verse 3, St. Paul speaks of "the simplicity that is in Christ".

One of the main characteristics of our modern life is its bewildering complexity — both inwardly and outwardly. In its outward aspects it is to be seen in the way in which our economic, social, and political life has become so involved that it is difficult for us to keep up with it. Innumerable new contacts have been established between the nations of the earth; political movements which were almost unheard of thirty years ago have swept across the stage of history; and the social distractions of our day, for good or ill, are much more numerous than they were a generation or so ago.

On a certain occasion, a western Canadian farmer was asked what had made the west great; and he replied, "Haywire"! And, undoubtedly, this simple commodity has played an important part in the economy of that vast country. In addition to its primary association with agriculture, it could also be used for fixing cars, mending machinery, and, in an emergency, it could also be a missing suspender button! But the intricate nature of our life to-day calls for more complex adjustments.

In its inward aspects, the complexity of our life to-day is to be seen in the way in which old systems of faith and morals are being criticized. Ethical codes are being fashioned according to the modern tempo of life, the pace of our life has become furious and agitated, and nowhere is this more evidently to be seen than in the increasing number of crippling and fatal heart diseases, the number of mental and nervous breakdowns, and the growing demand for sedatives and tranquilizers. Our day and age has been called by many names — "the age of the common man", "the atomic age", "the age of science"; but probably no description fits it so well as "the age of insecurity", or "the age of anxiety".

In spite of the obvious advances of science, man has found no salvation in these; indeed, these at times have only added to the complexity of our generation. In spite of the profusion of "peace of mind" literature that is being written these days, true peace of mind and of soul has escaped us all too frequently. And the moral and ethical codes, which our forefathers honoured, have too often been replaced by human systems which have brought us to the darkest depths of despair. Why should this be so? Is this a peculiarly "modern" problem? Is the complexity and frustration of our day and generation unique in human history? There has never been a time in the history of the world when men have thought and acted in such global terms as we must to-day. However, this, in itself, does not account for the bewildering complexity of modern life.

One of the most fruitful insights that can come from the study of human history is to see that mankind has always known periods of disturbing anxiety and insecurity. For instance, listen to these words, "Bribery and corruption is common. Children no longer obey their parents. Every man wants to write a book. The end of the world is evidently approaching". They sound as though they had been written yesterday, don't they? Or, perhaps, even this morning. But the fact is that they were written on a stone tablet in Assyria some two thousand five hundred years before the birth of Christ! Or listen to these words, "The world is too big for us. There is too much doing . . . too many crimes, casualties, excitements, marvels. Try as you will, you get behind the race in spite of yourself. It is an incessant strain to keep pace and still you lose ground. Science empties its discoveries on you so fast that you stagger beneath them in hopeless bewilderment. The political world gets us new scenes so fast that you are out of breath trying to keep up with them. Everything is high pressure. Human nature cannot endure so much" . . . Do they not sound as though they had been written by some harried businessman within the last five years? Well, actually, they were written in the year 1837 by a certain Mrs. Stephen in her "Atlantic Journal", in connection with the inauguration of the transatlantic cable!

From these instances, you can see that we are by no means the first ones to be bewildered by the complexity of life. But it is probably true to say that we have been most prone to fall into anxiety.

The question then becomes one of finding a true simplicity of life; and here we must beware of many prophets who would lead us into false simplicities, which only increase our problem and make it more difficult. Such are they who say that if the world of science and invention is the cause of all our trouble, then the best solution is to give up our reason, our advanced study, and our probing into the secrets of the world. Simple, isn't it? Yes, but also simple-minded! We may not understand how to use wisely and well the vast powers which modern science has placed in our hands, but a retreat into ignorance is not the solution to that problem.

Then, there are others who offer simple, but false, solutions to the social problems of man. They are the ones who turn their backs upon the multitudes of people, the world over, who suffer affliction, hunger, and need. They persistently try to live in isolated indifference and to ignore their social responsibility. They have descended to the spiritual and moral level of the tribe of Eskimos, found by a certain Arctic explorer, who thought of themselves as the only people in the world!

It was George Bernard Shaw who said, "The worst sin against our fellow creatures is not to hate them, but to be indifferent to them: that's the essence of inhumanity". Anyone who has his eyes open to-day can see that, no matter how the world is divided, we are at least "all in it together".

There are also some who seek a false security in a devitalized religion which makes no demand on thought, reason, or action. They cannot be bothered with the mystery of God, and the wisdom of God's action in Jesus Christ appears to them as foolishness. They are content to reduce the Christian Gospel to its lowest common denominator. These are the ones who say, "It doesn't matter what you believe; it's what you **are** that counts".

But now, let us turn from the bewildering complexity of life, and from these all-too-easy solutions, to consider the simplicity that is in Christ. In the first place, see how undivided He was in His loyalty to God; "My meat is to do the will of Him that sent Me", He said. Jesus always recognized, in the midst of the complexity of life, the majesty of God's holy purpose and His boundless love which surrounds us all. He was strengthened and upheld by that fellowship which He had with His Father; and the men and women of Christ have always rejoiced and found peace in this Source of all life. "As the hart panteth for the waterbrooks, so my heart panteth for Thee, O God", cried the Psalmist. Or, as the poet, Gamaliel Bradford, put it in a couple of lines,

"But my one unchanged obsession, wheresoe'er my feet have trod,
Is a keen, enormous, haunting, never-sated thirst for God".

Undoubtedly, one of the primary factors which have contributed to man's despair and loneliness is to be found in the fact that we have too often thought that we could get along without God.

The simplicity of Jesus is to be seen, also, in His attitude to the world. He knew that it was God's world and that nothing was able to snatch it out of His hands. This is a profound lesson for us to learn. Nothing is more disturbing to human composure than to think of one's self as the child of chance or of blind fate. We need to know that this is God's world, and that, though we may be bewildered by many things that we cannot understand, and over which we have no apparent control, we may be sure that there is no bewilderment in the mind of God. This Eternal One, who knows the end from the beginning, and who knows the secret thoughts of every human heart, is able to show us the right way of meeting the complexities of life. Also, we need to remind ourselves that no single one of us, and no single generation, is required to carry more responsibility than we can bear. In doing our part of God's will we shall find peace, but in trying to do more than our part we shall find only anxiety and frustration.

But now, let us turn to the simplicity of Jesus in relation to people. We tend to live in a world of things, instead of a world of personal relationships. David Roberts put it this way when he wrote, "Man is created for community; and even when he shuts himself off from God, he still seeks community in desperate and inverted ways. Man cannot stand isolation because he was not meant for isolation" . . . How often we have lost ourselves in our preoccupation with the material things of life, and those matters which are of purely private and selfish concern!

In the Gospel according to St. Mark, chapter 13, as Jesus and His disciples walk out of the Temple, the disciples draw the attention of the Master to the beautiful architecture and the great massive stones of that structure; but Jesus' attention is fastened upon an old widow who had put two coins in the treasury. He was preoccupied with this person and her sacrificial action.

On several occasions, the crowds which followed Jesus in His ministry were an annoyance to the disciples; they would have sent them away. But Matthew tells us that, "when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd".

Nor did Jesus' concern for people blind Him to the needs of individuals. On one occasion, mentioned in the Gospel of St. Mark, Jesus found Himself in the midst of a great multitude of people. And yet in that crowd there was one woman who reached out and touched His garment. Jesus was immediately aware of this and asked the question, "Who touched me?" The disciples were somewhat astounded by the question, because it was obvious that a great number of people had touched Him. But the simplicity of Jesus was such that He could distinguish the touch of one solitary individual who had reached out in faith in order that she might be healed.

It was the primary purpose of God in sending Christ into the world to reconcile the world unto Himself; and He has committed to us this ministry of reconciliation. But it is a ministry which is affected in the lives of people, and in the community of the Church. If we are to escape the meaningless frustration of life, then we must be alive with Christ; for it is only He who can change the blackest tragedies of our lives and transfigure them into glorious triumphs. By Christ's death and resurrection the sting has been taken out of death, and the victory of the grave has been destroyed. Our life is always tense with the tragedy of suffering and sorrow, disappointment and loss. But the simplicity that is in Christ leads us away from the darkness of despair and our sorrows are tempered by the knowledge that God is alive, and that this is His world and nothing can befall us which is beyond His loving care.

One of the most profound emotional and spiritual needs of human beings is for a sense of togetherness or belonging. A feeling of isolation is hard to endure. But to be alive with Christ is to know that God is here, in the very midst of this bewildering and complex life; and that He has chosen us to be the means by which all men shall be reconciled unto Him, and to one another, in the communion of the body of Christ. May God keep each and every one of us in that fellowship and in the simplicity that is in Christ.

A PRAYER FROM NIGERIA

"O Thou who makest all things new, may we who are set in the midst of a changing situation be ourselves transformed according to Thy pattern. Out of our restlessness, bring rest; out of our darkness, bring a joyful surprise; out of our perplexity, a discovery of new depths of the divine; and out of our trials and errors, what will best serve Thy loving purpose. May all our villages teem with new creatures in Christ, born not only of industry and free education and a newly-found freedom, but born of the Holy Ghost and the power of Thy resurrection.

Amen."

PRAYER

CREATOR SPIRIT, Loving Heavenly Father, we thank Thee this day for the glory of the spring-time, and for the joy which fills our hearts, as we greet "the loveliness of Thy renewed earth". But O, Divine Redeemer, more abundantly do we praise Thee, for the most wondrous of all Thy works, when, two thousand years ago, Thou didst send Thy well-beloved Son into a sin-sick world, turning darkness into light, and despair into hope and glory. Merciful God, that Light has never grown dim, yet, we confess with sorrow and deep contrition, that millions have never heard of its redeeming power, and many more have been insensible to its quickening grace. God, have mercy upon us, faithless stewards, take away our sin and shame, and fill our hearts with a Christ-like compassion for those who wander in the wilderness of sin and death. Hear our prayers for them.

Blessed Father, we come to Thee with praise and thanksgiving for the young men and women from our Colleges and our Deaconess Training School, who, after years of preparation, are about to enter into that field of service to which Thou art calling them. As they have yielded themselves to Thee, so give them grace according to the measure of the gift of Christ, some, evangelists; some, pastors and teachers and nurses; good soldiers of Jesus Christ, counting it all joy to spend, and be spent, in His service. Help us, members of Thy Church under whose banner they serve, to be constant in prayer and faithful in stewardship, that working together in perfect unity with Thee, Thy greatness may be declared, unto the uttermost parts of the earth.

Gracious God, we remember before Thee, our Women's Missionary Society, as its representatives meet together in Council, during the coming days. We thank Thee for the selflessness and devotion of one who led us during the term just closing, and for the fellowship and unfailing support of leaders, secretaries and directors, who, with her, administered the affairs of our society, and gave unstintingly of their time, their talents and their energies, that the world might be won for Christ. May those who are called to serve in coming days, be filled with the knowledge of Thy will in all spiritual wisdom and understanding, being fruitful in every good work. Abundantly bless missionaries and deaconesses under our special care, and grant them the divine consciousness of Thy presence and blessing.

Merciful God, humbly we plead for every member of our society as, together, we are grouped in auxiliaries, great and small, across this vast dominion. Give to each, grace to recognize her individual responsibility, and strength to accomplish the tasks set before her, that our leaders may never be forced to behold work unfinished and fields unharvested, because of our heedlessness and selfish desires. Hear us, O Lord. Amen.

PREPARATION FOR COUNCIL

PRIVILEGES AND RESPONSIBILITIES

by (MRS. A. GLENN) NELLIE M. THOMPSON

THROUGHOUT the week of May 13, the Annual Meeting of Council will give us another of the great privileges we have as members of the W.M.S., W.D., of the Presbyterian Church in Canada.

Our greatest privilege is to let our life be an influence for Christ; but we must not be content with that. We are also to attempt to shape the life of the circle in which we live, according to God's Word in Jesus Christ. It is our privilege to seek to win, from the powers of darkness, those parts of human life where Christ's reign is challenged or ignored.

Therefore, as we come together for this Council Meeting, we will review the privileges and responsibilities that have been ours during the past year. Have we welcomed the privileges, and accepted the responsibilities?

The life of the Church is a long campaign to widen the frontiers of God's Kingdom and, as members of the W.M.S., we have a place in that operation. A time of stocktaking is good. We all need to make as careful and as full a retrospect as possible of the years that lie behind. The past is a measured stretch of certainty—its privileges and responsibilities all irrevocable, save in the power of their influence.

Another year challenges us. What is our lesson from the past? Are we willing to be befriended by Him, who goes before us? If so, we shall accept the privileges of making an advance into new fields. In our National Missions—sharing with the Church in expansion work among the hundreds of newcomers to Canada. Downtown missions in the larger centres are under study by the General Board of Missions and Presbyteries. Here again we can share, as specially-trained workers are needed. Opportunities also beckon to the laity of our Church in these fields of service.

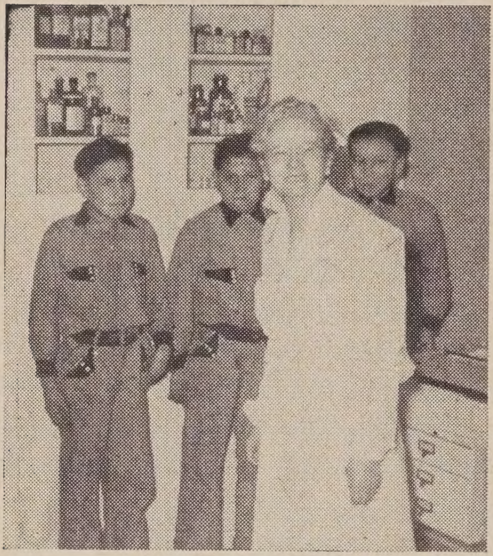
Overseas Missions challenge us in this new day, when revolutions and nationalism prevail on many fields. Nigeria, Koreans in Japan, and British Guiana are urgently in need of new workers.

May our witness be as salt and leaven in this day of responsibility. Our truly great privilege is to try to win others to the love of Christ. The wonder of it all is that the more Christ uses us, the more usable we become.

Let our prayers be that privileges lost in the past year may quicken within us a keener sense of stewardship, lest responsibilities go unheeded in the year that lies ahead.

"I LOVED THEM ALL!"

by MISS FRIEDA M. MATTHEWS



Miss Carruthers in dispensary at Cecilia Jeffrey School.

THESE WERE the words often spoken by the late Miss Janet Carruthers, concerning the Ojibway Indians of the Lake of the Woods area. Miss Carruthers was a nurse at our Cecilia Jeffrey Indian Residential School for twenty years. Those of us who were privileged to be on the staff with her remember her kindly manner and her wise counsel to younger members of staff. We remember, too, her patience and understanding of the Indian folk—old and young. We think of the children, who came to their good friend with the "littlest" scratch—just to get a bit of salve from the smiling nurse.

On visiting days when the parents and grandparents came to visit their children, it was a common sight to see the old folk climbing the stairs to the dispensary. They knew Miss Carruthers would listen to them and help them, if at all possible. She had been the nurse at the old school on Shoal Lake and she was their friend.

No wonder, then, that when Miss Carruthers painted her beautiful pictures—they were pictures of the lakes and woods where the Ojibways lived. Little wonder that when she wrote her short stories and books, they, too, were of the folk who were so dear to her. One of her books, "The Forest Is My Kingdom," has been widely read by the teen-agers for whom it was written.

Miss Carruthers who had been in failing health for some years since her retirement in 1950, died in Winnipeg, on February 20th, 1957. The funeral service was conducted by the Rev. J. D. Marnoch of St. John's Church, Winnipeg, assisted by Rev. C. Hunt. One of the pallbearers was Robert Major, a former Cecilia Jeffrey student and one of her beloved Indian folk.

Sharing in Canadian Missions

OUR FRENCH WORK

by REV. WILFRED F. BUTCHER, B.A.

"By 1900 the Board of French Evangelism of the General Assembly was the strongest Board of the Presbyterian Church, in numbers and personnel. Ninety-two preaching stations were served by thirty-one French-speaking ministers and sixteen students each year."

This startling fact is recorded by John A. Johnston in the Thesis describing the history of the Presbyterian College, Montreal, which had at that time, a Professor of French Evangelism.

What has happened to this great effort of the church? Where are the French congregations? And where are the descendents of the members of those days?

In the period from 1900 to 1914 Canada knew its fastest growth. Between 1895 and 1930 some five million people entered Canada as immigrants, and most of them came in the decade before 1914. The churches were faced with the great task of providing buildings for worship, ministers, and other Christian workers for the rapidly expanding Northwest, and for the new suburbs of the great cities. The Home Missions Board became increasingly important, and in 1912 the work of French Evangelism was included among its numerous interests. At the same time there was a new wave of concern for "Foreign Missions." French Canada gradually lost its hold on the imagination of the church.

In 1925 all the French-speaking congregations and missions of the Presbyterian Church went into the newly-formed United Church of Canada. Many years were to pass before a new wave of interest and new personalities revived this cause in the Presbyterian Church itself.

But a more serious question is this: What became of the numerous church members? Where are their descendents today?

To understand what happened one must realize the great fear of the leaders and thinkers of the French Canadian people, that they will "lose their language"; that this outpost of French-speaking civilization in North America will be overwhelmed by the pressure of all the millions of English-speaking people in the United States and Canada.

Jean Marc Leger, a Montreal journalist, has pointed out in a recent article that most of the French-speaking immigrants, even Italians and Spaniards, are sending their children to English-speaking schools. He remarks that, in Greater Montreal alone, between 8,000 and 10,000 children from French-speaking homes are going to English-speaking, Protestant schools.

This is merely contemporary

evidence of a continual trend. French Canada has not been able to contain her sons and daughters, and they have migrated, by the millions to the United States, and into English-speaking Canada, during the past century.

The French Protestants, in the nature of things, were somewhat alienated from the society about them. They began to lose touch with their own people. They suffered, inevitably, from ostracism. This they might, in time, have overcome. But something more serious took place. In the Province of Quebec the "Public Schools" are organized in two separate divisions, Catholic and Protestant. Roman Catholic schools may be either French or English-speaking. But Protestant schools have always been, apart from one or two very recent experiments, English-speaking. So most French Protestants sent their children to schools in which they were educated in the English language. Many of them married English-speaking people. Gradually they moved out of French Canada. It is true that the Protestant churches had a few special bi-lingual schools, but through them the same result followed.

French Canadian Protestants were educated in such a manner that their congregations were, in the long run, destroyed by the emigration of their members from French Canadian society.

It is estimated that there are in Canada today 144,000 Protestants of French origin. Only 17,000 of these are in the Province of Quebec, and 60,000 are in Ontario alone. Only a minute fraction of this number is to be found in existing French-speaking congregations of the various churches.

The largest French Protestant work of our time is that carried on by the Grand Ligne Mission, of the Baptist churches, with sixteen ministers. The United Church of Canada, which includes in its life the strongest congregations, inherited from the Presbyterian Church in 1925, has about eight ministers. The Pentecostal Churches, the Anglican Church, the Salvation Army, and the Brethren, have a few workers.

What of the Presbyterian Church in Canada? It has but four ministers serving in French-speaking work. In addition there are a very few, certainly not more than six, who speak French and have some effective relationship with French Canadian people and their life.

It might be suggested that these struggling efforts should all be co-ordinated, through some form of practical co-operation. Ours, however, is a time of strong denominational feeling and loyalty, despite many public statements to the contrary, and no communion would willingly give up its own efforts, even in this comparatively limited field.

In the Presbyterian Church, claiming to be the authentic Canadian expression of the Reformed tradition from Europe, there is a conviction of special responsibility to convey the Christian faith, Biblical and evangelical, to the French-speaking people of Canada.

"But," you may say, "French-Canadians are almost all loyal Roman Catholics, and nobody will ever make them into anything else."

On the other hand there is, among the Roman Catholics, in Canada as elsewhere, deep unrest and profound dissatisfaction. Every Protestant minister with an understanding of the French language, and some without, knows what it is to have Roman Catholics come to him with their problems, personal and spiritual. Many of these would never, in the existing climate of opinion and with the present social pressures, become Protestants. But more take the final step than one would expect. Have we not an unavoidable responsibility to and for such people, dwelling uncomfortably in a spiritual no-man's-land?

But another, and equally urgent, task calls for Protestant attention, and more especially that of the Presbyterian Church in Canada. One of the most fruitful and stimulating veins in French life, and thought, throughout the world, has been that flowing from the Reformation. This has always been strong in French-speaking Switzerland. Efforts, never wholly successful, were made to exclude it from New France in 1625. In France itself the Huguenots were driven underground or exiled in 1685. It was not until more than a century had passed that they were again able to express themselves publicly in the life of their land. But, in the past 150 years, the French Reformed Church has gradually been gaining new ground, not only in the number of its members, but in the message with which it has confronted the people of France.

In French Canada the challenge of the Reformation has been considered, despite the great efforts toward the close of the nineteenth century, as something alien. "Protestant" and "English" are thought to be synonyms.

It is not fully realized in French-speaking Canada that the heirs of the Reformation have questions to ask of all people, of all churches, of all civilizations; and that these questions are about God, about Jesus Christ, about truth, and about our life, individual and social, so confronted.

Dr. Victor Baroni, a Swiss Protestant minister, has recently written, "many historians have remarked that the great strength of Protestantism, at the beginning, was the unique quality of its spiritual life." He has traced that influence upon Roman Catholic life and thought in French history, and suggests that it brought about a great regeneration, at times, a return to the Bible, to the sources of the Christian faith, and that many of the greatest leaders of Christian thought and practice within Catholicism emerged as a result of the

Continued on page 33

THE TAM-KANG MIDDLE SCHOOLS

The first of two articles discussing Middle School education in Taiwan

A large part of the missionary work done by the Women's Missionary Society (W.D.) in Taiwan is done in the Tam-kang Middle Schools. Four W.M.S. staff people have been stationed in Tamsui and have been associated with the school through several of their departments. Miss Douglas, Miss Taylor, Miss Greer and Miss MacKenzie are educational missionaries in Taiwan, though their work and influence is not confined to the secular educational field. Besides the services of these missionaries, the W.M.S. is responsible for a grant of three thousand dollars which is used to assist in covering operating costs of the schools.

The Middle Schools in Taiwan have been the subject of much discussion in recent years, both in the Executive of the W.M.S. Board and in the General Board of Missions. There are two major reasons for this discussion. One is the question which has also been asked about schools on other fields, namely: whether our contribution to secular education is worth while. The second problem centres around the school property, which before World War II was sold to the Japanese, who were in control of the Island, and which is proving difficult to buy back from the present Chinese Nationalist Government. There are other problems relating to property rights, but these and the major one might more easily be resolved if there could be a clear-cut idea on the field, and here at home, of the place of the Christian Church in such schools as the Tam-kang Middle Schools.

In order to put the schools before readers of Glad Tidings in the light of these problems, we have asked Miss Douglas, Miss Taylor, Miss Greer and the Principal of the two schools, Mr. Su-ti Tan (Miss MacKenzie is on furlough and is studying in Evanston, U.S.A.) to tell us something of the background of the schools and of the special departments which were developed in the girls' school early in its history. In order to more adequately present the story we are making two articles, the second to appear in the June issue of the magazine.

THE BEGINNINGS

Dorothy Douglas

There was great excitement in a farm house in North Formosa. Two foreigners were coming to visit for the first time and speculation was rife. What did these missionaries look like? How would they speak to them? Those and a great many other questions were thrown about without anybody really knowing the answers.

The family had been Christian for some time and they had heard that two new missionaries, women who weren't married, had arrived on the Island and were going to begin a school for girls. That seemed to everyone, deep in the country as they were, a very foolish thing to do. Why should girls have an education? They only got married and worked and brought up children anyway. Well, it was something to talk about, for there was a girl in the family fifteen years old.

The missionaries arrived in due time, a man and his wife, and they seemed to think that girls ought to have an education. The object of their visit was to find girls who would go to study in the new school in Tamsui and they had heard that there was a girl in the Go family who would be eligible. Would Mr. and Mrs. Go think of sending her to Tamsui, that was the question.

Now the matter was out in the open and the discussion lasted loud and long. It was a momentous thing to decide such a question fifty years ago, especially when the daughter was almost at the age to be married. Finally, the father and mother decided that they would allow her to go, and twenty-four other fathers and mothers decided that their daughters should go, and so in 1907 the first Girls' School was begun by the Mission shortly after Miss Kinney and Miss Connell arrived in Formosa.

In the beginning the school had public school standing, and for eight years it continued as such. The first graduates were by that time helping in the school and visiting the churches with the missionaries. By 1915 the need for a Girls' High School was making itself felt, and the building which they were using had outlived its usefulness, so it was decided to tear it down to make way for a new school which would more adequately accommodate a larger number of students. During the time of building, the seniors studied in the Women's Bible School which had already been built and the juniors went home for the duration.

A year later, 1916, the Girls' High School was opened and was carried on as such for twenty years. Although it was only the last few years that the number of pupils went over the hundred mark at any one time, the school made a distinct impression, both in the church and in society. The girls came from all over the Island, and today as you travel from place to place you find that those women who studied in Tamsui are still leaders.

The Japanese Government finally made it impossible for the Mission to carry on the schools, and in 1936 they were taken over by the Japanese and for nine years administered by them. During that time many improvements were made and the number of students increased to over three hundred. Then at the end of World War II in 1945, when the Japanese were forced to leave Formosa, the Chinese Government allowed the Presbyterian Church in Formosa to take over the schools.

That was more than ten years ago and the School has continued to carry on its work of strengthening the Church.

THE PLACE OF THE CHRISTIAN ENGLISH TEACHER IN A MIDDLE SCHOOL

Geraldine Greer

THE Educational Department of Free China has placed English on the curriculum for its High Schools. Thus, English is one of the courses that must be passed in order to enter a university, the Teachers' College, or any other school of higher learning.

By placing teachers from the home Church on the staff of a middle or high school, a twofold purpose is served. First, the standard of the English teacher is raised, as it is natural that one has more facility in teaching in one's mother tongue. Since the acquiring of English is much sought after, foreign teachers should attract good students, thus raising the prestige of the school. Second, our missionaries are able to get to know the students very well, as they have daily contact with them in their regular class periods. The students feel that their Christian activities are not apart from their regular school life, but that those teachers who lead them in the worship service and teach them Bible also go through the other phases of a student's life with them—even through the trials of examinations.

I believe that Christian teaching in the educational field is especially important on this island, for the Church is here. In it the Christian graduates can find a place where they can use their faith and talents to serve God and their fellow men.

MUSIC

Isabel Taylor

"There's music in the air" might be truly said of the atmosphere around Tamsui. Since the music studio was moved over to the W.M.S. residence, the sound of young people vocalizing; young junior students being taught their scales and finger exercises; more advanced students playing anything from Bach to the Maiden's Prayer (which is not taught but often played!), is heard from morning till night. Sometimes in the evening the record player is kept very busy and all the records are well used. Knowledge and appreciation of occidental music has progressed greatly, as is known by attendance at all public concerts. Someone might say, "Why are you teaching the music of the West instead of developing the music of the country?" Suffice it to say at this point that it is what young people want. Famous artists, a choir, ballet troupe, and orchestras have come to this country in the last few years from abroad. Music has been taught and studied in schools all over the island and there is more opportunity to hear the works of the Old Masters. The Science teacher at the school holds a music appreciation group every week, an average of eighty students attend and very quietly listen to records that he has chosen. He himself is not trained in music but derives a great deal of pleasure from listening and helping the young people to appreciate good music.

There are over sixty boys and girls (over fifty in the Girls' School alone) studying piano or reed organ in the school. Needless to say the supervisor does not teach them all. They are mostly taught by former pupils, taken on after graduation as music teachers. One teacher, a young lad who graduated from the Normal College music department and a product of a former school choir, teaches most of the music in the Boys' School. In the Girls' department, a graduate of the music department of the Girls' School teaches piano and singing. Only one teacher comes from outside to teach piano. The three students who are left in the music department do some teaching of elementary piano, thereby gaining teaching experience. Supervision of all piano work is done in piano classes which are held about every two months. Students are criticized for interpretation, technique and musicianship. Playing for fellow students is as nerve-wracking for them as a public performance, so their apprehension is great on these days. Great sympathy is felt for the one who forgets in the middle of a piece and repeats a phrase ad infinitum until finally light dawns and she comes to the end of the torture. The teachers meet afterwards to check on teaching methods, and on students who are not as industrious as they should be in the use of their time, and their parents' money. They must have a certain percentage in their general studies in order to study piano at all, and as there are generally a number on the waiting list it is important that practice time be well used. Those who are proficient enough are now studying the playing of hymns for group singing, which is not an easy accomplishment.

The school has three choral groups, Girls, Boys, and mixed. We try to do something special for the Christian festivals of Christmas and

ISABEL TAYLOR

Easter, for chapel services on Sunday and for the graduation ceremony. As there is a heavy schedule of academic studies, it is sometimes very difficult to find the time for practices, but by utilizing the noon hour rest period and occasional early evenings, it has been possible to accomplish something. At the Christmas concert this year, the choir sang for the tableau of the Christmas story, which has become traditional. Hitherto, the whole school has taken part in providing the music, but, as it was thought too unwieldy, the choir has taken that responsibility. Those who saw the tableau commented on its beauty. As the school has an excellent art department and fine teacher, and we have co-operation among all teachers who are always intensely interested in making it a success, it is not difficult to create beauty. Our science and mathematics teachers like to experiment with lighting effects, and the athletic teacher helps with curtains and general equipment needs. A good many of the Choir are Christian, and are those who help in the outlying Sunday Schools where they must know how to teach hymns to the children without an instrument. We have some good voices this year and are hoping to attempt a short cantata for next Easter.

The work in music could be divided into two areas, that in the school and that in the church. There has been little time in the last few years to do justice to the latter. During the year there was one music festival in the spring, and a choir leaders' conference in July. One Sunday in the spring, about sixteen choirs, plus members of the various churches who took the opportunity to picnic that day, made their way to Tamsui to the school gymnasium. They sang in turn pieces which they had prepared beforehand. One anthem had been sent some time before, and the other they chose themselves. The whole group of some two hundred and fifty then sang together the Bach Chorale "Sheep May Safely Graze" which had been translated into the Amoy dialect. The singing was very moving and what impressed one was the fact that Bach's great music could be so easily sung and so beautifully. They were given two lectures on the subjects of "Worship and music" and "The Choir and the Church". They had brought lunches with them and were able to picnic out-of-doors. In the evening, the school choir and a choir from Taipei gave a worship service in music, on the theme of "Prayer".

The choir leaders who had taken part met in Taipei the following week to discuss the festival, and to criticize performance. It was decided that there would be value in holding a Conductor's training course in the summer holidays. We had to limit the number, however, to not more than 35, for, with the methods used, more would be awkward.

In July, after school ended, about that number of leaders came to Tamsui for a week of intensive work. They were given courses in Music Theory, History of Church Music, Choir Materials, Conducting, etc. Every evening was spent in discussion in various aspects of music and worship and choir organization, with its responsibility and place in the church. It would all seem very elementary to choir leaders in Canada and America, but most of the people who attended were university students, with very little training in music. Only two had formal musical training and were graduates of the music department of the Normal College. They lacked practical application of what they had learned. Some of the young people (and they were all young) had practically nothing at all in music. The afternoons were spent in practice-conducting. There were enough in the group to form a very good choir and they each had a turn in conducting it. They welcomed the on-the-spot criticisms which were sometimes a little ruthless. It was only possible to lay a foundation with the hope that contact could be carried on by visiting and that another conference would be possible the next year. Most wanted one in the winter holidays. They were a most enthusiastic group and after they returned to their homes, almost every one wrote a letter of appreciation. The conference was helped by a preacher and his wife who is a graduate of the music department of the school. Also, the principal of the Middle School, a man of great musical ability, gave lectures and help in musical theory.

The Formosan church is often called the "singing church". The foundation was laid many years ago by a former missionary, and many have helped to build afterwards. Now, every church of any size has a choir, and there is always someone to play the organ, and someone (often the preachers) to teach a choir and the congregational hymn-singing. There are plans for a new hymn-book and for anthem books. There is also much work awaiting someone with the necessary talent to develop a music which is indigenous to this church. This is work for a Formosan to do and we are praying for just the right one.

THE SHINING LIGHT OF EIGHTY YEARS!

by LEETA McCULLY CHERRY

It glows in the serenity of her face, and the warmth of her smile; it radiates like an aura around her life and personality—this beloved Missionary of ours, Miss Agnes Dickson, whose 80th birthday was so widely celebrated around March 25th, and with such loving thought and planning! At the wonderful Chinese Birthday - Dinner - Party given for her by her friends of the Chinese Presbyterian Church in Toronto, many of whom had known and loved Miss Dickson in the old days of her long years of dedicated work among their people in China, she was surrounded by the deep affection both of her Chinese friends and those other guests from her own Canadian Presbyterian Church, to all of whom she was an inspiration and a pride. She knew them all, and they all knew her; and the selfless devotion of her years of service for her Lord and Master, first in China and later among the Chinese in Canada, was a warm and proud remembrance in every heart—even those young Chinese hearts whose parents had told them of this kind and gentle lady, who had done so much for all of them in days gone by.

There was course after course of the most delicious Chinese food, with Miss Dickson handling her chopsticks as to the manner born, and thoroughly enjoying every well-known delicacy. There were toasts in Chinese and in English; smiles and laughter, eager Chinese greetings, and sometimes eyes that were tear-wet as they looked on this dearly-loved little lady — and remembered! There was a beautiful Birthday Cake, with pink sugar-roses and ten tall candles, which was cut by the Guest of Honour, and the candles blown out by a sturdy whiff. There was the "Welcome" given by pretty Mrs. Lee, in Chinese, which was translated into English for the Canadian friends, and, through it all, Miss Dickson listening, and deprecating, because she didn't think she could deserve all the nice things said about her! But nobody paid any attention to that, because they were all too busy singing "Happy Birthday", over and over again. There was the presentation by Miss Frieda Matthews, Director of National Missions of the W. M. S., of the lovely corsage of creamy-apricot roses to the kind and loving lady, who as a child had won the nickname, "Sweet", from her family, and had grown up to justify it.

Then came the presentation by Mrs. W. R. Adamson, President of the Women's Missionary Society (W.D.) of the cheque which was the gift of the Society. "Tonight," said Mrs. Adamson, "I am representing 45,000 women in our Church who are thinking about you; wishing they were here; and sending their love and congratulations on this birthday, as they remember your long and faithful service, in China from 1904 to 1919, and after that in our National Work among the Chinese in Montreal and Toronto." Mrs. Ling, of the Chinese Presbyterian Church, also presented a generous gift from the members of that Church, and then Miss Dickson spoke—clearly and fluently, in the liquid Chinese which she had made her own language in the work she loved so well. "The happiest years of my life," she said. "were spent with my Chinese people. The friends I have made among them will be with me through all eternity!" Chinese hearts were opened, faces lighted with affection, and older eyes were moist—their dear old Missionary, speaking to them still in their own tongue! It was a moment not to be forgotten.

From all sides of the long tables came the spontaneous tributes, from Chinese like Mrs. Marks, whose voice held the cadence of a song, and from Canadian friends like Dr. Alan Munroe, Secretary for Home Missions, who said "Miss Dickson is a brighter light in the circle of the Church, in the fellowship of Jesus Christ. Just to look at her face is to be conscious of this light. She has been a power for the Most High God, and has handed on a great tradition of service to younger hands." Dr. E. H. Johnson, Secretary for Overseas Missions, brought greetings from his Board and from the Missionaries on all Overseas fields. "Her anniversary is celebrated," he said, "by the planning of our work ahead, and the looking-forward to the expansion which must follow her efforts." Dr. Gordon Taylor, of Montreal, told of the difficult years after 1925, when Miss Dickson carried on almost alone there, and the people relied upon her as the only representative in our Church in the Chinese work. "I am always coming across her pupils!" he concluded. Mr. Ling, of the Kirk Session of the Chinese Presbyterian Church told of the progress and plans of that Church, and said that Miss Dickson's work would never be finished while that Church exists.

MISS AGNES DICKSON

On the eve of this 80th birthday,

this valiant "soldier of God" spoke in Chinese for thirty-five minutes from the pulpit of this Chinese Presbyterian Church; and she had spent the whole afternoon before this Birthday Dinner speaking to the women of that Church. Yet she was fresh, and poised, radiant with inner peace and happiness; and her eighty years were as a benison to all who saw and heard her. Nor was this all. On her return to Penmarvian, that lovely old home in Paris where Miss Dickson now lives, another gala Birthday Dinner was planned, and for this celebration, all the Chinese food was provided by the Chinese ladies of the Chinese Church in Montreal, whose love reached out to encircle her in gratitude and remembrance, and who could share in this important 80th Birthday Party only by doing it this way. How wonderful to look back upon years which have been crowned with such love, and such accomplishment! That there may be many more of them still ahead for her, is the prayer and hope of all who know Miss Agnes Dickson.

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For those carrying leadership responsibility in certain aspects of Women's Missionary Society work

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From: — July 8 to 18, 1957

For: — Officers of Adult Groups in the W.M.S. (Senior, Evening or Young Women's; Auxiliaries, Affiliate or Associate Groups)

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Secure further information from:

The Executive Director of Organization, Room 800,
100 Adelaide Street West, Toronto, Ontario.

Your Prayers are asked

—For all who are this month completing their training for the work of the Church, whether from our theological colleges or our Missionary and Deaconess Training School, that they be led of the Holy Spirit into paths of greatest service.

—That in our work among the French Canadians, the ministers and others who plan and lead in this work may be sustained, that they may give wise counselling and faithfully preach the Word of Salvation. Remember too our work at Tyndale House and those who work for our Society there.

—For a realization of our Lord's warning that from those to whom much is given much will be required.

—For a readiness to open heart and home to people of other countries arriving these days by airlift or by boat and looking to Canada for security and freedom.

—For the annual Council meeting of the Society.

—That delegates may have strength and vision as they share in making decisions affecting the Society.

—That decisions may be according to the will of God and for the extension of His Kingdom.

—For Canadian parents, that greater spiritual depth in their lives may lead our boys and girls into paths of Christian faith and service.

—For our schools, high schools and primary schools, in Taiwan and in India. Pray for the Tam-kang Middle Schools in Tamsui that the missionaries, the principal, the staff, may be guided in these days of tension and that they may find the way which God would have them take in teaching young people. Pray for the primary schools in the Bhil Field, India, for the Amkhut school, that again missionaries and teachers may know how courses of study may be developed to fit Bhil young people for citizenship in India today. Pray for the Helen MacDonald Memorial School, Jhansi, that, as their school year ends and as plans are made for a new year, God's will may be done through the leadership provided in staff and through the total school program.

NEW TELEPHONE NUMBERS

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You and Your Auxiliary

GROUP WORSHIP

by LOUISE H. FARRIOR

(Note: *Miss Farrior is editor,* Presbyterian Action, *Board of Christian Education, Presbyterian Church, U. S., Richmond, Virginia.*)

Christ has made us a glorious promise: if only two or three of us gather together in His name, He will be in our midst. Group worship can be a thrilling experience of concerted action, an experience of persons together responding to God. Few things give to the spirit the lift that comes from true worship with others who are seeking God "in spirit and in truth."

We affirm the depth of this experience and its worth when we say in our Creed: "I believe in . . . the communion of saints." Worshipping together is one of the most meaningful ways to express the deep bond of fellowship, the 'koinonia', that exists between Christians—past, present, and future.

The individual member of the group plays an important role in group worship. By his attitude, reverence, and participation, not only may he worship, but he may also lead others to worship.

Many of the elements, which enter into making personal worship real, also enter into the group-worship experience. A single-hearted desire to be found of God, and to find Him, will go far toward making God's presence felt in a group. Utter sincerity on the part of each one is a keynote that helps set the tone for the group.

Down through the ages people have asked, not "why worship?" but "how worship?" Man continues his search to attain that sense of rightness with God. True worship helps him get out of himself, his littleness, gives him that right relationship with his Creator, helps him put others before himself. Augustine stated it: "Worship cures inflation and nourishes humility."

In considering his task in worship, the leader must remember that he, too, is a seeker; that in his own worship experience, he must strive toward perfection. His dedication to leadership is a response to a divine calling which can result not only in his own growth but also in his ability to help others grow into a deeper companionship with God.

The Leader. Before one can lead others in the worship of God, he must have a genuine experience of worship in his own life. He must have something to offer when others look to him for leadership. Anyone who has the desire and maintains a vital relationship with God can lead others in an experience of worship.

The immensity of the task should

not discourage those who would lead. Naturally to the thoughtful leader there comes such a question: "Lord, who am I to lead the way to these Thy people day by day, so prone myself to go astray?" But with such wondering come the assurances: "If you have faith . . . nothing will be impossible to you"; "ask, and it shall be given you; seek and you will find; knock, and it will be opened to you." The leader will also come to see that the experience of trying to lead others in effective worship tends to deepen the experience of worship in his own life.

However, the leader must be conscious of the seriousness and importance of such leadership. The need for extensive preparation on his part must be recognized. As he prepares to lead a group in worship, he himself must be physically, mentally, and spiritually ready to worship.

Attention to details: Small as details can be, their bearing on a worshipping group can hardly be over-emphasized. Interrupting announcements have no place in a worship service. A careful leader will take care of these elsewhere.

A closed window in a stuffy room may result in a closed mind; a cold draft may bring the same results. Selecting hymns, finding Bible references, conferring with the pianist—all of these details should be attended to ahead of time, thus releasing the leader to worship with the group. Many details, not taken care of in advance, can break into the trend of thought, and the experience of worship is completely lost.

The Leader's manner: The effect of the leader's attitude and manner is soon apparent. Being ahead of time, thus eliminating a hurried, last-minute entrance with the inevitable confusion which would result, has a calming effect on the group. The attitude of sincere worship should be evident throughout the service.

Leaders have often shied away from silences, but a quiet pause can sometimes be very effective. No call to worship, no prayer, no story should begin until the group is quiet and ready to participate, for to lead, one must have followers. The leader should give attention to his speaking voice, adapting the tones to the circumstances. Someone calling from the back row in the middle of a very worshipful experience, "We can't hear you," has often ruined the remainder of the service.

The follow-up: True worship results in Christlike concern and action. The leader needs to follow-up worship experiences, to see if there are changes in conduct and in attitudes; to see if there is an attempt to interpret all experiences in the light of Christ's teachings; to see if there is a growing desire to be Christlike in human relationships. If ideals for noble living are stimulated through worship, then we are only fostering insincerity if no help is given to put these ideals into action.

(This article is reprinted from The Church Woman *by permission.)*

THE STONES WE HAVE ROLLED AWAY

by

REV. DR. F. G. STEWART, B.A., D.D.

Moderator of
The Presbyterian Church in Canada

Text: St. Luke 24:2 — "And they found the stone rolled away from the sepulchre".

As long as the Christ remained physically with His disciples they still had high hope of the Master establishing His triumphant Kingdom. Day by day they felt that there would still be some dramatic deliverance from the net that was so slowly but surely closing about their Lord. Then — the Crucifixion — Jesus laid away in the grave and the tomb sealed by stone. Jesus was no longer available as a companion or an inspiration, or a power. The little band of disciples had become an ineffective band of followers of a lost cause. Then — the Resurrection — the stone was rolled away; hopes were renewed; Jesus was released and available to His own. It is more than an historical record, it is written into the nature of the Church. The power of the Resurrection is part of the church's life. Over and over again in her history the doom of the Christian Church has been sounded and then the stone is rolled away and the power of Christ is again abroad in the world. I am concerned, in this message, with the evidence of the power of the Resurrection in our own day. I am confident that its evidence is as thrilling in our own generation as at any time in history.

During the last thirty-two years, the Presbyterian Church has passed through a very stimulating experience. She can show forth the restoring and refining power of Christ in a very real manner. At the beginning of the period our visibility in this nation had reached a low water mark that frightened all of us. The Presbyterian communities in Eastern Canada found their visibility reduced by nearly two thirds. Where the steeples, small or great, rose across the country-side there were often no voices to proclaim the message from the pulpits. Serious as this was, it was nothing compared with the tragedy of the west. From the lakehead to the foothills of the Rockies there were stretches of thousands of miles without a Presbyterian building.

On the shores of the Pacific the situation was even more grave. The great portions of the communicant membership to-day are not aware of the desperate situation. The demands upon us for mere existence required our whole strength. How could we participate in the World problems of the Church and needs of God's people in every nation? Let it never be said that world-wide effort was forgotten. I hasten to pay tribute to our Church leaders, men and women, who with a little band of workers maintained our foreign mission work. It will be always one of our great chapters of heroism. Yet in the rank and file of the Church there was a diminishing concept of a World Church and a World Christ. From coast to coast the boundaries of our vision receded to the boundaries of our country, and then to the boundaries of our parish. We still sang "Christ for the world we sing", but forgetting the individual responsibility of witnessing to the truth, "The World to Christ we bring". It was serious but still there is the power of the resurrection. The stone is being rolled away. The whole of Christendom is again written in our effort as we sense the obligations that rest upon us for all Christ's children, and as hundreds of other tongues join our Presbyterian witness, we know a Church must have a world-wide vision or perish.

As we examine the second stone that almost sealed the tomb I find myself faced with our attitude toward the Ecumenical movement. Down through our history we have made a strong witness for the oneness of Christ's body. With our open Lord's table, and our desire for a mutual acceptable ministry in all sovereign Churches, it is not surprising that our voice was predominant in all avenues that speak of Church unity. Then came a dramatic experience. We found ourselves caught up in an Ecumenical hurricane in which the exterior forces were more evident than deep forces of spiritual unity. It is no reflection on the zeal and sincerity of those who played a part in this dramatic chapter. We maintained our Presbyterian identity for making real the deep issues of Christ and His Church; and expressing them in a well ordered doctrinal system.

It is to be expected that we would be wounded and deeply scarred in such a movement. It is only human that we would lose some of our zeal for the Ecumenical councils. Understandable as this position was, we had cut off the life blood of our Church. The power of Christ was being sealed in the grave of our denominational emphasis. But then there is the power of the Resurrection — once again our leadership is being felt in Church circles. Once again our voice is calling the Church of Christ to find its unity in reforming itself to its New Testament status, realizing that unity is a gift of God, already accomplished and to be claimed by a believing Church. It is not a dream out yonder on the horizon to be engineered by the manipulation of men, no matter how skilful they might be.

The third phase of our Church's history, in the quarter of a century that almost smothered the vital Spirit of Christ, is to be found in the field of stewardship. Scarcely had we started to recover from the wounds of 1925 when the economic crisis of the thirties burst upon us. There were buildings to be built; colleges to be maintained and staffed; and a national structure to be held together. Our devoted leaders spent many a sleepless night as they guided our broken ship through very rough seas. Time moved on, and we found ourselves in the smoother waters of the forties, but as part of a Church that had lost its concept of giving. So many of our people saw our struggling Church as an institution reaching out with a begging hand. They no longer saw Christ offering His people a means of service through their beloved Church. Even with the prosperity of war years our indebtedness increased. Christ was sealed in the tomb by a stone of unenlightened stewardship. But then there was the power of the Resurrection. The dawn has come. From every corner of the Church come thrilling stories of Churches claiming the full covenant of God. We are bringing a full gift to God's storehouse and He is pouring out a blessing beyond our highest hopes.

I should like you to think again of a fourth stone that came near to sealing the tomb. We realize that the scientist cannot function in society without His laws and His theories. The educationist cannot render service without his body of organized knowledge, and one of the great functions of the Reformed Church was to offer to the Christian community a well-ordered doctrinal basis of life and action, both to individuals and to the state.

Bring this witness into the whole of Christian history. Our emphasis and our contribution to the field of Christian education have been an important part of the Presbyterian witness in every land. For some strange reason the problems of Christian Education had come to a point that they turned around what we know as the Sunday School. Then, to our surprise, the age in which children start attending the regular instructional period of the Church lessened year by year. The adult department disappeared from the life of the Church; the senior department became a handful; even the dry-rot was moving into the intermediate section of the Church. This was, perhaps, the least recognized stone but was the most perilous indeed. It could have suffocated the Presbyterian witness — then there is the power of the Resurrection. Vitality returned to our Church. Much prayer and thought was put into our program of Christian Education. It is reaching to our adult and child life. Congregations are taking bold steps because they believe bold affirmations. The life blood is coming back into its veins; it is breathing the fresh air of a Church that sees its function in society and is making a full contribution.

I cannot finish my message without recognizing a fifth stone that for a time handicapped our Church. There arose the feeling that issues need only have the approval of the mind, and the confirmation of the intellect. We had a tendency to disregard the authority of the heart. The evangelistic life of our Church was disappearing. To reach that stage is to have a chassis without a motor. Love and affection is the source of zeal and the motivating power of any institution, and particularly the Church of the Living God. To expect service without love, to expect action without affection, to expect generosity without a heart sanction, is indeed the most hopeless of all situations. A true Church must have a song upon its lips, love and gentleness in its heart. These are problems within the sphere of evangelism — then there is the Resurrection.

I rejoice as I travel about the Church to find this truth recognized and the stone being rolled away. The real spirit of evangelism is entering the pulpits of our land. We are concerned with the activity by which one individual touches the life of another. We are interested in the great mass impacts upon our Canadian life. Some of the truly great evangelists of history have been nurtured in our Church. It would have been sad to see a Church without power. It would have been sad to see a recovery of our great Presbyterian Church in Canada without a true significance of Pentecost at her very heart. In this message I am not dealing with numbers; I am not dealing with values of property or new churches; but I am trying to show you the whole power of Christ being released in our beloved Church across the nation to-day. As we sing "Christ for the World" — we are proclaiming the oneness of Christ's Body. We are prepared to give ourselves, with our gifts, to that cause, to study to find the truth and to apply that truth to every sphere of life; to spread the sails and let the power of love and affection manifest itself as the Holy Spirit that guides and directs us in all the future. We realize that the witness of the Church is for the whole community and the whole of man, and we will move into the lost provinces of life and influence society wherever our witness is made.

In Remembrance

Miss Annie McDonald	Maple Valley, Ont.	Orangeville Presbyterial
Mrs. D. J. Fraser	Montreal, Que.	Montreal Presbyterial
Miss Elizabeth B. Cameron	Montreal, Que.	Montreal Presbyterial
Miss Agnes Parker	Montreal, Que.	Montreal Presbyterial
Mrs. R. R. (Johan) Amos	Embro, Ont.	Paris Presbyterial
Mrs. Angus A. McGillivray	Dalkeith, Ont.	Glengarry Presbyterial
Mrs. M. Pitkethly Sr.	Toronto, Ont.	West Toronto Presbyterial

Boys and Girls!

A LETTER FROM TOMMY

by BERYL MILLAR

Dear Boys and Girls:

I am an Indian boy ten years old. I would like to share some things with you. I enjoy reading the Boys and Girls page in the Glad Tidings because I learn of what you do.

Many of your ways of life are strange to me, but I am learning of them from many different people. I will tell you who these people are.

We have a visit every month from a nurse who cares for the Indian people. She is a big help to us who live so far from a hospital. She visits the homes and helps the parents know how to care for their children.

The Indian Agent also visits us often. He is a kind man and helps us to understand the rules by which we have to live.

There is a missionary who came to tell us of Jesus. Many of our people do not know who He is and want to learn of Him. We can learn of Him through Church School and Services of Worship as well as the missionary telling us about Him in our homes.

Other people who show us something of your way of life are the Traders. You see we have no store in our village so we go to the Trader's store in the winter. It is a long walk and we take a toboggan to get our supplies. Sometimes we have to wear snowshoes. It is fun to wear them and we boys and girls often trip when we try to walk. Many people have dog teams that take the heavy loads for them from the store or when they are trapping and hunting. In the summer months the Traders come to our village by boat. These boats are large and have shelves for the groceries, which makes them look like small stores.

Our fathers go out often to get the meat of deer, moose, muskrat, beavers, rabbits, porcupines and different wild birds. We like this "wild" meat very much. Often it is cooked with wild rice and this is delicious. The wild rice grows in the bays and is harvested in the fall. We have lots of fish because we live by the lake and our parents fish for a living. They sell these fish to the traders and buy the groceries from the money.

Oh yes, our Mothers work hard too. They take the skins of the wild animals and scrape off the hair, then soak the hides and dry it by rubbing it to make it soft. When it is just like cloth they light a small fire that smoulders, and the smoke tans the leather to a beautiful brown. When all this hard work is done, then they make lovely moccasins, purses, and jackets. They decorate these articles with beads or embroidery thread.

Our mothers also make baskets and picture-frames from birch bark. They dye cedar roots pretty colors to decorate the birch work. They learned the art of beadwork from their mothers, and make beautiful beaded necklaces, bracelets, belts, brooches and cushions from beads. Sometimes they dye the porcupine quills and weave them into baskets and picture frames. Another craft which is very nice is weaving cedar strips into baskets and mats.

Our homes long ago were teepees and wigwams, because our families moved often. Then our parents built log cabins to live in during the winter months. Now we are getting frame houses which are quite big. They have four rooms and are very warm. This means we are buying more furniture and living more as you do.

Maybe you are wondering about what I look like and where we live. We often see pictures of Indian people in feathers and warpaint by a teepee and we ask who they are. We dress like you boys and girls and the only way you might know us is by our black hair and eyes and our brown skin.

I suppose you are wondering if I go to school. Yes, we have to attend school regularly and because we had no school in our village, we had to go away to a boarding school. We would leave home early in September and come home for Christmas holidays. When we went back in January we would stay at the school until June. It is a busy place because there are about one hundred and fifty boys and girls from many different Reserves. We all have to learn to speak English because most of us speak Indian but even then we do not always understand boys and girls from other Reserves. We have to learn to do things in order in the classroom and around the school, which is our home during these months. There are many people working there to help us learn and to care for us. The school is operated by the Church and we learn of God's plan for our lives.

Now we are happy to have a day school in our village. We like to be home with our parents and friends. When we learn something new in class we can share it with our family and they often tell us more about these things. We find it very different to have to go out in the cold mornings to go to class. Many of us go home for dinner, while others carry a lunch. We love to play outdoors and play most of the games you do. Sometimes we change them into Indian words, but other times we use games to teach English words.

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Have You Thought About It This Way?

by LEETA McCULLY CHERRY

Your "Glad Tidings", I mean—your own Women's Missionary Society Magazine, which you are at this moment holding in your hands and reading! Have you thought that it **belongs** to you, personally, as a member of the W. M. S.; that it is written and published especially for you, that you may be truly concerned and well-informed about our own special Missionary work throughout the world, in which you, and every other member of our Society should be constructively interested—as well as what other Churches are doing along these same lines and in which we often have a co-operative share? This is the official magazine of the W. M. S.—the voice of our Society, and our textbook, if you will — authorized by you as one of the vital needs of our Organization, with its wide-spread membership, many Auxiliaries and Groups, all seeking to work together in unity of purpose, with the prayerful objective of helping to win "The World for Christ", and so fulfill our Motto.

This is the bond which helps to bind us all together, in Christian fellowship and mutual purpose; to inspire and help, and inform. How can we possibly do without it, if we are earnest W. M. S. workers, endeavouring to learn about our work, not only of the present, but for the future—honestly desiring to know, and support with our prayers and funds, all these dedicated missionaries and workers on our staff, who have gone, in our stead, to fulfil God's command, "Go ye out into all the world and preach the Gospel to all people"?

We have today a membership of approximately 30,000, and yet our circulation has never yet reached 25,000. Not even two-thirds of our members are supporting the work of our own magazine by sending one small dollar to pay for eleven copies, each of which is now delivered to her own door! Yet, how many of the whole membership would hesitate to spend that dollar for anything else her heart desired, and consider it well expended? I wonder if, perhaps, we do not need to reconstruct our sense of values, when we consider the work of our Society, and our own responsibilities toward all phases of it! Last year, there were 19,000 paid subscriptions to "The Glad Tidings", with a total issue of 20,000. This year we are hoping desperately to achieve 18,000, and not yet have we reached that goal. What has happened to that wonderful W. M. S. spirit of 1925, when to get our beloved magazine going after the disruption, a subscription of several months for twenty-five cents was offered, and few, indeed, were the women who sent in only that small sum. The subscriptions poured in from all directions, and with them came, not twenty-five cents, but bills of all denominations—freely, generously, and proudly, from women who loved their Society and all its work!

This lack of subscriptions from so many members of our W. M. S. is no new problem, however. Away back in 1934, when our dearly loved Miss Mamie Fraser was the Editor of "The Glad Tidings", we find her working and pleading for at least 25,000 subscriptions out of a total membership then of 46,000, for the coming year of 1935. She was never to see the end of that year, nor the increased subscriptions for which she worked so faithfully and well, but in the last issue which she brought out herself, she wrote —"Jesus said, 'Go ye out into all the world'. But how can we go, even in thought, if we do not know something about the people and their conditions—and how **can** we know unless we read—and where can we get authentic information at such small cost?" Where, indeed? And yet, not even now, twenty-two years later, have 25,000 of our members realized the true value of their magazine. If they had, "The Glad Tidings" would have few financial problems at all, or be any burden on Society funds, but could be self-supporting, if carried equally by all members, and concentrate on growing more valuable, more comprehensive and worthwhile with every passing year.

Let us, for a moment, look at the magazine itself. Why should we want to have it? First, because as missionary women, it is filled with information we should have, and need to have, about our work throughout the world. Its very title explains itself. It is "The Glad Tidings"—I almost feel like adding "of great joy", for that is what it really is. There is nothing ever sad, depressing or defeatist about this little book. In these days of world uncertainties, and strange conflicting ideologies, it carries high the banner of Hope and Accomplishment. Our Church is marching straight ahead, and our W. M. S. work is ever-broadening farther and farther afield. The Word of God is being carried forth, by voice and written word, into waiting and troubled hearts everywhere, and this we know to be a living fact because our "Glad Tidings" tells us where and how this is being done; how we are helping, and how and where we can more greatly help. It was so happy a choice to call this little magazine of ours "The Glad Tidings" because that is so exactly what it is. My dictionary tells me that Glad means "joyous or pleasing"; that Tidings is "news or information"; that News is "recent intelligence". So you see, then, that the name of our magazine really means — "The Joyous News"; "The Pleasing Information" and "The Recent Intelligence". In its contents we are at once aware of the significance of each meaning. There we find the "joyous news" of progress made; new hearts brought to Jesus, and healing of mind and body brought to hundreds of needy ones through the work of our W. M. S. There, too, we find the "Pleasing Information" of just how these things are being done, and by whom; and the "recent intelligence" which keeps us keen and conversant with all the many developments in all our mission fields.

I like to think, sometimes, of our "Glad Tidings" as a tree—a green and spreading tree, planted by the well of living waters, into which its roots dip deeply to draw of the strength and purity of our faith. I like to think of its spreading branches giving the coolness of rest and repose to all whose troubled spirits pause for a little from the noonday sun of unrest and discouragement, to take fresh courage from its sheltering shade. I like to think of it, too, as another type of tree—one of those sturdy, staunch little pines which we see so often on our northern lakeshores, growing sturdily from a crevice in the rock, where almost nothing, it seems, **could** grow — yet thriving, verdant and lovely, despite the buffeting of storms, because its roots have reached far down past the hindering rocks and found the deep, rich soil beneath. That is what "The Glad Tidings" did in 1925, when it planted itself firmly on the rock of Presbyterianism, to withstand every opposition, as its roots sank ever more firmly into what we know to be "the faith of our fathers", ever tried and sure.

Again, is it not like a great tree, towering high in the forest and overlooking all the land about? I am reminded of the story of Philomen Wright, the famous farmer-father of the great Ottawa Valley, who came into that vast wilderness of tumbling waterfalls and untouched primeval forest, knowing that a great part of it might be his for the claiming, since no one else thought it ever could be developed into anything of value. How did he base his judgment and take his findings? He climbed to the top of the highest tree he could find, and from that vantage point looked over all the land and found it good. That is what we do when we sit down to read our "Glad Tidings". From the top of our tall strong tree we can see far away into our Mission Fields in British Guiana; among the Koreans in Japan; in India, and Nigeria in Africa; in Formosa; throughout our own Canada; and into so many far and different lands where Christian literature is going because of the help we send. We can read about our Welcome and Welfare and our Port Work among the newcomers to Canada; our Chinese work and our Indian Residential Schools; and we can see what is being done through our Supply Work; our Children's and Young People's Programmes; and our many publications and Study Books. From this tree-top vision, we cannot help but feel that all these things we see and know about are good, and well worthy of our help and care.

In our "Glad Tidings" we find, as the months go by, not only the history, past and present, of our work, and how our women are working and planning to carry it on, but real hope and inspiration for the future, and often the quiet word of comfort for our grief. Fellow members, do you think we can really afford to be without "The Glad Tidings" in our homes? And should we not seek to interest other women in our congregations, so that they, too, may come to better understand the scope and the importance of the work of our Society, and eventually become one with us? Haven't you some friend who would value it far beyond any other small gift—some shut-in who would welcome its message each month — some far-away lonely one who would find it a warm reminder of home and Church? Let us think the whole situation over seriously, and see if we cannot all do just a little bit more to give "The Glad Tidings" the added support and increased circulation it really needs and should have!

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stimulus and challenge of the Reformed Church.

To the Presbyterian Church in Canada has been committed the message of the Reformers. Does this mission not also include French-speaking Canada? Can French-Canadian thinking, with its new movements of vitality, be excluded from the influence of the Reformation, not so much as an event in the Sixteenth Century, but perennial in Christendom?

The French-speaking workers of the Presbyterian Church in Canada are extremely conscious of their own weakness. But they are equally aware of the dynamic power of the Truth they seek to express.

OLD AGE IS EVERYONE'S CONCERN!

The first Ontario Conference on Aging is being held in Toronto from May 31st to June 3rd, inclusive, under the auspices of the University of Toronto. Great interest is being aroused in this much-needed Conference on the problems and needs of the aging of all income groups, because the General Sessions and Group Meetings will discuss and deal with such pertinent topics as Cost of Living and Retirement Income; Housing and Living Arrangements; Community Services; Employment; Care, Treatment and Rehabilitation in Hospitals and Homes. Speakers include outstanding authorities on the various aspects of old age, from Canada, the United States, and England. This Conference is sponsored by a total of 62 Organizations — Voluntary; Religious; Professional; Labour, Business and Industry; and Ontario and Federal Co-operating Government Departments. Our own Presbyterian Church in Canada, Board of Evangelism and Social Action, is one of these sponsors. Anyone who is interested may register.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

ALL OF THE WOMEN OF THE BIBLE

By Edith Deen

Here is indeed a treasure-book of interest and knowledge, for all readers who appreciate and enjoy the stories, drama, and personalities of the Bible; for the speaker, the teacher, the Minister and Bible student; and especially for the woman whose interest is aroused and intrigued by the lives and backgrounds of those women of history whose names are legendary — particularly the women of the Bible times, whose influence was so strong and profound. This is the first and only book ever written which comprises a complete portrait-gallery of **all** the women of the Bible. Other books there have been through the years on selected groups of women of the Bible, written by many authors, from Harriet Beecher Stowe to those of later days, but only this present volume is completely comprehensive, authentic in every detail, and the careful result of many years of intense, pioneer research. It is an unsurpassed piece of Biblical literature, and one of great value.

In its six divisions, we find the fascinating stories of Women of the Dawn, beginning with Eve and ending with Potiphar's wife; Women of Israel's Heroic Age, from Jochebed, Mother of Moses, to Ichabod's Mother, the mother without hope; Women In The Days of Kings, from Michal, David's first wife, to the glamorous Queen of Sheba; Women In An Era of Political Decline, from Jezebel, the synonym of wickedness, to the Virtuous Woman, whose price is above rubies; Women in Christ's Time, from Mary, His Mother, to Pilate's Wife; Women in the Early Years of the Church, from Mary, the mother of James and Joses, to Eunice and Lois, the mother and grandmother of Timothy — 316 vivid, concise biographies, of broad interest and importance. With its alphabetical listing of all named women, and the chronological listings of nameless women in the background, this book is really an all-embracing encyclopedia, or dictionary, covering the story of every woman mentioned in the whole Bible.

The Author, in the preface says "In the Bible Portrait Gallery — the greatest in all literature — are women of our common humanity. As I worked month after month, from 5 a.m. until bedtime, studying about them; writing and re-writing; these women of antiquity became my personal friends and daily companions. I discovered that their stories are among the most exciting on record. Seeking to re-create these women, as the vital human beings they were in their own era of time, I tried to understand and interpret their spiritual experiences, their faith, and their relationships with God. In some cases, it was their very lack of faith which was significant. The lives of these women of the Bible made patterns of light, or of darkness. A journey to the Holy Land in 1934 gave me my first glimpse of the world in which these women of the Bible lived. Now, as I look back over more than thirty years of active journalism, I realize that those years were my preparation for this particular task."

Mrs. Deen, who spent many years in the production of this remarkable book, lives in Fort Worth, Texas, and has a national reputation as an outstanding writer, editor and commentator on women's affairs. In her research, she has acquired one of the largest and finest private libraries of books and other data on Bible Women, and is an acknowledged authority on this subject. She is now broadcasting, from her own home, a weekly Radio Programme along similar lines, which has a very large following throughout the South-Western States. Published by Harper and Brothers, New York, the price is $5.50.

* * *

It is a pleasure to draw your attention to a very fine series of small paper-covered books, which are called Reflection Books, published by the Association Press of New York, and priced at fifty cents each. This is a new venture in religious publishing at a small price, which yet produces attractive books, well-bound, and with clear readable print, in a convenient size for holding, or carrying in pocket or purse, and in subject-matter which is outstandingly good, of wide scope and interest. The idea behind this venture; the books produced; and the quality of the reading available at this low price—all of these are well worthy of your support and approval. The four which have come to my desk are—

THE LIFE OF CHRIST IN POETRY
Compiled by Hazel Davis Clark

In these 145 poems, the work of some 100 poets, there is a memorable portrayal of the Living Christ, from the Nativity to Nazareth; the Cross and Calvary, and the Resurrection of the Triumphant Christ, so vividly brought to us in the Gospels — the loving, human Christ, Who died that we might live, and is the Divine Lord and Saviour of all mankind. This book is a condensation of the larger volume, "Christ in Poetry", which was compiled by Mrs. Clark and her husband, the late Thomas Curtis Clark, who was Poetry Editor of "The Christian Century" for over 25 years, and is still considered "the dean of American religious poets." You will enjoy reading, and be glad to own, this excellent selection of good religious verse. Price, 50c.

BASIC CHRISTIAN WRITINGS—Edited by Stanley I. Stuber

These excerpts from the writings of twelve great thinkers, whose ideas have influenced Protestantism through the ages, are also a selection from a much larger book, "The Christian Reader", by Dr. Stanley I. Stuber. They have been chosen for this smaller volume because the author considers them to present the kind of Christian literature which is basic to the Protestant community as a whole, painting out the continuity of Christian thought and development down through the centuries. Included are some of the writings and reflections of such great Christians as Augustine, St. Francis, Erasmus, Martin Luther, John Calvin, John Wesley, Ralph Waldo Emerson, Phillips Brooks, and others. Good worth-while reading! Price, 50c.

RELIGIOUS LIVING — By Georgia Harkness

The original book, "Religious Living", now revised for this series, appeared 20 years ago in the Hazen Book Classics, and was written mainly for college students, but this new version has been broadened to include the needs and interests of all ages. The author's chief concern, she states, is that "in some measure it may prove a guide to the discovery of that new life which God stands ever ready to impart to those who truly seek Him. It suggests as simply as possible how to find religions and how to grow in religious power." There is wide guidance here for the procedures of daily living, by which seeking hearts may be helped to know the stabilizing and sensitizing power of Christian faith. Price, 50c.

WORDS TO CHANGE LIVES

This is a collection of condensations from the most important sermons of 58 Ministers in the United States, of many different faiths and localities. The publisher says, "it is a kaleidoscopic view of contemporary religious expression; a graphic report on what is being said in the pulpits of representative Protestant Churches. As might be expected, the subject-matter ranges over the wideness of human need, and demonstrates that Christianity permeates into every concern of man, whether personal, economic, or legislative." I found it all good, thought-provoking reading. Price, 50c.

(Beginning May 1st, 1957, when ordering books and other materials from the Publication Department, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling.)

Miss Teen-Ager

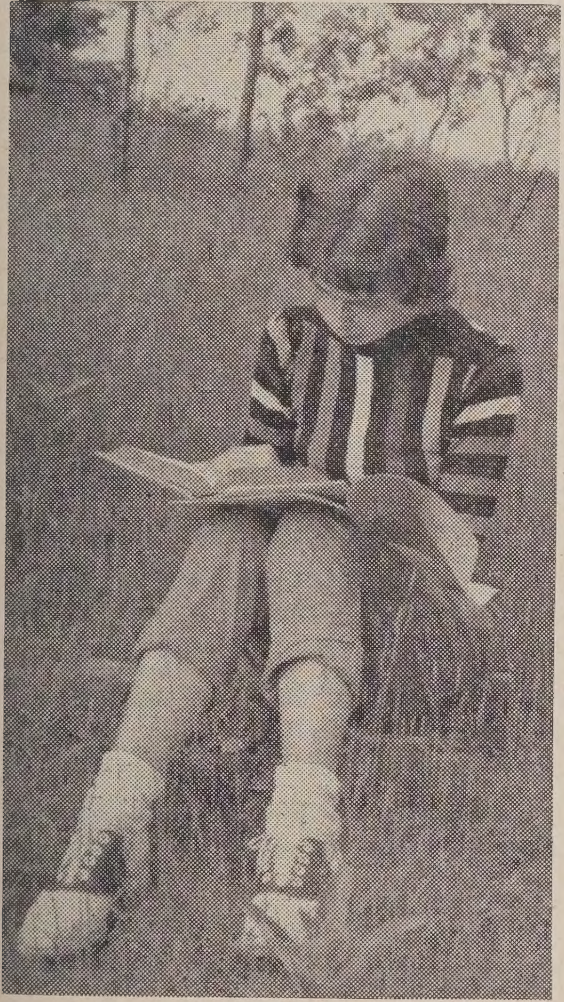
I WENT TO CAMP COUNCIL

by MARILYN BOLTON

C.G.I.T., Rosedale Church, Toronto

LAST SUMMER from August 18th to August 28th, I had the privilege of attending Camp Council at Quin-mo-lac Camp on Lake Moira, Ontario. Memories of those days with such wonderful girls and leaders will be cherished by me for years to come.

The purpose of Camp Council is to help the girls understand our C.G.I.T. purpose better: to cherish health, seek truth, know God and serve others. At Camp Council we learned about the projects of C.G.I.T. groups from all over Ontario. We learned how to go back to our groups and districts to help them on to bigger and better things in C.G.I.T.



MORNING WATCH

The best way I know to show you the meaning of Camp Council is to tell you about a routine day at Quin-mo-lac:

At 7.00 a.m. we were startled from our bunks by a terrible racket, made by one of our executive with the aid of a very much over-grown noisemaker. The weapon certainly did its duty well, for by twenty-to-eight we were all up, washed, and gathered 'round the flagpole for flag-raising. Immediately after this ceremony we went to a quiet spot and read our "Morning Watch." The sparkle of the dew-covered grass, the magnificent trees and rocks at this time of morning proved to be a perfect setting for our private worship.

From here we went to the main lodge for breakfast. It was *always* a welcome sight—that bowl of steaming porridge sitting on the table, with plenty of bread, jam and peanut butter!

While the "fags" were doing their

morning duties, the rest of us went to our cabins to clean up. Then the counsellor who was in charge of our cabin came to our door and took the eleven of us to a quiet place, where we proceeded with our Bible Study hour. Many very interesting and often quite heated discussions arose from this period, which always seemed too short.

Immediately after Bible Study we had Council Hour. This was a time during which we all got together to discuss things which had been successful in our own groups, and which we thought would be successful in other groups. We talked about things like Chevron requirements, uniform, graduation requirements, and so on. From Council Hour came recommendations which were then sent to the National C.G.I.T. Committee.

Our day went on to include swimming, lunch, "tuck," and rest hour. (The latter did not mean that you had to sleep, just as long as you were quiet so that others could rest.)

Next came *my* favourite time—interest groups. There was a great variety of these, so every camper could belong to two different groups. There were groups in copper-craft, "Aiming at Better C.G.I.T.," "Sing-Song," Camp-craft, Swimming, and many more.

Then again we had swimming, during which we could learn from our able instructors the proper methods of swimming. Next came dinner, with some exciting variation each day — There were "square," "round," and "silent" meals; there were our birthday and Indian meals. These were really lots of fun!

Each evening we had new and interesting games, and then Vespers or evening worship. Vespers were often conducted on the top of a nearby hill which gave us a marvellous view of the lake, the island, and the very beautiful sunsets.

At campfire we really got to know the girls and counsellors. We learned new songs and taught them to the others. Then, with our throats hoarse from laughing and singing, we returned to the lodge for "taps," and hot chocolate. Somehow we always managed to get enough time for a "cabin party" with some interesting food and a few favourite songs before it was time to turn in.

I truly believe that there is no experience to compare with those ten days at C.G.I.T. Camp Council. It was just terrific!

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In the winter time we ski, toboggan, slide and skate. The boys have a hockey team which I think is good. In the summer we swim and hike and like to paddle canoes and learn early how to handle them even in rough waters. It is necessary for us to be able to handle them properly because often we have to go alone to school.

I hope you enjoy this letter and will be one of my friends.

Your friend, Tommy.

Children's Workers Confer

by ADA E. ADAMS

"THANKS FOR all the help, suggestions and ideas given at the conference we just had for children's workers. Wish we had known we were going to get so much from it, for then we would have been there for the very first session rather than just going to the last! Because we have discovered that there is so much help available and we need to know so much more than we do at the moment if we are going to help our children, we have planned to have a series of get-togethers. Could you please send me . . ."

It is indeed good to receive such enthusiastic letters from those who attended the Children's Workers Conferences held in the fall of 1956.

For some time requests for help in their work had come from leaders of day-week groups, Explorer Counsellors and Church-School teachers. As these increased in numbers it seemed that nothing short of a series of conferences would meet the need.

Many people were involved in making it possible to have these conferences. The Presbyterian Children's Work Committee (a joint Committee of the Women's Missionary Society (W.D.) and the Board of Christian Education) considered ways in which they could assist Presbytery Conveners of Christian Education and Presbyterial Secretaries for Children's Work in meeting the needs of the leaders in their area. The Presbytery Conveners and Presbyterial Secretaries worked together with the Regional Secretaries in arranging for conferences.

Capable people were chosen as leaders for each conference and in the spring of 1956 three Briefing Conferences were held to help them prepare for their work in the fall. 70 outstanding people in our Church gave leadership.

Plans were made so that teachers of each age-group in the Church School and leaders of the week-day groups could meet in their own groups. This made it possible for them to discuss the particular needs relating to their work. Extensive use was made of exhibits and film strips. Most of the conferences were planned for a minimum of six hours. This too made it possible for the leaders to get maximum help.

A total of 64 conferences were held in 42 out of 44 Presbyterials. 2,025 church workers attended.

There are many results coming from these conferences. Teachers and leaders have been stimulated in their work. Committees have discovered new ways of planning and providing help. Many excellent suggestions have been given regarding ways in which help can be given to leaders in the future.

What is My Task?

NOTES FROM STEWARDSHIP QUESTIONNAIRES

AT THE END of 1956, the first year in which adult groups in the Women's Missionary Society, W.D., were responsible for "determining their own responsibility in terms of Christian stewardship and in the light of the Society's estimate for the year," the Stewardship Committee sent out a questionnaire to each adult group. The Committee was interested in knowing what had been done in groups to emphasize stewardship in all its phases; what groups felt the results had been; and what the Committee could do to assist the groups in continuing the emphasis on stewardship.

The members of the Society may be interested in a brief summary of some of the information from the questionnaires. In the first place, answered questionnaires were returned from 35% of the adult groups. This seems a rather small percentage although we understand it is about the usual proportion of questionnaires returned in any survey. The Committee appreciated the co-operation of those returning them.

You will recall that it was suggested that a Presbyterial representative visit each group to introduce the stewardship plan. 58% of those returning the questionnaires reported that they had been visited. Appreciation for these visits was expressed. In others no presentation or discusion of stewardship took place.

Groups were asked to send in a commitment form to the Presbyterial Treasurer, indicating the approximate amount of money the group estimated it could give. 56% of the group returning the questionnaire said they had done this.

The booklet "Who Me?" was sent out for general distribution to women of the congregations. 85% of the groups returning the questionnaire said they distributed "Who Me?" 10% of those distributing the booklet said they distributed it to W.M.S. members only.

75% of the groups returning the questionnaire reported an increase in givings—some small increases—others quite large.

Some results can be estimated to some extent. Others are more difficult to judge. The possible relationships between some of the above percentages are interesting to consider.

It is difficult to know how much the emphasis on stewardship helped to increase active participation by group members in the total programme of the group, and of the congregation. Some felt that it had,

Continued on page 46

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Avenue,
Vancouver, B.C.
Press Secretary

KOOTENAY PRESBYTERIAL — Kootenay Presbyterial held their Annual meeting in St. Andrew's Church, *Kimberley,* with Mrs. A. J. Edmondstone presiding. Mrs. Maurice Clifford, Synodical President, attended the sessions. Guest speaker at the evening meeting was Miss Mary Sherrick, from the Bhil Field in *India.* Re-organization of the Nelson Auxiliary was reported by the president and splendid reports of C.G.I.T., Explorers and Children of the Church were most encouraging. An invitation was accepted to hold the 1958 meeting in *Trail.*

WESTMINISTER PRESBYTERIAL — St. Andrews-St. Stephens, *North Vancouver,* was host to the Annual meeting of Westminster Presbyterial. Splendid reports from all auxiliaries showed marked increase in Missionary interest. Retiring president, Mrs. Earle P. Fox, was presented with the book "They Went Forth" and Honorary President, Mrs. R. J. Douglas, received a blue-and-gold tiered cake commemorating her 81st birthday. Miss Mary Sherrick, from the Bhil Field in *India,* was introduced by Miss Ellen Douglas, at one time her co-worker at *Amkhut.* Among the special speakers were Mr. Paul Aktara and Mrs. Demas Aktore, theological students from *Nigeria.* Recent arrivals from *Hungary,* Dr. Frank Sreter and Dr. and Mrs. Paul Somogyi, were introduced and made welcome at dinner. The new president is Mrs. Ivan Le-Huguet, formerly corresponding secretary.

VICTORIA PRESBYTERIAL—The Annual meeting of Victoria Presbyterial was held in St. Andrew's, *Victoria,* all sessions being conducted by the president, Mrs. Gaines Cameron. Special guests were Mrs. M. Clifford, Synodical President, Miss Mary Sherrick of the Bhil Field, *India,* and Miss Ellen Douglas, formerly Missionary to *India.* The theme "My Brother's Keeper," was carried throughout the devotions. An impressive review of the 1956 work was given and special mention made of the capable leadership of the president. A few of the highlights were the panel discussion on our work in *India* by Miss Douglas and Miss Sherrick, an address on stewardship by Mrs. J. L. W. McLean, the Memorial service led by Mrs. McAvoy of *Nanaimo,* and the Historian's report by Mrs. E. McQueen.

MANITOBA

Mrs. W. S. Smith,
1481 Alexander Avenue,
Winnipeg, Manitoba.
Press Secretary

WINNIPEG PRESBYTERIAL — The 43rd Annual Meeting of *Winnipeg* Presbyterial of the W.M.S. was held in Norwood Presbyterian Church in February, with sessions morning, afternoon and evening. President Mrs. M. E. R. Boudreau, presided at all sessions and delegates from *Morden, Selkirk, Kenora,* and *Winnipeg* were present. The theme of the meeting was "Ye are our epistle, written in our hearts, known and read of all men." Dr. M. E. R. Boudreau welcomed delegates to the Church and conducted the opening Devotional.

Mrs. F. L. Jones, Adult Secretary, led a Panel Discussion on the Study Book and Adult Programme. Mrs. D. MacRae and Miss Agnes Morrison spoke on Adult Programme material, and Mrs. W. S. Smith spoke on the "Children of The Church" missionary packet. Miss Joyce Pearsall gave many helpful suggestions as she led the discussion on "The Preparation of Annual Reports," stressing the importance of getting reports in on time. Miss Jessie McDonald's Address on "The Gospel According To You," pointed out personal responsibilities as Christians and the need of putting first things first. Mrs. W. S. Smith closed the morning session with prayer.

At the Luncheon served by the ladies of *Norwood* Church, Mrs. J. P. Duffin extended greetings from *Manitoba* Synodical, and Mrs. Adams, Corresponding Secretary, read greetings from *Brandon* and *Superior* Presbyterials. Miss E. Melofont, from the *Rolling River Reserve,* gave an address on Indian work at the afternoon session, closing with this message—"The missionary's job is to touch the heart, convince the mind, and check the will of the Indian people." Miss Joyce Pearsall led the discussion on the 1956 Reports and Mrs. S. V. A. Gordon, in the report of the Finance Committee and Treasurer, showed an increase of $644 over 1955 givings, with total receipts of $4,093.80. Contributions from the Girls' and Children's Departments were greatly increased in 1956. Miss Lorraine Mitchell, Miss Margaret Dickey, and Miss Birdeenshear sang a beautiful trio, and Mrs. A. M. L. Long closed the afternoon session with prayer.

Rev. J. D. C. Smith brought greetings from *Winnipeg* Presbytery at Dinner, when the welcome was extended by Mrs. L. S. Harbottle and responded to by Mrs. Inglis of *Kenora.* Dr. Boudreau led the evening devotions, and Miss Helen Lillie sang "My Task."

The discussion "Be Ye Doers of the Word" was led by Mrs. S. V. S. Gordon, and this was followed by a panel presentation by members of the Young Women's and Evening Groups led by Mrs. T. C. Ross. A film, "For Every Child" was shown, and introduced by Miss Joyce Pearsall. Reports of the Courtesies' Committee, and the Nominating Committee were presented by Mrs. J. L. Jones and Mrs. T. C. Ross.

The Election and Installation of Officers was conducted by Mrs. D. H. Ross, President of *Manitoba* Synodical, and Mrs. J. P. Duffin closed the Annual Meeting with prayers.

The Mission Band of Calvin Presbyterian Church, *Winnipeg,* which was organized in 1925 by the late Mrs. Johnstone and Miss Laura Pelton, under the leadership of Mrs. W. S. Smith who still continues as Leader, met in the Church in March to change their name of "Mission Band" to "Children of the Church." Miss Joyce Pearsall officiated at this ceremony, outlined the new Study Book, "Second Son," and presented each child with the new C.O.C. crest, explaining its origin and meaning. With thanks for God's mercies in the past, and with faith that they will continue to go forward in His service, this Group of Children of The Church and their Leader look forward confidently to future good work under their new name.

The W.M.S. Auxiliary of *Morden* Presbyterian Church held a Special Meeting at the home of Mrs. R. Denholm in February when the Guest Speaker was Miss Joyce Pearsall, Regional Secretary for *Manitoba,* who stressed the great need for Missionaries and Church women to work in our own Province and its outlying districts, and made an urgent appeal for more Leaders for Young People's Groups.

In the absence of President Mrs. B. E. Dudgeon, due to illness, Mrs. Denholm presided and the Devotional Period was given by Mrs. C. A. Buchanan and Mrs. Henderson. Mrs. Allison of *Roland* W.M.S. Auxiliary was a welcome guest. At the close of the meeting, refreshments were served by the hostess and a Social Hour enjoyed.

SUPERIOR PRESBYTERIAL — The 43rd Annual Meeting of this Presbyterial was held in First Presbyterian Church, *Port Arthur,* with the theme, "Gems for His Kingdom." Sessions were held morning, afternoon and evening, and many delegates and friends were present from *Fort Francis, Atikoken,* and *Geraldton.* The movie, "For Every Child," was shown and Miss Joyce Pearsall, Regional Secretary for *Manitoba,* led a discussion on "Children's Work." A panel discussion on "What Does God Require of Me?" was given by your members. Dinner was served by the ladies of the Church, when C.G.I.T. members of First Church gave a skit on *Formosa.* Miss Christine McLean, of St. Andrew's Church, *Fort William,* gave the Valedictory Address which she gave at her graduation from C.G.I.T.

The Rev. W. Fairley, Minister of Oliver Road Church, *Port Arthur,* was the speaker at the evening session, when the Evening Groups conducted the meeting. All sessions were presided over by the President, Mrs. H. O. Loney, and Miss I. L. Smellie was the pianist. Dr. McMahon installed the officers and closed the meeting with the Benediction.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

CHATHAM PRESBYTERIAL—WINDSOR—At the W.M.S. meeting of Knox Church, the reading "The Jesus-Thinker" was given by Mrs. C. Lacey, Mrs. J. Clark, and Mrs. H. Oliphant, and a talk about her work with the "Children of the Church" was given by Mrs. J. Butler. A bouquet of roses was sent to Mrs. H. Brooker, who had served as Secretary for 18 years, and it was decided to donate a pew in the new Knox Presbyterian Church in memory of Miss Pearl Maitland.

The Alexander Bartlet Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church voted $20.00 to Miss Ida White for the Mobile Medical Unit in *India,* and the Welcome and Welfare Secretary's Report told of calls made, cards and flowers sent, and copies of "Every Day" distributed. At the meeting of the Senior W.M.S. Auxiliary of St. Andrew's, Mrs. M. A. Mapham reviewed part of the Study Book, and urged prayers for our missionaries. Two new members were welcomed by the President, Mrs. M. L. Burns.

The meeting of the Isobel McConnell W.M.S. Auxiliary of *Leamington* was in charge of Mrs. M. Irwin, Miss F. Johnston, and Miss Ruby McLean. A Bible Quiz was enjoyed, and a letter from Miss M. Nichol, *India,* was read.

HAMILTON PRESBYTERIAL — Miss Helen Sulvage, Mrs. Wesley Hill, and Mrs. Norman Button, three members of the Margaret Weaver Guild; and nine Home Helpers—Miss Sarah Paisley, Miss Mary Stewart, Miss Agnes Wallace, Miss Alice Hamilton, Miss Jessie Slater, Mrs. Arthur Newman, Mrs. Thomas McNab, Mrs. George Hunter and Mrs. Wm. Murray—were presented with Life Memberships at a recent meeting of Knox W.M.S. Auxiliary, *Hamilton.* Miss Lillian McNab made the presentations, which were donated from the estate of the late Miss Myrtle Stoneham, a former member of Knox.

At the fourth anniversary of the Alice MacDonald W.M.S. Auxiliary of St. John's Church, Miss Donna Truscott, a student at the Presbyterian Deaconess Training School, was honoured with a Life Membership Certificate. She told of her summer work in *Alberta.* Mrs. Kenneth Fothergill led the Worship Service, and a vocal number from Mrs. John Rivett, Mrs. Martin Dick, and Mrs. John Dunnet was an enjoyable trio. The birthday cake was cut by Mrs. MacDonald.

The 25th Anniversary of the Evening Auxiliary of the W.M.S. of Knox Church, *Jarvis,* was celebrated with many guests from sister-organizations of the village and surrounding towns. Mr. Stephen Lall of *India,* now attending Knox College, was Guest Speaker. The first President, Mrs. E. M. Jones, in giving highlights of the Society's activities through the years, paid tribute to the founder, Mrs. Henrietta Mc-

Leod, and to Miss Annie McNeill, who helped map out the first study plan. Six of the 18 charter members have remained active throughout the quarter century. Mrs. Andrew Williamson sang, and the birthday cake was cut at the Social Hour by Mrs. W. H. Fuller, who, with Rev. W. H. Fuller, came from *Toronto* for the occasion.

HURON PRESBYTERIAL — The Barbara Kirkman W.M.S. Auxiliary of First Presbyterian Church, *Seaforth,* held its annual Pot-Luck Supper, with members of the Senior Auxiliary as their guests. Mrs. D. Glenn Campbell gave a challenging address on Stewardship.

NIAGARA PRESBYTERIAL — Drummond Hill Church, *Niagara Falls,* warmly welcomed the Niagara Presbyterial when the Annual Meeting was held there, with Miss Jennie Kinnear presiding. Mrs. J. Jenkins, president of Drummond Hill Auxiliary, extended greetings, and the Rev. W. J. McKeown took the opening devotions. The spring bloom which decorated the Sanctuary and Church Hall made a cheery contrast to the inclement weather, which somewhat affected the attendance. All enjoyed the hot luncheon and the turkey dinner served by groups of the Ladies' Aid. Mrs. J. A. Bell, of *Fort Erie,* and members of the Fort Erie W.M.S., conducted a fine panel on "Problems and Procedure at W.M.S. Level." Mrs. A. L. Sutherland, of *Chippawa* Manse, and Mrs. Mitchell of *St. Catharines,* spoke on Stewardship. The evening Speaker was Miss Catherine Watson, of Tyndale House, *Montreal,* who told of our work there. Mrs. Walter Johnson was presented with an Honorary Membership.

PARIS PRESBYTERIAL—Mrs. Alfred A. House, for many years treasurer of the Afternoon Auxiliary of the W.M.S. of Knox Church, *Woodstock,* was presented recently with an Honorary Membership, in recognition of her devoted and efficient work for this Auxiliary.

SARNIA PRESBYTERIAL—The Ladies' Aid of St. Matthew's Church, *Sarnia,* became affiliated with the W.M.S. at a meeting conducted by Mrs. L. Taylor, President. Miss D. McIntyre, Secretary of the Evening Department, welcomed the new association into the Presbyterial. Mrs. D. St. Clair Campbell gave an inspiring address, and installed the officers. Guests included the Greta Adams Group, and the Senior W.M.S. Auxiliary of Paterson Memorial Church, also the Afternoon and Evening Groups from St. Andrew's Church.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD, APT. 16,
TORONTO 10, ONTARIO.
PRESS SECRETARY

The 1957 Annual Meeting of the Synodical of Toronto and Kingston will be held in Westminster Presbyterian Church, *Sault Ste. Marie,* on April 23, 24, and 25. The billeting convenor is Mrs. B. D. Graham, 456 Hudson St., *Sault Ste. Marie,* Ontario. Information regarding railway fares may be obtained from Mrs. Percy Ransom, 254 Briar Hill Ave., *Toronto* 12.

ALGOMA PRESBYTERIAL—Westminster Auxiliaries were hostesses at the dinner for the Annual Meeting held in the Westminster Memorial Hall, *Sault Ste. Marie,* in February. Miss Dora Hunter presided. Mrs. G. McKinnon, Treasurer, reported an increase in givings since the Stewardship plan was adopted. It was reported that Victoria C.G.I.T., by a special project, raised $50.00 for Miss Agnes Gollon in *Nigeria;* and also of the contribution sent by the women of *Hawk Junction,* 165 miles from *Sault Ste. Marie.* Mrs. Hugh Campbell explained the Children of the Church Programme, with leaders of Children's Groups taking part in the discussion, and Mrs. J. H. Williams sang. This Presbyterial is looking forward with great pleasure to the meetings of the Synodical to be held in our city late in April.

TORONTO WEST PRESBYTERIAL — A highlight of the Mary Weatherall Auxiliary of the W.M.S. of Runnymede Presbyterian Church, *Toronto,* was the presentation of an Honorary Membership to Mrs. J. B. Douglas, who has been Glad Tidings Secretary for many years. Life Membership Certificates were presented to Mrs. J. Gray and Mrs. Ray Boyd. The Guest Speaker was Mrs. Stephen Moti Lall of *India,* who gave an interesting address on "Mission work in India."

Continued from page 40

others that their members always did give to the utmost of their time, talents and money.

Some deductions which can be made from the information gave concern. For example — Does the fact that in quite a number of cases "Who Me?" was distributed to "members only" indicate that we are not trying to interest others in the work for which our Society is responsible? When we feel that our members have always done, and are doing, all they can, does this mean we are satisfied with what we have accomplished?

The Committee was encouraged by those who felt that the serious consideration of what Christian stewardship could mean had been responsible for a feeling of increased individual responsibility among members and that it would prove to be of even greater value in the second year.

The Committee appreciated the various suggestions given as to ways in which it might help local groups in continuing the emphasis on stewardship. These are being kept before the Committee and it is hoped many of them can be carried out. There is need for realizing that is is not a plan for raising money but "Christian living," which if fully understood and practised develops "faith testimony, self-improvement and an intense devotion to the Church."

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The Glad Tidings

JUNE
1957
OL. XXXIII

"Man plans and plants, and digs and weeds
He works with hoe and spade;
God sends the sun, the rain, and air
And thus a garden's made!"

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VOL. XXXIII TORONTO, JUNE, 1957 No. 6

EDITORIAL

"THE BIRTHDAY OF THE CHURCH"

PENTECOST, the world's oldest religious festival, observed fifty days after Easter, will be celebrated throughout the world by Protestant and Roman Catholic Churches alike, on Pentecost Sunday, June the 9th this year. Jewish communities celebrate Shabuot, the Feast of Weeks, the ancient festival out of which the Christian Pentecost grew, about a week earlier; the Eastern Orthodox Churches, using a different calendar, usually celebrate this Christian festival about a week later. This year, both Orthodox and Protestant Pentecost celebrations fall on the same day—marking together "the Birthday of the Church," which began with the First Pentecost, when the Holy Spirit, descending upon those faithful Christian believers gathered together in Jerusalem, endowed them with such spiritual gifts and power that they returned to their homes and started to preach the Gospel to all people. Now there are Christian Churches in almost all the countries of the world.

Because of the world-wide mission of the Christian Church; Christian unity, and the Church's concern for all mankind, the World Council of Churches, which represents 170,000,000 Christians of all colours and creeds in 162 member Churches in 47 countries, gives to Pentecost a very special significance, and this year on Pentecost Sunday a message from the seven Presidents of the Council will be read from pulpits throughout the world. In part, this message reads—"On this birthday of the Church of Christ, we should remind one another that the Church was born when the Holy Spirit was poured out on the Apostles, constraining them to proclaim to all around them the mighty works of God. We therefore beseech you, brethren, so to wait upon God that we may be endued with power from on high. May the fellowship of Christ which we have in the World Council show the nations that there exists a People of God, which lives in the strength of the Holy

Spirit. May it render clear witness to the ends of the earth, that this Spirit really does enable man to carry out God's gracious plan for His Children."

In view of this, and the universal meaning and importance of Pentecost throughout all Christian Churches, the following Article is both timely and of particular interest—

The Holy Spirit Gives Us The Power To Act

by BERNARD E. MICHEL

THE ONLY BOOK of *history* in the New Testament is entitled "The Acts of The Apostles," but many have suggested that it might better be termed "The Acts of The Holy Spirit," for the Apostles could do nothing until they had been "endued with power from on high."

As its name implies, the book of Acts is packed with *action;* only the first chapter shows the Church statically waiting for something to happen. Then, bursting into the silence of the mournful group which has lost its Leader, comes the refreshing power of the Holy Spirit. Like a mighty wind of power they were all filled with the Holy Ghost "and began to speak with other tongues as the Spirit gave them utterance." They were raised up to speak "the wonderful works of God," and to shout the name of Jesus to the world.

Peter, the fisherman, had received no degree from any theological college. He had not had time to formulate any sermon notes. But on that day of Pentecost, when the Holy Spirit came upon him, he rose and preached a mighty sermon that converted 3,000 souls. After they heard him speak they all wanted to know "What can we do?" (Acts 2—verse 14.) This is the way the Holy Spirit always works—He prompts men to *action.*

Because Christ spoke of the Holy Spirit as the Comforter, we often hold a misconception of the Third Person of the Trinity. We think of one who continually soothes and protects us. Jesus Christ did not send the Holy Spirit to men just to dry their tears and to show them pity. Christ knew that when He would be away, the people would need a Leader, a Guide, someone to carry them victoriously forward through life. That was the comfort that mankind should know; the comfort of leadership. The Holy Spirit is not just a guardian angel who keeps things from happening to us. Rather, He makes them happen.

Read through the Book of Acts and see how the Holy Spirit prompts men to action. Wherever you find the Holy Spirit named, you will find someone getting up and saying something, or doing something for the Lord.

Philip was walking quietly along a certain road one day when the

Angel of the Lord spoke to him—"Arise and go toward the South, unto the way that goeth down from Jerusalem unto Gaza, which is the desert." Philip obeyed the leading of the Holy Spirit and went on the appointed way. As he walked down that roadway he saw on it a wealthy Ethiopian, sitting in his chariot and trying to understand the prophecies of Isaiah. Again the Spirit spoke to Philip, bidding him to go near and "join thyself to this chariot." And thus it came about that Philip, obeying the voice of the Holy Spirit, translated that prophecy into a message about Christ for that black-skinned man of Ethiopia, and through him, the negro race come to know the love of Jesus Christ for all men (Acts 8 versus 27-40).

Sometimes men are stubborn and try to resist the power and leadership of the Holy Spirit. On his second missionary journey, Paul thought he had his itinerary all planned. Then the Holy Spirit told him to go to Asia, so they passed through Phrygia and Galatia. He started down the road to Bithynia (the area of Constantinople), but again the Holy Spirit stopped him and he went instead to Troy. There it was that Paul had his great vision to "come over into Macedonia and help us," thus to become the first missionary of the Gospel to the continent of Europe.

There are times when we can explain things no other way than by saying it was the Hand of God, and that Hand of God reaches down to us through the power of the Holy Spirit.

THERE IS NO UNBELIEF

Whoever plants a seed beneath a sod
And waits to see it push away the clod
He trusts in God.
Whoever says, when clouds are in the sky—
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.
Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.
Whoever lies down on his couch to sleep
Content to lock each sense in slumber deep
Knows God will keep.

—"Lytton".

PRAYER

ALMIGHTY GOD, we approach Thee through Christ Jesus Thy Son, trusting in Thy willingness to receive us, and praising Thee for the multitude of blessings which Thou dost shower upon us day by day, and for Thy patience with us in every circumstance. We magnify Thee for Thy gift in Jesus Christ, and adore Him, that having gained a mighty victory over death, Thou didst set Him at Thy right hand in heavenly places, where He ever liveth to make intercession for all who come unto Thee by Him.

Father in Heaven, we beseech Thee to open the eyes of Thy people this day, that we may behold the manifold sins which separate us from Thy power, and make us faithless witnesses of Thy saving grace. Forgive us our delight in selfish ease and unprofitable pleasures, and revive in us a deep longing to spread Thy gospel of love to starving souls both afar off and nigh unto us. Teach us to be charitable in all our judgments, to take thought for the stranger, and to let our love for Thee and for our fellow-men show itself, not in words only, but in deed and truth.

Blessed Redeemer, we pray for Thy Church, that her voice may be heard unto the uttermost parts of the earth, ringing out the glad tidings of redemption through Christ Jesus our Lord.

Loving God, Thou hast made us custodians and stewards of one branch of Thy Church, and for her we implore Thy divine guidance in all her undertakings. May her members be diligent in prayer for the meeting together of ministers and laymen in General Assembly, that Thy Holy Spirit may descend with mighty force upon all commissioners, and spread abroad throughout the length and breadth of our Church, setting it on fire with zeal and enriching every organization. So may all work together in love and devotion, to the glory of Christ and the salvation of all people.

O God, Ruler of all mankind, we pray for our nation, giving thanks for the freedom we enjoy, and for the blessings of peace and good government. Father, may a double portion of Thy Spirit rest upon all who hold high places in her councils, and may her people reverence Thy name and uphold Thy precepts.

As we pray for our own land, we pray for the whole world, for Thou hast made of one blood all nations of men. Be ever present, Dear Lord, with all who carry the Gospel of salvation to heathen lands, and raise up from our midst, more labourers for The Master's vineyard.

Hear us, O Lord, as we bring the whole of men into the fellowship of our prayers, in the name of Jesus Christ Thy Son and our Saviour.

Amen.

"TO DEEPEN THE FELLOWSHIP . . . AND TO UNITE THE FORCES"

by MARGARET WEBSTER, B.A.

"To deepen the fellowship which exists between the constituent Churches and to help them to fulfil their own responsibilities in the service of Christ; and to unite the forces of the constituent Churches in common service wherever needed and practicable" are two of the sections of the tenfold purpose of the World Presbyterian Alliance. It was evident that these purposes were being fulfilled at the North American Area Council Meeting of the Alliance, held in Atlantic City, N.J., March 12 to 14. At that meeting representatives were present from all of the eleven member Churches of the Alliance in the North American Area. Eight members of the Presbyterian Church in Canada were there. The eleven member Churches in this Area include a communicant membership of over six million people. Thus, such a meeting represents a large Presbyterian and Reformed fellowship within North America and can speak with a strong voice on our continent.

Concern for the Reformed Church in Hungary

One of the concerns which came immediately to the fore in the Atlantic City meetings was a very grave concern for the Reformed Church in Hungary. The arrest of several distinguished leaders, including a number of pastors, of the Reformed Church of Hungary was reported just at the time of the meetings. The meeting agreed that a communication should be sent to the Government of Hungary as follows:

"The North American Area Council of the Alliance of Reformed Churches throughout the World holding the Presbyterian Order . . . warns the Government of Hungary that in our judgment the Reformed and Presbyterian Churches throughout the world, including the Church in Hungary, will be in resolute resistance to the Government of Hungary if the Church leaders of that nation, whom the Reformed congregations trust, are imprisoned, silenced, banished, or otherwise persecuted for alleged political crimes."

A communication was sent to the members of the Reformed Church in Hungary; and member Churches were called upon to "hold up our sister Church in Hungary in prayer to God that its ministers and members may stand firm in this critical period of trial." It was agreed that the member Churches should be asked to withhold all corporate financial aid from the Reformed Church in Hungary until representatives of the Alliance or of the World Council of Churches should have an opportunity to visit Hungary and assure themselves that the newly elected leaders of the Church are men who have the confidence of the congregations and are not puppets of the Government.

Civil and Religious Liberty — particularly in Communistic Countries

The whole matter of civil and religious liberty received consideration at the meetings. The Commission on this matter reported: "By far the most sinister invasions of the dignity and freedom of man are occurring in three major areas—1. The oppression of religious minorities by numerous governments including certain countries under Roman Catholic domination; 2. Race relations among the free nations of the world; 3. The frontal attack on all free institutions by Communist-dominated regimes."

It was evident from the reports given by those who had attended the Alliance executive meetings in Prague, Czechoslovakia, in the summer of 1956 and those who were present at the central committee of the World Council of Churches in Budapest, Hungary, last summer, that the attitude of the Communist government toward the Christian Church has changed considerably. Communism has discovered that its older methods to crush the Church have not worked. It has broken the economic power of the Churches (and perhaps this is better for the Churches, for it is leading to a new spiritual freedom within the Church resulting from a separation of Church and State). The spirit of the Church in Communist countries, however, has not been broken. People are flocking to church services in large numbers. There is, of course, within Communist countries, no freedom for the Church to teach, no freedom of assembly or to make pronouncements regarding government action, no real freedom in a search for truth. Communism has, however, decided to tolerate the Christian Church, since it realizes that it cannot crush it. Yet, it is evident that in the long run Communism is anxious to crush the Christian Church, for " a Christian Church with any life in it is a crack in the strength of Communism." The tremendous importance of strengthening the Christian Church in Communist countries was stressed.

"The North American Area Council expressed its conviction that all governments should recognize the grave danger to freedom occasioned by policies of restriction of travel," and "called upon the members of our Churches to support their Church leaders in the policy of building Christian good-will, understanding, and fellowship by deputations and visits among the Churches across all political barriers that presently divide God's world."

Progress in Studies by the Commission on Ordination

Miss Rachel Henderlite, Ph.D., Professor of Christian Nurture and Applied Christianity at the Presbyterian General Assembly Training School for Lay Workers in Richmond, Virginia, who is a member of the World Presbyterian Alliance Commission on Ordination, reported on progress to date in studies undertaken by this Commission. The terms of reference of the Commission, as stated at the meeting of the Alliance at Princeton in 1954 read as follows: "That the Alliance appoint a Commission to formulate afresh the Reformed doctrine of ordination and of the service in the Church of minister, elder and deacon, with particular reference to the ministry of women, according to the Word of God and in the light both of the ancient tradition of the Church and the human situation today."

Some quotations from the paper given by Miss Henderlite would be of interest to Society members.

—The beginning of the study "rests, as is right and proper, on a high doctrine of the Church as the Body of Christ and on the doctrine of the priesthood of believers which the Reformers rediscovered in their return to the Bible. This royal priesthood which is a priesthood of Christ, is the basis for the conception of the ministry. The central concept here is the elimination of final distinctions between minister and layman, and the recognition that the whole Church is the people of God, called to participate in the ongoing life and ministry of Christ in the world."

—"Members will differ from one another in gifts as they differ in functions. But each gift is a gift of Christ, and each ministry is a ministry performed in the name of Christ . . . But the gift is a gift to the Church and not to the individual apart from the Church, and it comes to the individual member as a debt to be discharged as a ministry for the Church."

—"The conception of a variety of ministries within the Church is recognized as essential to the meaning of the Church; for as Christ ministered to the whole of man, so the Church must. The essential ministry of the Church is the proclamation of the Word and all ministers are directed to this end."

—"The place of women in the ministry of the Church may be regarded as a question raised by the doctrine of the ministry of all believers. It is not a question that calls for any special pleading, or for any new definition of ministry. It is simply another aspect of the general question of the meaning of membership in the Body of Christ."

—"The essential teaching of the New Testament on the nature of the Church is concerned with the need for co-operation and harmony within the Church and the full participation of all its members in the carrying out of Christ's ministry. The question of subjection or equality within the Church is alien to the nature of the Church itself. The only subjection to which one is admonished in the New Testament is subjection of one's self to another in the Lord . . . To claim superiority for one's own kind, or inferiority and the need for subjection on the part of another, is out of keeping with the teachings about the Body of Christ."

—"The Body of Christ fulfills the ministry of Christ most completely when all members of the body are harnessed for their fullest service."

Canadians Take Their Share

As Corresponding Secretary for the Department of Women's Work of the Alliance for the North American Area, I was present to report regarding contacts which I have had with the women's organizations within the eleven member Churches in the Area. I was able to report that "in addition to the regular ongoing work of the women's organizations in this Area, which, it seems to me, has been strengthened and increased during the past year, there appeared to be two recurring emphases in the information which has been sent to me.

—The establishing and strengthening of contacts with women's organizations and Churches in other parts of our World Presbyterian Family, and

—A greater integration of women's work within the life of our Churches."

All Presbyterians in Canada will be happy to know that Rev. J. S. Glen, Principal of Knox College, Toronto, will serve during the next year as Chairman for the North American Area of the Alliance.

PRAYER FOR TODAY

Let peace, O Lord, begin in me,
That I may dwell in harmony
With those with whom I work or play,
Whose lives touch mine from day to day.
Help me to be courageous, strong,
When cares and worries 'round me throng;
To meet each issue face to face,
Nor all my strength in fretting waste;
Tactful and gracious let me be —
A restful personality;
That as world fears and tensions grow
My own small orbit, peace may know.

MESSAGE FROM THE TREASURER

I should like to thank each Auxiliary member who responded so willingly and sacrificially to the recent plea in respect to the 1956 deficit. It is quite impossible to thank you personally by letter, but I do want you to know how appreciative we are of such responses. The many letters of comment and constructive criticism have been most helpful and encouraging, and have assured us of your vital concern and interest in the work of the Society.

Helen P. Sinclair,
Treasurer.

TREASURER'S STATEMENT

January, February, March 1957

Receipts

Synodical Givings:		
Manitoba	$ 280.00	
Toronto and Kingston	4,700.00	
Hamilton and London	7,422.16	
Montreal and Ottawa	3,000.00	
		$ 15,402.16
Individual Gifts:		1,925.74
		$ 17,327.90

Disbursements

National Missions	$ 16,938.25	
Overseas	28,592.72	
Organizations	10,870.49	
Publications	3,786.10	
Administration	6,754.39	
Visual Education	9.00	
Public Relations	4.00	
Christian Literature	1,435.00	
Grants	500.00	
Council	79.05	
Stewardship Promotion	92.40	
		$ 69,061.40
Payments from Individual Gifts:		936.94
		$ 69,998.34
Received on 1956 deficit	$ 2,706.39	

Helen P. Sinclair,
Treasurer.

THE NATURE OF THE UNITY WE SEEK

Oberlin, 1957

by REV. PROFESSOR DAVID W. HAY, M.A., D.D.

AN UNPRECEDENTED GATHERING is to take place this year at Oberlin, Ohio, from September 3 to 10, when delegates from 44 churches (35 American and 9 Canadian) will meet to confer on the question: "The Nature of the Unity We Seek."

The gathering will be unprecedented in two ways. It will be the first time that the Churches of this Continent have gathered to talk over their agreements and disagreements. The Conference will be fully official, in the sense that the 300 delegates will represent and speak for the denominations they come from (although they will have no power to commit their Churches to any decisions), and in the sense also that the Conference is sponsored by bodies that are themselves official organs of the participating Churches (the U. S. Conference for the World Council of Churches, the National Council of the Churches of Christ in the U. S. A., and the Canadian Council of Churches). Our Church is sending five delegates.

The Conference will also be unprecedented in its subject and approach. In a well known series of Faith and Order Conferences (Edinburgh, Lausanne, Oxford, Amsterdam, Lund, Evanston), there has already been much enquiry into the likenesses and differences among the Churches, for, as every informed Christian is aware, our age is marked by a new seriousness in listening to the Lord's command that his Church be one (John 15:17; 17:21). Much literature has been published (usually by the Student Christian Movement) containing the valuable deliberations and findings of these conferences, and many books have been written about the subject. But now the question is going to be asked, not merely how we agree and how we differ, but what kind of unity we ought to have.

The question can be made more pointed by consideration of two possible answers at opposite extremes. Some hold that the unity which Christ requires of us is a *spiritual* unity, arising from concern for the Evangel and the salvation of men. They believe that the denominations are already essentially one in so far as they have this concern upon their hearts, and that the Churches should "express" this essentially invisible unity by prosecuting the common task and, where possible, co-operating in it. In such a view, church-divisions are regarded as relatively unimportant because they touch only outward matters that can at any time be spiritually transcended.

At the other extreme, it is held that unity is not real where Christians find it necessary to organize into separate groups. Denominations have no other purpose than to keep Christians *apart* in some way or other, and it verges on the hypocritical to talk in this situation of "spiritual" unity. Outward things, it is held, cannot be regarded as unimportant in the spiritual life. For example, the very outwardness of the sacraments is a prime factor in their value, and indeed the greatest scandal of all Christendom is that Christians are not all able to sit together at the one Table of the Lord. It cannot really be said, from this point of view, that Christians have obeyed the Lord's command until they have mastered *all* barriers to unity, inward or outward, and are all gathered into one visible or organic Church.

In view of this conflict of opinions, the question must be asked what the nature is of the unity we seek, or rather of the unity that Christ commands. It certainly must be said, against the first extreme, that it has a quite unbiblical notion of spirituality. In the Bible, the Church is regarded as one *body* as well as one in spirit (Ephes. 4:4), and the word *body* is here meant realistically and visibly, not merely metaphorically. On the other hand, the notion of a tightly-organized, world-wide ecclesiastical monster might well make us shudder. We want no Protestant counterpart of the Roman tyranny. But we can reassure ourselves. In the Church of the early centuries, higher and wider-ranging authorities were very loose-knit, and the Protestant rediscovery of the liberty of the Christian man has rendered the emergence of such a monster forever impossible.

Between these two extremes, something must be done. All unnecessary division is sinful. What repairs, then, can be made? On the other hand, complete uniformity in everything is neither necessary nor desirable. For example, within Presbyterianism itself, prayer-books have been both used and rejected. What kind of diversity is allowable, and what kind must be condemned as divisive?

For study of such questions, the delegates at Oberlin, accompanied by twenty young people and a hundred consultants, will be divided into twelve *sections,* which will each concentrate upon a particular topic. These topics have been prepared-for in study-groups, seventeen in all, that have been working upon them already for a year or so. Samples of the topics are: Doctrinal Consensus and Conflict, Authority and Freedom in Church Government, Racial and Economic Stratification. The first half of the Conference will be a matter of basic study in these sections. The sections will be grouped into three major *divisions* in which they will confer with a view to relating their topics to "the nature of the unity we seek." Division I will ask about the nature of this unity *in faithfulness to the eternal Gospel* (the doctrinal division). Division II will ask about unity *in terms of* *organizational structures* (Church order). Division III will enquire about unity *in view of cultural pressures* (relation to the world). Plenary sessions will be held in order to see the matter in its total bearings.

In the evenings, addresses will be given by chairmen of commissions now doing particular study-projects for the Faith and Order Commission of the World Council: the Unity between Christ and His Church (R. L. Calhoun), Tradition and Traditions (A. C. Outler), Institutionalism (W. G. Muelder), and Ways of Worship (J. Sittler). Holy Communion will be provided on the Sunday morning for those who want it, by the Congregational hosts of the Conference, and in the evening an ecumenical service will be addressed by Bishop Hans Lilje and Dr. Visser 't Hooft. The Chairman of the Conference will be Bishop Angus Dun, of Washington, D.C., and one of two Vice-Presidents is the Reverend Dr. Emlyn Davies, of Yorkminster Baptist Church, Toronto (Chairman of the Canadian Council of Churches). Immediately preceding the Conference, another similar event will take place under the auspices of the Inter-Seminary Movement, which is organizing for theological students a discussion on the subject: "The Nature of the *Ministry* We Seek."

Emphasis is being laid on the fact that the Oberlin Conference is a conference for study. Nothing is being provided for anyone save official delegates, and efforts are being taken to prevent misguided publicity. Two useful booklets are available and may be got from the Canadian Council of Churches, 3 Willcocks Street, Toronto 5. *Conference Profile* (twenty-five cents) describes the programme and gives full details upon the topics for each section. *Ecumenical Conversations* (fifty cents) is a hand-book, already in wide use, that provides an admirable introductory study for groups interested in the problem of the unity of the Church. They are the work of Dr. Paul S. Minear, who has developed the whole study-programme with wonderful skill and insight.

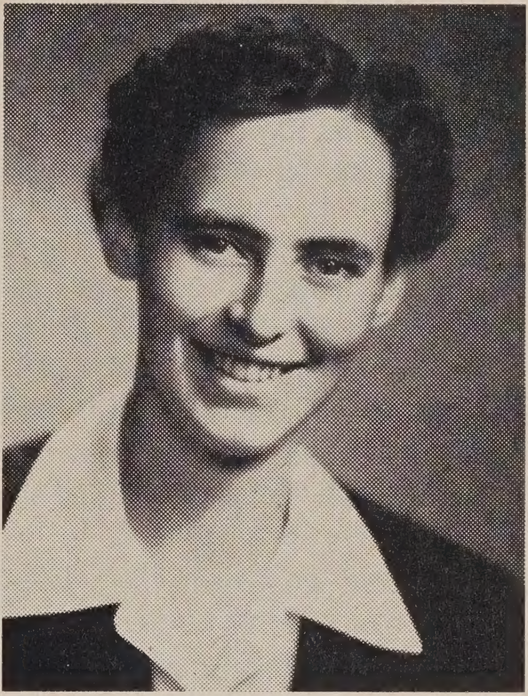
(Professor Hay is the Chairman of the Canadian Council of Churches Commission on Faith and Order Committee.)

In Remembrance

Mrs. Jessie Johnston	Toronto, Ont.	West Toronto Presbyterial
Miss Henrietta Black	Winnipeg, Man.	Winnipeg Presbyterial
Mrs. James Barron	Toronto, Ont.	East Toronto Presbyterial
Mrs. James Nicholson	Holstein, Ont.	Saugeen Presbyterial
Miss Janet Walkington	Maple, Ont.	West Toronto Presbyterial
Mrs. George Strath	Rodney, Ont.	London Presbyterial

ORGANIZATION DEPARTMENT STAFF NEWS

WE ARE HAPPY to announce that Council Executive, at its meeting on February 26th, appointed two additional Presbyterian Regional Secretaries—Miss Frances D. Clark, formerly of Central Church, Brantford, and Miss May Nutt, formerly of Knox Church, Calgary. Both Miss Nutt and Miss Clark have had considerable experience in leadership within their own congregations and in interdenominational work in their communities.



FRANCES D. CLARK

Miss Clark is a graduate of Brantford Collegiate and of Hamilton Normal School; and graduates this year from the Presbyterian Missionary and Deaconess Training School, Toronto. For two years she was a teacher of grades 1 to 4 in a school in Blenheim Township in Ontario, and for two further years served as kindergarten-primary teacher in Brantford. In addition to this, she has had summer experience as a playground supervisor, in charge of the Rocky Mountain House van, and as an Assistant to the Girls' Work Secretary of the Ontario Girls' Work Board.

MAY NUTT

Miss Nutt is a graduate of Crescent Heights High School in Calgary and the Calgary Business College; and graduates this year from the Presbyterian Missionary and Deaconess Training School. For six years she served as secretary at Crescent Heights High School in Calgary. In the summer of 1956 she served in the Organization Department of our Society working within the Synod and Synodical of Hamilton and London in preparation for the children's work conferences held in the autumn.

Thus both Miss Clark and Miss Nutt come to us with excellent qualifications and experience in preparation for their work as Regional Secretaries. Miss Clark will work in the Montreal and Ottawa Synodical and Miss Nutt in British Columbia.

Your Prayers are asked

—For the General Assembly of our Church, meeting in British Columbia early in June; that its decisions may lead to the spiritual enrichment of our Church members and to an extension of our Church's work in Canada and overseas.

—For those who during the month of June are preparing to give leadership in camps for the youth of our Church during the coming summer.

—For the three-fifths of the people of the world who do not yet get enough to eat, remembering that it is God's will that all should have all things needful for a complete and happy life.

—For the General Assembly of the Presbyterian Church in Canada, meeting in Vancouver this month, that the ministers and office bearers may seek humbly to know the Will and seek the Guidance of Him Who is the Head of the Church.

—For the guidance of the Holy Spirit in the affairs of our nation and its leaders, that peace and prosperity may be our portion.

—For the new deaconesses and Regional Secretaries, who have dedicated their lives to the expansion of Thy Kingdom, and the sending forth of Thy Gospel through the channels of our Church. May they always feel the security of the support of our Heavenly Father, as they face the problems which await them in their designated fields.

—For Miss Carol Chiam, as she seeks to serve as assistant Dean of Women at Tung-Hai Christian College, Taiwan.

—For the Women's Missionary Society of the two synods of the Presbyterian Church of Formosa, as they work together to draw up a constitution uniting their two organizations into one; for the Women's Fellowship of India that it may develop as a means of serving and glorifying God through the United Church in Northern India; for the women of the Korean Church in Japan that they may continue to grow, materially and in their witness to the saving power of Jesus Christ.

Carol Chiam's Engagement Ceremony

by MARY E. WHALE, B.A.

IN CANADA we all are thrilled to be asked as guests to a wedding. In Taiwan more often it is the engagement ceremony which is the more important.

Just a week after arriving in Taiwan, I was honoured by being invited to attend Carol Chiam's engagement. Members of the Society will remember Carol who was a student at the Missionary and Deaconess Training School several years ago.

A religious service begins the engagement ceremony. In a Christian home a simple service of worship is conducted by a minister in the bride's home or in the home of a relative. The engagement ring is presented and the couple promise faithfulness to each other and to God. A typical Chinese custom follows. The bride serves tea to the groom's immediate family and closest friends. Family and close friends of the bride witness this ceremony. Humbly the bride passes the Chinese tea in Chinese covered cups. When the tea is gone, she returns to gather the cups which are now adorned with long narrow red envelopes which are carefully placed under the lid of the cup. The envelopes contain the tangible evidence of the good wishes of the groom's mother. The groom is likewise in-

Back row: Misses Greer, Hermanson, Whale, Macdonald. Front row: Misses Taylor, Carol Chiam, Mr. Yang, Mrs. MacMillan.

troduced to his bride's family and friends by her mother. The ceremonies over, all are invited to feast with the bride and the groom, and, as the twelve courses are placed, all are urged to eat heartily of shark's fin soup, steamed chicken, fish, vegetables of various kinds still in the stock, which itself is delicious. Shortly after the engagement, Miss Chiam's fiancé, Mr. Lawrence Yang, journeyed to the United States where he is studying wood chemistry at Purdue University. Miss Chiam has been a regional worker for the women's organization of the North Synod of the Presbyterian Church of Formosa. She has recently accepted a temporary appointment as assistant Dean of women at Tung-hai University. She has already made a contribution to the life of the Church in Taiwan. Her many friends in Canada will wish her well in her married life.

APPRECIATION!

(A letter to Mrs. D. F. Hazell, Chairman,
Overseas Committee of Council Executive, W.M.S.)

Dear Mrs. Hazell,

The Canadian Presbyterian Mission Council wishes to express to the Women's Missionary Society, W.D., of the Presbyterian Church in Canada, its appreciation of the recent visit to Formosa of Miss Whale, Director of Overseas Missions.

We are certain that all of you who are associated with her in her Overseas work of the W.M.S. will profit greatly from her visit to this field and others. We assure you that it has been of great value to us to have her as a visitor for two months this winter. By her interest in the work and her insight into problems, Miss Whale has challenged us to careful thinking of our policies. Her presence assured us of the continued intelligent and prayerful support that the Mission needs.

The visit of a Board member to a mission field will not only serve to interpret missionary problems to the home constituency more clearly, but, and perhaps this is as important, gives to the missionaries a better understanding of how things appear from the Home Board point of view. We hope that in this age of faster and cheaper transportation we may look forward to other such visits fom other members of the Board, and it is our wish that it may not be long before the Director of Overseas Missions visits this field again.

Yours sincerely,
James E. Sutherland,
Secretary, Mission Council,
Canadian Presbyterian Mission.

Sharing in Canadian Missions

YOUR HOSPITAL VISITORS

by FRIEDA E. MATTHEWS, Director of National Missions

ON OUR National Missions staff there are five hospital visitors, Miss Ellen Douglas, Vancouver; Mrs. Jessie Anderson, Edmonton; Mrs. G. W. Bradley, Winnipeg; Miss Lila Schneider, London and Mrs. W. B. Leatherdale, Montreal.

From their annual reports, which were most interesting and informative, we have taken a few excerpts. As you read them we know you will rejoice in the wonderful work which is being done by these faithful workers.

"Arranging one's schedule is not an easy task for, though your visitor endeavours to space points of contact equally, time required at hospitals, weather conditions and bus service sometimes disrupt plans."

"The review of my notes shows that many hundreds of men, women and children of many races and creeds have been visited. Greetings, at Christmas, came to me from a Christian woman of India, whom I had visited when she had a nervous breakdown, a Chinese girl and an Hungarian woman, along with messages from many others including a patient, who had come from Barbados for eye surgery. The latter sends me stamps from time to time that I pass on to collectors among the children whom I visit."

"Added to an ever increasing number of visits, contacts have been kept up with many former patients, shut-ins, by means of notes or telephone calls. Many requests have come for counselling and other help."

"During her weekly visits to hospitals your visitor is aware of, and deeply concerned over, the number of young people requiring treatment for nervous breakdowns and complete frustration. Some have been my own patients, others whom I have been asked to visit. It is only with God's help that it is possible to be of any assistance. It is my sincere feeling that most, if not all, such cases reflect a real need of God. Leaving God out of one's planning, and out of business or home problems, cannot but result in frustration and eventual collapse."

"The visitation of our nursing homes is a most important part of our work. It is here one meets the aged, the senile, the lonely and also some patients who are not old in years but, because of some disability, are unable to care for themselves. It is our privilege and pleasure to extend warm greetings in the name of our Church and to show by a loving and cheery word that we are interested in them individually. Many patients reflect a deep faith and are eager for a reading and prayer. In all visits I endeavour to direct their thoughts to One Whose grace is sufficient for all their needs."

"It was helpful and gratifying to me that a number of women's and C.G.I.T. groups undertook to visit some homes at the Christmas season and to present little gifts to the patients."

"An interested friend in one of our churches made a number of attractive little boxes of her shortbread for distribution and several friends prepared and donated bags of candy and appropriately wrapped gifts."

"Carol singing by some of our church groups was a feature again this past Christmastide, in hospitals and nursing homes. The patients did appreciate hearing the Christmas hymns and carols with their words of cheer."

"Literature continues to play an important and indispensable part in my ministration. Appreciation is expressed for literature sent from the Women's Missionary Society office and for the folders received at Easter and Christmas with messages from our Church. Each quarter, 25 copies of 'Every Day' have been added to my literature supplies by the kindness of the Presbytery."

"This report would not be complete without a word of appreciation for the help and support given throughout the year by members of Presbytery and of the Church. Whenever it has seemed advisable for a minister to visit a patient one has been called, and the response has always been willing and immediate and deeply appreciated."

"The complete lack of interest in the Church on the part of many patients is quite disheartening, and the work would not seem worthwhile were it not for the possibility of sowing the seed at a time when the soil is prepared through illness or adversity. And there is some hope of that seed bringing forth fruit unto Eternal Life. Many people realize their dependence on God when they are hospitalized."

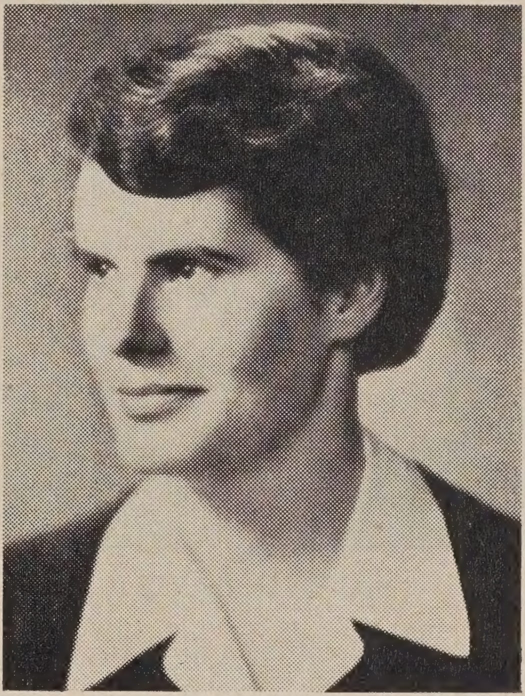
"One is ever conscious of her need of divine help and guidance, for she is sometimes faced with problems of frustration, understandable discouragement, and apparent lack of faith. However, your visitor many times marvels at the courage and Christian fortitude of the sick and suffering who, in spite of setbacks, greet her with a smile."

In all of the reports appreciation was expressed for gifts received for distribution and for money received to purchase gifts. All visitors wrote of the kindly interest of members of Auxiliaries in their work and of the fact that they were being remembered in prayer.

NATIONAL APPOINTMENTS

MARTINE JANSEN VAN BEEK

Miss van Beek was born in the Netherlands, coming with her parents to Lethbridge, where she attended Lethbridge Collegiate Institute, and became a member of St. Andrew's Presbyterian Church. Later she came to Calgary. She speaks Dutch, German and French, as well as English. Graduating from the Missionary and Deaconess Training School in Toronto, this Spring, Miss van Beek will work in the West this Summer and in the Fall will continue her studies at the School of Social Work, Toronto.



DOROTHY J. LUKES

Miss Lukes is a 1957 graduate from the Missionary and Deaconess Training School, and during her last year conducted the Church services at "Armagh" each Sunday. With seven years' teaching experience, she has her Elementary Teacher's Certificate; Supervisor of Arts and Crafts Certificate; has taken several courses in Recreation and had wide experience as a camper, counsellor, leader, and Director. She is a member of Knox Presbyterian Church, Midland. Miss Lukes has been appointed Port Receptionist at Montreal and Quebec.

HAZEL F. DAVIS

Miss Davis is a member of First Presbyterian Church, Verdun, Quebec. She has had a Business Course, and experience in office work. After her graduation in May from the Missionary and Deaconess Training School in Toronto, her first appointment will be as Deaconess to the Presbytery of West Toronto.

EVELYN G. MURDOCH

Educated in Swift Current, and a W.M.S. member for years, Miss Murdoch graduates from the Missionary and Deaconess Training School in Toronto this May. She has had business training and experience and has now been appointed Deaconess to the Presbytery of Westminster, British Columbia.

PETITION

I pray that He may send you all you
need
To meet the daily stress of work and
prayer:
Health for the body, that the spirit,
freed
From every hindering thought and
care, may speed
Straight to the heart of God and shelter there.

You and Your Auxiliary

INTRODUCING THE 1957-8 STUDY

by MARY E. WHALE, B.A.

Study of Japan and "The Christian Mission—Working Together"

THERE ARE FEW COUNTRIES in the world today which have caused more controversy in the minds of men, and in the world of affairs, than has Japan. Her struggles for economic existence, her desire to have a place among the nations, has been felt by almost every race of people. Today, a visitor to this country of snow-capped mountains and roaring streams is scarcely conscious of this background of war and strife, of struggle for economic security which has been Japan's history. In crowded cities the people race to and fro from their daily tasks, pausing in their rush to observe ancient customs in courteous greetings to friends and family they may meet on their way. In rebuilt cities, where the latest style of architecture has been employed, on the streets where tiny taxis dodge among masses of pedestrians and vehicles of all shapes and sizes, a visitor feels a sense of bewilderment and amazement. Contrasted with a busy whirl of activity are gardens, where one may find peace and quiet in natural surroundings, planned by aesthetic minds to please the gods they worship and to provide a haven of refuge from the turmoil of 20th century Japanese civilization. The contrast between aestheticism and industry, between old and new, is also observed in theatres where ancient legends are played by traditional puppet players and singers; and in shops, where a visitor may purchase anything from the latest Japanese-made-gadget to a work of art perhaps dating back to centuries of assimilation of Chinese culture. In all their activity there is a meticulousness which is applied to art and industry alike.

Dr. William Axling in his book *This is Japan,* describes Japan in a way which is singularly like the country itself. It is a small book, but the descriptions of people, their customs, their problems, are as complete in every detail as a typical Japanese garden. Conciseness enhances the interest in the author's theme, for he states his case in an easy-to-read-style which holds interest not only to the printed page but stirs it to continue for the country and the situations described.

Women's Missionary Society auxiliaries will be thoroughly challenged in their study of Japan and of the particular work Canadian Presbyterians share in that country. *This is Japan* describes the Japanese people and the Japanese Church. Miss Louise A. Reith has prepared programme suggestions for two meetings on the Japanese Church, and two on the Koreans' Church in Japan. Canadian Presbyterian work in Japan is with the Korean Presbyterian Church. Miss Reith has caught the spirit of the Koreans, in a dialogue in Programme Three with a Korean woman, a Korean Pastor, and a Canadian visitor. Behind the politeness which is traditional and part of the whole pattern of life in Japan, a visitor cannot help but feel a sincere desire on the part of the Korean Christian to use all their resources in developing the Korean Presbyterian Church, and to co-operate with fellow Christians building Christ's Church in Japan. That they are grateful to Canadian Presbyterians is indeed a humbling experience, as Miss Reith's "Mrs. Allen" expresses, yet Miss Reith has allowed you to see in these two studies that a way has been opened in the development of the Church, and that the Koreans are accepting a challenge in which they will be deterred neither by political nor by economic difficulties.

The whole purpose and spirit of all the studies is expressed in Miss Reith's suggestions for the services of worship. From the beginning of your meetings you can be held closely to study, which will enable you to become actually a part of the work we are doing in Japan and in this part of the world. It is most important that you should do so; that you should join forces with the women of the Korean Church in Japan in the great task which faces them. On more than one occasion when the writer was in the position of "Mrs. Allen" (of Programme Three), she was made acutely aware of the strength that lies in the joining of forces of all who are committed to Christ and to fulfilling His purposes. As you study Japan, and the Korean Church in that country, your study can be enlightened through the knowledge of the mutual strength that comes to us all.

The study this year includes material for study of "The Christian Mission—Working Together". Miss Reith has prepared the material and you will find questions asked concerning the work with which you are familiar in your congregation. They are questions which you may well have asked, especially within your group or within your home. Opportunity is given for discussion of three subjects: a "Total Church" called to a "Total Mission" and "Men and Women Working Together in the Total Mission" and "We Work Together to Witness Today."

The whole subject of co-operation is one which is greatly in need of interpretation in the Presbyterian Church in Canada. Careful and thoughtful study of the two questions on the part of W.M.S. auxiliaries should be of great service to the Church at large. Such study fits well into a study of overseas work, for there is a greater measure of co-operation, for instance, between men and women, in the youn-

Continued on page 37

Miss Teen-Ager

HOLIDAYS ARE HAPPY DAYS

by MRS. T. VOISEY

Chairman of the Presbyterian National Girls' Work Committee

"DO YOU REMEMBER our final C.G.I.T. meeting last June — the weiner roast and those sticky toasted marshmallows?" mused Joan as she and her friend Elizabeth were walking home from C.G.I.T. meeting one warm May evening.

"I remember feeling quite lonely when it was all over — thinking about all the girls going away for the summer. You were leaving the next day for the cottage," said Elizabeth. "I couldn't imagine how I was going to exist for the month before camp! Strange, though, I thought if I could sleep in until noon maybe I could manage to find something to do for the rest of the day. Sleep in! I was wide awake at nine o'clock that first morning of holidays — glad I was though! Mother was going shopping and I went along. Mother wanted to look at some cotton yard goods and first thing I knew we'd chosen a pattern and some pretty material for a skirt for me. I don't know where the time went that week but I did finish making my skirt."

"Who made your skirt?" laughed Joan.

"Well, *we* finished it to be exact. Mother did help me with it."

Elizabeth laughed and chattered on. "Ann McKay was visiting her aunt across the street from us last summer. We liked each other right away. She was keen about tennis and we had so much fun on the courts at the church. There were several new boys and girls playing tennis last year and we really had fun there and at the soda fountain at the corner drug store, too. I remember one rainy afternoon when Ann and I found ourselves exchanging ideas about our C.G.I.T. groups. Her group made a mural to show the history of their church. I was really pleased when Miss White said we could try one too."

"You know, Elizabeth," said Joan, "I was feeling a bit lonely too, last June. C.G.I.T. meetings were over and I surely was going to miss our leaders. They were so terrific and had helped me in so many ways. Well, anyway, we went to the cottage, and the first night I was sitting on the dock watching the sunset, not really appreciating its beauty at all. I was just brooding about how much I was missing my friends at home. Then Dad came out and, you know, we had the most wonderful talk. He made me see the beauty of the sunset and think about God the Creator of this whole universe. He told me about some of the new people who had come to the lake for the summer and talked about the fun of making new friends. I began to feel so much better—it was good to be alive. And what is more, it was the first heart to heart talk I had had with Dad for simply ages! After that, I was surprised to find how quickly and easily I got to know the other young people on our beach.

"There were the two new families. Do you remember me telling you about Jill Brown? She taught me a lot about fishing. Her father showed us how to clean the fish and the way her mother cooked them in a camp fire was really super. I remember making fudge at our house on the funny old stove we have. Jill burned her finger and I had to think fast to remember my 'First Aid' lessons, but the fudge was worth it."

"Did you ever go to church at the Lake, Joan?" asked Elizabeth.

"Oh yes," answered Joan, "and I do remember one particular Sunday Jill's family and mine went together. The service was lovely. The minister preached about Ruth and Naomi and I'll never forget thinking how beautiful was Ruth's devotion to her older friend Naomi."

"Oh my! here we are at your house already, Elizabeth," said Joan. "Well, summer of 1956 was full of happy days in spite of all our doubts. Let's make every day of Summer 1957 a day to remember."

(Mrs. Voisey is Chairman of the Presbyterian National Girls' Work Committee).

MOTHER MEMORIES

By Leeta McCully Cherry

I like to think of Mary, sweet,
Not with the Wise Men at her feet,
But home again, in Nazareth kind,
With little Baby Christ to mind.
I'm sure that when He sometimes fell,
She kissed the hurt to make it well.
And when the dusk had fallen deep,
She'd croon the Baby Christ to sleep.
Oh, might it be, when years had sped
And thorns crowned that beloved Head,
These Mother-memories stayed her loss,
As sad, she wept beneath His cross?

Searchlight on the Mission Overseas

THE CHRISTIAN SCHOOLS OF TAIWAN

by MARY E. WHALE, B.A.

LAST MONTH Miss Dorothy Douglas, Miss Isabel Taylor, and Miss Geraldine Greer placed before you through these pages some facts concerning the Tam-kang middle schools in Tamsui, Taiwan. You have learned how the girls' school began and some of the emphasis which have been stressed through the years. From the story you would understand too that our Society has had considerable influence, particularly in the girls' school, through Canadian staff.

Undertaking the education of young people is a serious responsibility but in Christian schools in lands where the majority of people are not Christian, responsibility is an even greater one, for there the teacher and principal must use all the resources available to train the young people not only academically, but also in understanding of the Christian faith. Canadian staff in Tamsui and the principal, Mr. Su-Ti Tan, and some of the Christian members of the staff are keenly

Ministry of the Christian Word.

aware of this responsibility in Taiwan. This little country today must needs stand ready for any eventuality and, as we well know, it is the young people who have to bear the burden of defending their country, of training for responsibility of leadership in the future.

Before we discuss the problems facing the schools any further, come with me for a tour of the school and the grounds, and enter into a classroom or two and try to visualize just what does go on day by day in these middle schools in Tamsui. The schools are built on a lovely site. On a clear day one can look across the Town of Tamsui and out to the Formosan Straits beyond which lies the mainland of China. The campus itself is fairly large and the buildings on it give the appearance of a well-kept academic centre. If you are going to work through the day with these people you must begin at eight o'clock in the morning. School begins with morning devotions, which are usually led by the principal. From the religious service the boys and girls marshal on the campus to share in the daily flag-rising ceremony. At this ceremony one is made acutely aware of the military emphasis being placed on education in Taiwan today. The boys and girls must wear a military uniform, the boys in light khaki trousers and shirts, and military caps; the girls in either navy blue skirts and blouses, or light khaki skirts and blouses, and military caps. As the flag of Free China is broken in the breeze each morning with military-like precision, the rather sad Chinese National Anthem is sung, with an interpretation which leaves the hearer more than slightly aware of the tremendous challenge which faces the free Chinese people, and the fact that the outlook for them in these days is not one of the brightest.

There is very little in classroom routine to distinguish these schools in Taiwan as being different from high school classes in Canada. The classrooms are not large but they accommodate approximately 30 students. Methods used seem to an observer such as I to be very similar to discussion methods used in Ontario high schools. It is rather intriguing to see mathematical principles familiar to us in Canada being worked out just as we would do them, but in Chinese! The girls' school is equipped with one of the best laboratories I have yet to see. I was very much interested in the conduct of a science class in that laboratory. The students were taught their lessons very carefully in the classroom before they went into the lab. Once in the lab, they went to their places and handled the instruments with an ease which showed practice and an enthusiasm for the task.

One of the things which strikes an observer is the emphasis placed on military training. Contrasted to this part of the educational programme is the attention placed on Bible study and the arts in the

There is a strong military influence on education

Tamsui schools. Miss Taylor has spoken about the interest in music throughout the Church. Much of the interest has arisen in the schools and through Miss Taylor's guidance. Art is another of the more aesthetic subjects in which the students find interest. The art department and the music department combine several times a year in the presentation of a concert. It was a privilege to be able to attend the Christmas concert last year. The pantomime, which Miss Taylor says has become a tradition in her concerts, was a lovely thing, with the school choir making a large share of that beauty.

It is in thinking of the contrast of studies and influences that one realizes the effect of Christian influence on these high school students. The principal, a graduate of a theological seminary, the Canadian missionaries, and Christian members of staff realize the opportunity and the responsibility that go with this opportunity. They know the importance of a high academic standard and they are constantly striving to achieve the highest. But they know that in the real tests of living in the world of today, and particularly in a situation such as Taiwan faces in the world-wide struggle for power and control of men's minds, that young people must be equipped with more than academic certificates. These in fact are of little importance unless the people have behind them a knowledge of the real source of power and influence. It is only as a Christian, and as a faithful one, that any young person can make the kind of contribution toward the betterment of the world.

Realizing the need for well-trained young people, people who may be the leaders of a truly free China tomorrow, there has been considerable thought given to the future of the schools in Tamsui. It has so happened that Christian middle schools in Taiwan have not enjoyed a reputation for as high an academic standard as either the sponsors, or the Taiwanese, would like to see. Competition for places in government middle schools is much keener even on the part of Christians than that for seats in Christian middle schools. This is not only true in the Tamsui schools but in the middle schools founded by the English Presbyterian mission in the South. There are several reasons for this being true. Perhaps the greatest lies in circumstances beyond human control. Miss Douglas has referred in the first of these articles to the effect which World War II had on the schools in Taiwan. The Japanese who had been in control of the country for some years before the war, took over the schools completely in 1941. When the war was over and the missionaries went back to Taiwan, it was felt that control of the properties owned by the Canadian Presbyterian Church should continue to be under the control of boards and committees of the Synod. Actually the property on which the schools stand was sold, just before the missionaries were evacuated, to the Japanese government on the Island. That property still belongs to the government, though now of course it is the Chinese Nationalist government. But a board of the Synod was in control of the school and still is.

When the war was over, jurisdiction over the schools was taken by the Synod and a school board formed. There followed some unfortunate incidents in the schools of the North, which overshadowed that which should have been a first concern of any responsible group, that of determining a strong educational policy, and finding staff to carry it out. This is easily understood when we realize that aside from the missionaries, there was little knowledge of the conduct of a middle school. By the time the missionaries arrived back in force, much of the damage had been done. In these last few years the mission staff and the principal have worked unceasingly to raise the prestige of the school both academically and in the spiritual influence. There has been small gains made in the former, and from the reports of those who have received baptism while in the schools, we realize that the Christian influence is strong.

But the going is not easy and there is considerable suggestion that steps be taken to strengthen the schools. Mr. Su-ti Tan, principal of both the boys' and the girls' school writes thus about the future of the schools:

"From the beginning, the school has had great influence in the church and in society. Most of the ministers now working in the church and many elders and leaders in the church, are either graduates of the school or studied in the school for a certain period. However, I think it could have greater influence if things had been better planned and administered.

"I think we are now in the place where we have to decide whether we are going to develop the school and accomplish our first purpose, or should I say the first vision, or to stop the work altogether. Actually, I would like to suggest that a special committee be appointed by the Founder to study very carefully this important matter.

"(The future of the school depends largely on whether problems of property ownership can be settled or not.) If we are able to solve the problems, and if we have a plan that will keep pace with the continuing developments in society, then the educational work in this Island will be the most promising work for the church to carry on. In the first place the students come from many different environments, and study in many departments, so that when they leave the school they will be able to mix with people in many different walks of life and can be leaders among them in the future.

"If the church is going to take its part in the life of the Island it must have educated Christian leaders. Therefore we need a university or college, where the students will come to study and live in a Christian atmosphere for many years; where they will receive training in Christian activities to become future leaders in the church and as Christians in society. We want new Christians but we need Christian leaders too! Preaching to the native people should be the work of the native church, but we need missionaries to train Christian leaders and direct this work and this is the most important task that confronts the church at this time. For this the Mother Church should take the responsibility, from the point of view of finance and personnel. At the present time, both the Church and Society require leaders who are well trained and have a higher education. People just graduated from middle school have not the standing to be leaders in the present society, as they could be 40 years ago. An institution of higher learning is earnestly requested from every part of the Island, by the people in the Churches and the Graduates of the school.

"In the future the school should be raised to a higher level. I hope that the Christian Church in the Island will lead the whole community but not be led by the community!"

We are hoping that we may see what is best to do for secular education in Taiwan.

Boys and Girls!

A BIRD'S EYE VIEW

by MRS. E. C. TRELEAVEN

I AM SALLY ROBIN. Peter Robin is my husband. We live in the South in the wintertime, but in the warm summer months we live at Glen Mhor Camp, on Lake Simcoe, in Ontario. I want to tell you what happened there last summer.

As Peter and I were flying north in the early spring, I said, "Peter, I want to choose the place for our nest this year. I don't want to be hid in the evergreens, I want to be out where I can see what is going on." I could tell by the look in Peter's eye that he didn't approve, but he always lets me do what I like so he agreed.

When we arrived at Glen Mhor I flew around and around the main building looking for a suitable place to build our nest. It must be protected from Mr. Wind so it wouldn't be blown down and it must be high enough that the campers couldn't reach it, so that when our baby robins came out of the eggs, they would be safe. I finally decided; "This is the place, here on top of this window ledge. The board is wide enough for the nest, and the next board comes out far enough to protect me from the rain, yet from here I can see and hear everything the campers do."

Peter and I worked very hard, finding hair and straw and all the things to make our nest. At last we were finished. When the days got quite hot we knew the campers would soon be coming. One day I saw the grocery truck leave about a ton of food and the milkman left a hundred bottles of milk. When I told Peter this; he said, "Well Sally, I guess they will be here to-day," and Peter was right. Just about the time Mr. Sun was closest, the cars started to arrive. Each car brought two or three of the nicest little girls. I sat there on my nest, the happiest robin you ever saw. Here I was keeping my eggs warm, but seeing the excitement too. Then along came a Mother with a little girl and a little boy. I thought they must be twins, they looked so much alike. The boy was carrying a bed-roll and the Mummy and girl were each carrying a small travelling bag. Mummy was saying, "Now Susan, you must be careful of these blankets so they will be clean for Johnny. We will bring him up when we take you home." "I am not sure I want to come," said Johnny. "I am not sure I want to stay," said Susan, almost in tears. "Now, now," said Mother, "you must learn to try things that are strange or different. We have to try things for ourselves." Just then a leader met them and took them inside.

I was a little worried about this pretty little girl, so I watched her especially. Each time she came out I got Peter to take a turn on the nest and I followed her around the camp. When you are a robin it is easy to watch and follow people. The first day Susie didn't laugh very much and I knew she was thinking of home.

I could hear the leaders talking about discovery groups. That seemed strange to me, so I asked Peter about it, and he explained it this way. This whole camp is like a small community. The campers will divide into small groups. Each of these small groups will live in one cabin with one leader, just like a family, and they call these little groups, Discovery Groups. "Why Discovery Groups?" I asked. "Well," said Peter, "during the winter months these campers in their Church School, learn that God made all the wonderful things in our world. When they learn this in a building made of brick, it doesn't mean as much to them as if they discover it here, sitting on God's green carpet, under His trees, beside His lake. The campers live in a community which is set up on the principle that the guide book for happy living is the Bible. They are helped to learn that it is good to live by the teachings of God's word." Well, that made bird sense to me, so I watched Susie's group every minute. Each morning after breakfast and clean-up Susie and seven other girls of her group would go to some special part of the camp.

One day they had magnifying glasses, and they all sat quietly together, and watched an ant hill. They could see the ants all working together. When one ant tried to carry something too big, another ant would help. Then the campers found stories in their Bibles of the time when Jesus told the people they should work together and help each other.

One day the leader showed them how to make a "critter house" of screen. They very carefully caught a big butterfly, a fluffy caterpillar and a grasshopper and put them all in the house together. I was glad they were so kind to them. They gave them leaves and twigs, so that they would be comfortable. The campers were surprised to see all the pretty colours in the butterfly's wings and how soft and pretty the caterpillar was. The leaders told them that God made all these creatures and they were part of His plan, the same as people are part of God's plan.

Two days later the thing happened. My eggs had hatched out and my four little babies were two days old and always hungry. It kept Peter and me both busy gathering food and bringing it to them. On one of these trips as I was flying back to the nest, I could hear the campers laughing and calling, so excitedly. I couldn't think how they could be so close, then I looked up. There was Susan and about six other campers, leaning out of the window, only three feet above my nest with my four precious babies in it. My heart almost stopped with fear of what may happen to my babies. Then the leader's head appeared at the window, and I heard her say, "What a wonderful discovery!" and I remembered how the leader had taught this group to be kind to the ants, the butterfly, and the caterpillar, and I was glad it was they who had discovered us. The leader explained that these baby birds were too small for humans to touch, but they could watch them. She said that they should be quiet while they watched them so they wouldn't frighten them. Then Jane said: "Let us watch and guard them, so that no one else will frighten them while we are here." "I know what," said Susan, "my brother Johnny is coming to the next camp. When I give him my bed-roll I will also give him the privilege of guarding our wonderful discovery."

BOOKS FOR HANDS THAT ARE BOOKLESS

He who gives a child a book
Gives that child a sweeping look
Through its pages
Down the ages.
Gives that child a ship to sail
Where the far adventures hail
Down the sea of destiny.
Gives that child a vision—wide
As the skies where stars abide
Anchored in
The love of Him.
Gives that child great dreams to
dream
Sunlit ways that glint and gleam
Where the sages
Tramp the ages.

—(Selected)

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

THE WORLD'S GREAT RELIGIONS
By the Editors of Life Magazine

THIS IS A BOOK which would be a valuable addition to any Library, and, as reference material for students and scholars alike, it would be invaluable. Readers of Life Magazine will have already read the six parts of this comprehensive study of comparative religions which appeared in the magazine in 1955, but the 160 pages of additional material, which give to this volume a much higher worth and value, have never before been published. They comprise an average-length anthology book in themselves—some 65,000 words, drawn from the Scriptural writings which form the foundations of each faith.

The whole book, with its 170,000 words of well-written text, and 190 pages of full-colour in magnificent photography and art reproduction, is the result of three years of intensive research and study by the most outstanding writers and scholars, including the late Dr. Paul Hutchinson, for many years Editor of The Christian Century magazine, and with the help of many religious authorities throughout the world.

Almost half the book is devoted to Christianity, the largest and most widely-spread religion in the world. In the Editors' own words, they have "laboured to express visually, and in thoughtful text, the depth, grandeur, and fervour of the Christian faith." Carefully and honestly presented are Judaism, Hinduism, Buddhism, Taoism, Confucianism, and Islam. This completely-authenticated study of comparative religions is offered by its Editors, with real pride of accomplishment, as a dramatic, inspiring and unique presentation of the world's great religions. Price $13.50.

THE BOOK OF REVELATION
Translated by J. B. Phillips

ALL WHO HAVE READ the other excellent translations of the New Testament which have been written by J. B. Phillips—Letters to Young Churches; Making Men Whole; The Young Church in Action; and The

Gospels in Modern English — will rejoice now in the publication of "The Book of Revelation", with which this brilliant author completes his translation of the New Testament. He tells us that "there was much argument and hesitation before this book, 'The Revelation of Saint John the Divine' was established within the canon of the New Testament, but that the historic fact is that from the fifth century onwards the Western Churches at least accepted this book as uniquely inspired." Much of this last book of the New Testament, however, still remains puzzling and baffling.

Eventually, this translation was begun because J. B. Phillips desired to complete his study and his translation of the whole New Testament, and he hoped that, just as the essential truth of the Gospels and Epistles sprang to fresh life in the process of translation, so new truth and understanding would come with the turning of this peculiar Greek into modern English. "The poetic impact of this book", he writes in his preface, "carries us away to a realm where pedestrian rules of grammar do not apply—we are dealing with celestial poetry and not with earthly prose. Consequently, my earnest hope is that the use of modern language has not quenched the flame which blazes through this magnificently ecstatic poem of the Majesty and Sovereignty of God".

This latest translation from the pen of this gifted author, maintains the level of high scholarship of the earlier translations, and is an exalting reading-experience. Price, $2.00.

"Letters to Young Churches" is now available from the Publications Department in a paper-back reprint at 50c; "Making Men Whole," at 35c. "The Gospels in Modern English" and "The Young Church in Action" are also available, in cloth binding at $3.50 and $2.50 respectively.

OLD HERBACEOUS

by REGINALD ARKELL

IF YOU LOVE the warm sunshine and the coolness of the rain and dew; the tiny plants and seedlings, and all that goes into the planning and creating of a garden; the feel of the good earth through your fingers as you work; the never-ending wonder of the miracle of growth, of fragrance and colour, and the glory of the changing seasons as they come and go in their infinite rhythm and perfection—if all of this is woven into the very essence of your being, then I know that you will delight in reading this lovely story of "Old Herbaceous", the sturdy, wise old

English gardener whose whole life, from his earliest remembering, was ruled by his love of plants and flowers, and his governing of the Manor gardens which were his kingdom and his world for more than three-quarters of a century!

There is nothing complex or disturbing about this perfectly-written chronicle of an era of English life which will never again be quite as it was in the days of "Old Herbaceous"—as the younger gardeners on the estate nicknamed the old man, who knew and treasured the ways and needs of every flower in his gardens and would stand no nonsense from those who did not. It is lovely reading, filled with the gentle serenity, the homely wise philosophy of those who learn from Nature of her age-old ways and moods, and feel the steadfast pulse of living which maybe only an old-time gardener can come to know in the fullest sense.

"You have to be proud of a garden to do any good with it," the old man thinks as he looks back over his life. "People say now the big gardens are finished; that everything belongs to everybody, and nothing to anybody. He didn't believe that. The world started with a garden, and a thing that had been going all that time wouldn't end so easily! After all, he was a bit of a perennial himself—eighty years he had been going. That was the best of growing old. You didn't get hot under the collar about little things—what people said—and you didn't have to worry about the future. Time was too short for that. Funny—you planted a tree—you watched it grow—you picked the fruit—and when you were old, you sat in the shade of it. Then you died, and they forgot all about you. But the tree went on growing, and everyone took it for granted. It had always been there, and it always would be there. Everybody ought to plant a tree, sometime or another, if only to keep them humble in the sight of the Lord!"

Into this book, now in its third edition, the author, who has written many others equally worthwhile, has poured all his wide knowledge of nature, plants, and gardens, and his interpretive insight into life and living. The gentle simplicity, and the even ebb and flow of his phraseology, is filled with the charm and integrity of genius and experience. His characters live — "Old Herbaceous" is a very real and vital person. "He wasn't what you'd call a religious man. Only when deeply moved would he bring his Creator into it, and these occasions were usually concerned with husbandry. The spiritual welfare of a human being was the Parson's concern, but a tree now, or a plant, suffering from some disease, that was a different kettle of fish. On such occasions, The First Gardener was called in, and what He said always went!" This most enjoyable book is now published in the Mermaid series of paper-bound volumes, and priced at $1.00.

THE HUNGER FOR THE WORD OF GOD

From the Report of

THE REV. KENNETH G. McMILLAN, B.A., B.D.

General Secretary
The British and Foreign Bible Society in Canada

"For millions of people on this planet the most prevalent program of their existence is that of finding food to sustain life. It is a 'hungry world' in which we live, and of all the complex problems we face today none is greater than this indisputable fact. Great as is this hunger for the daily necessity of bread, there is a hunger which is more terrible and even more prevalent—it is a hunger for the Word of God. This hunger is not limited to backward lands alone, but is found in the hearts of men in the prosperous communities of Canada where people seem to want for nothing. Much as men need bread, and are entitled to it, we must never forget that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Thus did the Rev. Kenneth G. McMillan, General Secretary of the British and Foreign Bible Society in Canada, introduce his report on the work of 1956 to the Executive of the Society's General Board. More than 359,000 Bibles, Testaments and Scripture Portions in 75 languages were distributed by the Society in this country last year. Some 80,000 of these volumes were free gifts—Gospels for Hungarian refugees and other new Canadians arriving at ports of entry, Bibles and Testaments presented to new citizens as they took the oath of allegiance, pocket Testaments for service personnel.

At least one book of the Holy Scriptures has now been published in 1,109 languages—a gain of 17 translations in 1956. Yet there are still 1,500 tongues in which not one word of the Gospel has been printed. Ninety per cent of the world's people speak major languages in which the complete Bible has been issued, but production should be doubled to meet urgent world needs. Last year the United Bible Societies distributed over 26 million volumes of the Scriptures; at least 50 million are required for 1957.

During 1956 the national office in Toronto was privileged to see through the press Gospels in Radee and Koho—two languages of South Vietnam. These little books will be sold in Indo-China for 15 per cent of what it cost to print, bind and ship them. While the difference between cost and selling price is not always so great, almost every one of the Society's editions is subsidized. Increased production will depend upon larger subsidies. At present, expansion is limited by financial resources. In Canada during 1956 local demands were greater, while general contributions were $55,000 less than in 1955. As a result only $260,000 went forward for world work—$94,000 less than in the preceding year.

When supplies of Scriptures are inadequate, the Churches do not have the Bibles they need to strengthen established congregations or the Gospels and Testaments required for new missionary work. Years of labour at translations will bear no fruit if funds are not available to turn the single manuscript copy into thousands of printed books. By publishing the Holy Scriptures which they require, the Bible Society supports the Churches. In turn, it asks that the Churches give it the increased funds which are needed to provide the Book which can meet the world's spiritual hunger. It is for the Church to interpret the Word of God, for the Bible Society to publish it.

The Executive decided to set a Canadian objective so that the amount contributed for world work in 1957 may be increased.

(The work of The British and Foreign Bible Society in Canada is of particular interest to the members of the W.M.S. because of our Annual Grant of $1,500 given through the Christian Literature Estimates for the work of this Society. Mr. McMillan is a well-known Minister of our own Presbyterian Church in Canada.)

Continued from page 32

ger churches of Asia than there tends to be in our own Church in Canada.

It would be hard to over-emphasize the importance of becoming better acquainted with the development of the younger Churches and the share we have in that development. As Japan comes again into our sphere of special interest we study it realizing that, as a country, it has become one of the most advanced industrially and one of the most influential politically. In this ambitious little country the Christian Church is growing, and can become a very important factor in the guidance of thought and action toward a more peaceful world. Guided by Dr. Axling's book *This is Japan,* and by Miss Reith's programme suggestions, your study will be most profitable to you as an individual and to the Society as a whole.

THE KINDLY SCREEN

"Today is hard. Tomorrow will
Be harder still"—
Yet God has kindly placed between
A three-fold screen
Of sunset sky; sleep's downy wings,
And dawn that sings,
That I may face with tranquil heart,
Each day apart.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVENUE,
VANCOUVER, B.C.
PRESS SECRETARY

Delegates attending the B. C. Synodical Annual Meeting had an opportunity to see their work in action, when a session was held at the Fraserview Christian Education Centre and at the Chinese Kindergarten. At the latter, the tiny boys and girls entertained their guests with choruses and scripture verses in English and Chinese. Reports presented at the Synodical were very encouraging, showing interest in all phases of the work. Stimulating and helpful discussions on organizations and on the C.O.C. Programme were led by Miss Louise Reith. Rev. Grant Hollingworth, Chaplain of Provincial Jails, and Rev. John Buchanan, Secretary for the Christian Student Movement at U.B.C., were guest speakers at the evening sessions and Shirley Walker gave an interesting account of National Camp.

VICTORIA PRESBYTERIAL — Four members of the Explorers Group, St. Andrews, *Nanaimo,* received Junior Memberships, self-earned. They raised the money themselves to pay for the certificates. Their leader is Mrs. Bullock.

WESTMINSTER PRESBYTERIAL — At a C.G.I.T. Affiliation service in *Vancouver* Heights Church, eleven girls were presented with badges. Assisting in the services were Mrs. W. J. Allen, Auxiliary President; Mrs. O. H. E. Thorpe, Presbyterial Representative; Mrs. M. Kennedy, Leader; Shirley Thomas, Elaine Mott, and Ann Filley.

Rev. E. L. Garvin addressed the members of the Robertson Auxiliary, *Vancouver,* on the "Forward Look," with increased membership as an objective. An Honorary Membership was presented to Mrs. L. M. Schooley who has been active in Church Work for over 40 years. At the close of the meeting the members were invited to a tea in honor of Mr. and Mrs. Alex Beveridge's Golden Wedding Anniversary.

A letter from Mrs. S. M. Low, President of the Women's Guild at *Kitimat,* gives some interesting information. Their's is a new congregation in a new industrial city. Started in September, 1954, when there were only a dozen Presbyterian families in Kitimat, the Guild has grown from 7 to 20 active members. Although they are working hard to help build and furnish the manse and church buildings, they have not forgotten that the true life of any Church is in its Missionary endeavour, and last year became affiliated with the W.M.S. With seventeen subscribers to "Glad Tidings," these women are showing their interest in the life of the society.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

All Presbyterials were represented at the 43rd Annual Synodical Meeting in Grace Church, *Calgary,* on March 18-20. Mrs. G. Metcalfe presided. Encouraging reports were received from various secretaries. Total amount raised was $9,558.

In her bright peach sari, Miss A. G. Black, M.A., former director of social work and Dean of Women at Indore Christian College, Central India, was a colourful figure at the dinner meeting. She told of the increase of leadership amongst Indians. Mission work fosters a "do it yourself and we'll help you" attitude; and comprises experiments in many fields, setting standards for similar efforts on the part of the government. Extension work in villages combines agriculture, education and evangelism.

In her address Miss Louise Reith, M.A., Secretary of Adult Work, said every man and woman in the Church is called to be a Missionary. The Church must be alive to world conditions and hasten to witness in various lands.

Miss Norma Kennedy and Miss Margaret McLagan presented a skit illustrating the importance of good programme planning and the responsibilities of women towards mid - week and Church - School groups.

The theme was "In gratitude for the past we face the future with confidence."

CALGARY PRESBYTERIAL — Mrs. J. W. Crawford, Presbyterial President, installed new officers of Grace Afternoon Auxiliary, Mrs. N. McMann being President. Mrs. A. E. Barroll received an Honorary Membership and Mrs. D. C. Craig and Mrs. Harvey Smith, Life Membership Certificates. The guest speaker was the Reverend Gerald Doran, B.A., of Chalmers Church.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

REGINA PRESBYTERIAL — The 43rd Annual Meeting of the Regina Presbyterial of the W.M.S. was held in *Regina* in February. The Rev. M. S. McLean of Knox Church, *Moose Jaw,* gave an inspiring address on "Doing The Will of God." The Rev. W. J. Jarvis of *Moose Jaw* in his address reported on Camp activities, and Miss Georgina Bone led a discussion on Children's Work. A Life Membership Certificate and Pin were presented to Mrs. C. A. Wilson by Mrs. N. D. Kennedy.

PRINCE ALBERT PRESBYTERIAL — Miss Isabelle Bailey, Presbyterial President, was guest speaker at the regular monthly meeting of the Christina Mills Auxiliary, W.M.S. of St. Paul's Church in *Prince Albert,* her theme being the history and purpose of the W.M.S. Miss Dorothy Graham was presented with a Life Membership Certificate and Pin by Miss Bailey.

The C.G.I.T. group of St. Paul's Presbyterian Church held their annual service of re-affiliation and dedication, when a Junior Certificate to the W.M.S. was presented to Miss Donna Henderson, also a seal to be added to a Certificate previously presented to Miss Yvonne Caslor. An interesting programme followed, based on facts learned by the girls during a five-weeks Mission Study, and a gift of money was received to be donated to Missions. The mothers of the girls were honoured guests on this occasion.

SASKATOON PRESBYTERIAL — The C.G.I.T. Group of St. Andrew's Church, *Saskatoon,* held their Re-Affiliation Service with the W.M.S. in March, when Mrs. C. W. Wilson presented the re-affiliation badges, and Miss Marian Crawford presented a cheque for $10.00 to Mrs. Ross Downey, President of Saskatoon Presbyterial on behalf of the Group. Mrs. E. S. Mackay accompanied the singing.

Miss Isabel Dawson, Leader, in giving a brief resume of "The Church in South-East Asia and Formosa," paid tribute to Miss Lily Macarthur for her help with this Mission Study. An interesting play, "The Runaway," the true story of a fourteen-year-old girl, was presented by the Group, who won well-deserved commendation for their fine work in making the scenery and props, as well as taking part in the Play. This was followed by a film on *Malaya*. The Rev. Eoin S. MacKay, M.A., thanked the girls and their Leader and pronounced the Benediction, after which tea was served from an attractive table centred by a globe, and candles in the C.G.I.T. colours. Miss Macarthur presided at the tea-table.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL—The 43rd Annual Meeting of Manitoba Synodical of the W.M.S. convened in First Presbyterian Church, and St. Andrew's Presbyterian Church, *Brandon,* in March. President, Mrs. D. H. Ross, of Winnipeg presided at all sessions of the three days' meetings. Delegates were welcomed by Mrs. C. E. Thomson of Brandon, and Mrs. M. E. R. Boudreau of Winnipeg replied. The Rev. R. A. Davidson brought greetings from Synod, and the Rev. D. Heslip, from Presbytery. Mrs. R. E. Leeson brought greetings from the Inter-Church Council. Dinner was served on opening night by the ladies of First Church, and all delegates were guests of the Session.

The Rev. R. E. Glen, of South

Minster Church, gave the Devotions at the Thursday evening meeting and the C.G.I.T. Choir of *Brandon* sang the 23rd Psalm. The Theme for this Annual Meeting was "They first gave their own selves to the Lord, and unto us by the will of God." Mrs. S. V. A. Gordon, Mrs. Lowney from Superior, and Mrs. W. G. McLean, Winnipeg, were appointed as the Committee on Courtesies. Mrs. L. Blair, Literature Secretary, gave a good review of her Department and the books available. Greetings from Presbyterials were given by the Presidents — Mrs. R. A. Leeson, Brandon; Mrs. Lowney, Superior; Mrs. M. E. R. Boudreau, Winnipeg. Progress was reported in all Presbyterials, and Mrs. Leeson spoke especially of the Clear Lake Camp, and the help given by Miss Joyce Pearsall, Regional Secretary.

During the discussions on Girls' Work, Young Women's Evening Auxiliaries, and the newly-named Children of the Church, as Mission Bands are now known, it was announced that in the three Presbyterials there are 20 children of the Church Groups, and 16 Explorer Groups, with a total membership of 840, and total contributions to Missions of $1,075. The Evening Department comprises 13 Groups with a total membership of 347, and contributions to Missions of $2,109.77; to Supply Fund $128.48. Young Women's Department has 6 Groups, totalling 123 members and there are 21 C.G.I.T. Groups with a membership of 238. Miss Joyce Pearsall, in summarizing, stressed the great need for vital Christian leaders in all these Groups.

Communion Service was conducted by the Rev. R. A. Davidson of First Church, Brandon, on Thursday morning. This was followed by the report of the Recording Secretary, Mrs. M. E. R. Boudreau; the Corresponding Secretary, Mrs. Cormack Smith; and a discussion of reports on Senior Auxiliaries, Literature, and Life Membership. The 27 Senior Auxiliaries of the 3 Presbyterials have a total membership of 817, and a total contribution of $7,043.30. Literature Sales amounted to $587.38 and 12 Life Memberships were presented during the year, with total receipts for these of $995.00.

The address of Miss Louise A. Reith, B.A., Secretary for Adult Work, on the Council Executive of the W.M.S., was the highlight of the afternoon session, when she stressed the great responsibilities we have as members of the Church of Jesus Christ, to know that it is the purpose of the Church and the will of God to realize that Missions are a part of the Presbyterian Church in Canada, and not an optional or benevolent enterprise. At the Service of Remembrance, conducted by Mrs. C. Brown of Superior, special tribute was paid to the memory of Miss Carruthers, a former nurse at Cecilia Jeffrey Indian School.

Miss Reith spoke on "Our Responsibility" at the Thursday evening meeting, stressing the three words beginning with "C"—Conviction, Concern, and Contact, and pointing out the meaning and need of Stewardship in Christian lives. Miss Lillian Bain sang; Mrs. R. A. Davidson presented the Report of the Nominating Committee and the Officers for 1957 were installed by Miss Louise Reith. The closing Session was held in St. Andrew's Church, with Mrs. J. McLeod, new President of Brandon, presiding, and Mrs. J. B. Inglis taking the Devotional Period. It was decided that the 1958 Annual Meeting will be held in Winnipeg. Mrs. J. S. Hutchison of Winnipeg gave the closing message and Prayer, after which Lunch was served by the ladies of St. Andrew's Church to all the delegates from Fort William, Port Arthur, Brandon, and Winnipeg.

WINNIPEG PRESBYTERIAL—At First Presbyterian Church the Spring Thank-Offering was held in March, with the President, Mrs. D. H. Ross, in the Chair. Miss Eunice Auchees, Executive Director of the Y.W.C.A. in Bombay, India, was Guest Speaker. Miss Auchees, who is spending some time in *Winnipeg,* observing and doing "Y" work, told, in her beautiful English, of her homeland, its people, and especially of "Religion in India," giving in broad outline its history from 4000 B.C. to the present day. In conclusion, she stated that while India requires our material aid, still more she needs our prayers. "Money without prayer is an empty gift," she said, "for the donor and the recipient as well."

Miss Henrietta Black, granddaughter of Rev. Dr. John Black of *Kildonan,* the first Presbyterian minister in Western Canada, and a descendant of the original Selkirk Settlers, died in Winnipeg on March 8th, and will be greatly missed by all who knew her. She was a charter member of First Presbyterian and a member of the W.M.S. of that Church.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

BRUCE AND OWEN SOUND PRESBYTERIAL—The *Walkerton* Auxiliary of the W.M.S. met at the home of Miss M. Robertson, when Mrs. S. Jackson presented the topic, "The Church in Formosa," following which members participated in a contest on Formosa. Slides of the work of Mr. Hudson Taylor, in China, were shown by Mrs. W. A. Henderson.

Members of the Auxiliaries of the Anglican, Evangelical, and United Churches were guests when the *Hanover* Auxiliary, W.M.S., held their Thank-Offering Meeting in the Church Sunday School rooms. Mrs. Lindsay convened the Programme, which included the playlet, "What Does God Require of Me?" and slides of *South-East Asia* with interesting commentary given by Mrs. Andrew. Miss J. Chadwick sang "The Old Rugged Cross." Mrs.

Hamilton and Mrs. Klemmer poured tea at the Social Hour following the meeting.

CHATHAM PRESBYTERIAL — St. Andrew's Auxiliary W.M.S., *Amherstburg,* celebrated its 39th birthday with a pot-luck luncheon and Easter Thank-Offering meeting. Mrs. R. Kenyon introduced the Guest Speaker, Mrs. A. T. Farquhar, *Riverside,* whose theme was a poem by Charles Kingsley. Miss B. Craig, accompanied by Mrs. C. W. Thomas, sang an Irish number.

WINDSOR — The Ellen Douglas Auxiliary, W.M.S. of Knox Presbyterian Church, continued its study of "The Women of the Bible." Mrs. Hyndman led the Devotional Period, assisted by Mrs. Kettlewell, Mrs. Inglis, and Mrs. Graham.

At the meeting of St. Andrew's Senior Auxiliary, W.M.S., the Study Book was reviewed by Mrs. J. B. McAlpine. The Visiting Committee reported 111 magazines taken to Essex County Sanatorium, and many visits made during the month.

The Rev. H. Cleghorn, in his address at the meeting of the Isobel McConnell Auxiliary, W.M.S., of *Leamington,* asked the question "What Gain Has the Worker From His Toil?", and stressed the fact that the answer is to be found in Jesus Christ, and in Him only.

HAMILTON PRESBYTERIAL — Mrs. James McAvoy presided at the 29th Anniversary of the W.M.S. Auxiliary of Calvin Presbyterian Church, when a Life Membership was presented to Mrs. Elsie Galloway. Among the many present were Mrs. Chas. Forden, Mrs. C. Reid, and Mrs. T. McNaughton, active members from the time the Auxiliary was organized.

At the Spring Thank-Offering of the Elizabeth Lyle Auxiliary of the W.M.S. of *Central Church,* Mr. Hans Veldhuis of the Evangelical Alliance Mission told of his work in *Dutch New Guinea* and illustrated his address with slides.

A Life Membership was presented to Mrs. G. C. Martin, a Home Helper, by Mrs. James Rowland and Mrs. Fred MacDougall, at a recent meeting of the Kannawin Auxiliary of the W.M.S. of St. John's Church.

Speaking at the meeting of Chalmers Church Senior Auxiliary of the W.M.S., Mrs. Fred Simmonds, Guest Speaker, showed slides of her work among the Zulus in *Africa,* stressing the great need existing there. Mrs. Cecil Smith presided and Mrs. W. I. McLean's Group arranged the Programme, in which Miss Maybell Wilson and Miss Anne White took part.

At a recent meeting of the W.M.S. Auxiliary of Southgate Church, Miss Mary Harris told of her experiences as a member of a Japanese household, and showed coloured slides of everyday life in Japan.

HURON PRESBYTERIAL — Mrs. D. MacDonald arranged the Programme for the meeting of the Arnold Circle of Carmel Presbyterian Church, *Hensall.* The Discussion on Indo-China, Thailand, and Burma, took the form of a dialogue which proved both informative and interesting.

LONDON PRESBYTERIAL — Knox Church, *Belmont,* was decorated with Explorer emblems and spring flowers when this newly-organized Group held their Initiation Service. The Rev. W. A. Kincaid, Mrs. Harold Knott, and Mrs. Murray Farquhar were in charge, and eight girls received their membership pins, and first red stars. They gave a brief summary of their first exploration.

The W.M.S. Auxiliary of Rodney Presbyterian Church is sorry to record the death of Mrs. George Strath in her 90th year. Formerly a member of St. John's Presbyterian Church, *Toronto,* Mrs. Strath was active in many organizations, and in 1911 was presented by that Church with a Life Membership in the Women's Foreign Missionary Society of the Presbyterian Church. She will be greatly missed.

Mrs. V. Raison of *Glencoe* was Guest Speaker at the Easter Thank-Offering Meeting of the W.M.S. Auxiliary of Knox Church, *Belmont,* when guests from local and near-by Churches were present. Mrs. Raison based her address on the word, "Vision."

At the Thank-Offering Meeting of the W.M.S. of *Dorchester* Presbyterian Church, Mrs. Angus McKay, missionary on furlough from India, told of her work in Jhansi and illustrated her talk with slides of the people and the country.

SARNIA PRESBYTERIAL — A service of rededication and consecration for all the Missionary Groups in the congregation was held at the Sunday evening service in Paterson Memorial Church, *Sarnia.* The Rev. G. H. Young prepared the Order of Service, and the Presbyterial candle was lighted by Mrs. D. St. Clair Campbell, on behalf of the President. Each Group stood and repeated the pledge in unison, as their President or Group Leader lighted their candle from the symbolic Presbyterial light. This was a very impressive and inspiring service.

STRATFORD PRESBYTERIAL — The Stratford Presbyterial Executive met in St. Andrew's Church, when arrangements were completed for the Synodical Meeting to be held in *Listowell.* Mrs. Cleland presided, and Devotions were led by Mrs. Ross Davidson and Mrs. Archie White of *Milverton.* Mrs. J. N. Corry, *North Mornington,* closed the session with prayer.

Mrs. Thomas Scott was presented with an Honorary Membership in the W.M.S. by the W.M.S. Auxiliary of *Cromarty.*

TORONTO AND KINGSTON

Miss Lundia MacBeth,
415 Walmer Road,
Toronto, Ontario.
Press Secretary

ORANGEVILLE PRESBYTERIAL — The Executive Meeting of the Orangeville Presbyterial W.M.S. was held in Tweedsmuir Presbyterian Church, *Orangeville.* The roll call was answered by "One of my Christian responsibilities." Plans were made for the W.M.S. Auxiliary Rally to be held in Erskine Presbyterian Church, *Dundalk,* in May and for the Mission Band Rally to be held in St. Andrew's Presbyterian Church, Priceville, in early June.

On motion it was agreed that each Auxiliary contribute toward the gift of an Honorary Membership to a member of the Presbyterial. The Treasurer, Mrs. E. C. Reynolds, gave a brief report on Armagh House; Mrs. E. Whitten sang a solo; and Mrs. R. D. Fraser closed the meeting with an inspirational message.

SAUGEEN PRESBYTERIAL — There was a large attendance at the Annual Meeting of the Saugeen Presbyterial W.M.S., which was held in Knox Presbyterian Church, *Harriston.* The theme for the programme of the day was Stewardship. The morning session, chaired by the retiring president, Mrs. G. B. Anderson, was devoted chiefly to business. The excellent reports of the Secretaries showed progress by the members in both the stewardship of time and givings. After greetings were extended from the Saugeen Presbytery by the Rev. Eric Larsen, Moderator of the Presbytery, the Rev. Louis Fowler, Convener of the General Assembly Committee re The Place of Women in the Church, spoke briefly about the work being done by the Committee concerning the matter of the ordination of women into the Ministry and Eldership, which, he said, was still under intensive research and study.

At the afternoon session Mrs. Fred Draper, Children's Secretary, put before the meeting the need for special programming for the Children of the Church and gave a clear outline of methods for forming and operating a C. of C. Group.

During the discusion on Stewardship conducted by Mrs. Anderson the Association had the privilege of hearing Mrs. Arthur W. Pae, Vice-President of the Women's Missionary Society, express her views on the importance of Stewardship.

It was an honour to have as Speaker Miss Catherine Watson, Deaconess at Tyndale House, *Montreal.* She gave an insight into the work that is carried on and told of the benefits derived by the underprivileged people in that community. Miss Watson also installed the new officers, after which a welcome was extended to the new President, Mrs. Don MacArthur.

EAST TORONTO PRESBYTERIAL—The Anna Cooper Auxiliary W.M.S. of *Willowdale* Presbyterian Church held its Spring Thank-Offering meeting with Mrs. J. A. Butcher presiding. An invitation had been extended to the gentlemen of the congregation and a number attended. The devotions were conducted by the Rev. Alex. McLean and Miss Joyce McLean, accompanied by Mrs. Joyce McKay, sang two solos.

The speaker of the evening, the Rev. Stephen Moti Lall, termed the swift rise of Nationalism, noticeable especially in the Eastern countries, the greatest crisis facing the world today and said that in this new era, when the need for spiritual aid is greater than ever before, the answer lay in prayer and implicit faith in Divine Guidance.

An invitation was received from the C.G.I.T. and Explorer Groups to attend their Re-Affiliation Service with the W.M.S.

A Life Membership Certificate and pin were presented by Mrs. McLean to Mrs. Jean Walker, after which the benediction was pronounced and a social half-hour enjoyed.

WEST TORONTO PRESBYTERIAL — The 43rd Annual Meeting of West Toronto Presbyterial W.M.S. was held in High Park Presbyterian Church, *Toronto.*

"Faith is the gateway to Divine Power," the Rev. Robert W. Manning stated, as he spoke of the need of inner moral power, the need of God, in this mechanical age, when strife, misery and discord prevail.

Mrs. Angus McKay spoke of the Jhansi Field and told of the teaching and guidance that the Indian Christians were receiving in order that they might be prepared to assume the responsibility of forming a National Church with their own leaders.

Excellent coloured slides, shown by Miss Pauline Brown, Reg.N., gave a vivid picture of the work being accomplished by means of the Medical Mobile Unit in the Bhil Field.

Greetings were brought from Council by Mrs. W. R. Adamson, from Synodical by Mrs. A. S. Curr and from East Toronto Presbyterial by Mrs. Fred Black. Officers were installed by the Rev. Dr. John A. Ross, Moderator of West Toronto Presbytery.

Representatives of the Janet Geggie Auxiliary and of the Friendship Circle W.M.S. of Parkdale Presbyterian Church, *Toronto,* were in attendance at a meeting of the Sloan Auxiliary, when a motion picture projector was given to the Church by Mrs. George De Jardine, the sister of a dearly beloved former member of the Sloan Auxiliary, Miss Carrie Breckenridge.

The newly appointed minister and his wife, the Rev. C. G. and Mrs. Boyd, were present. Mr. Boyd, after a brief prayer, set aside this gift for further use to the Glory of God.

Mr. Cecil Matthews gave instructions as to the operation of the projector and brought a sound record telling the story of our work with the Van, the newer Churches and the Hungarian people, who have come to our land. Miss Margaret Webster, Executive Director of Organization, had prepared the commentary for the above and also for the picture "Bhils with Christ," both of which were shown in colour.

Favourite hymns were sung and a screen to be used when pictures were shown was presented by Mrs. W. B. Cross.

Eighty members and friends were present, including the first president of the Auxiliary, Miss Mina Nichol.

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The Glad Tidings

-AUGUST
1957
. XXXIII

The shadowed trees are gently stilled,
A murmuring wonder fills the air;
Adventurers, they, with hearts awe-filled,
Who pause to sense God's glories there!
L. M. C.

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ANNUAL COUNCIL MEETING NEWS

by LEETA McCULLY CHERRY

RUNNYMEDE PRESBYTERIAN CHURCH, Toronto, was the hospitable Hostess Church when the delegates to the 42nd Annual Council Meeting of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada gathered together in Toronto from May 13th to 17th inclusive. At the opening meeting on Monday night, Mrs. W. D. Adamson, the retiring President, called this Annual Council Meeting, "A Witness for His Kingdom" and constituted the Council to hear the reports of the work entrusted by it at the Council Meeting of 1956, saying that our work, to be worthwhile, must be of value to the whole Church, in the work of the Christian Church throughout the world as well as in the work of the Presbyterian Church in Canada. Music by the Junior Choir of Runnymede Church, under the direction of Mr. Harry S. Reid, A.T.C.M., was much enjoyed. Miss Agnes Roy, Executive Director of the Y.W.C.A. of Canada, was the Guest Speaker, and in her fine address on "Women Are People" stressed the fact that "as Christians, there never has been any question that women are persons, with the right and ability to develop the capacities within them." Continuing, she said, "Our countries have not given recognition to the fact of the equality of men and women in the sight of God. It is the responsibility of Christian women today to help create a partnership within the Church, so that clergy and laity may move forward together to bring in the Kingdom of God. This is bound to be followed by an outreach of the Church in coping with the problems of our secular society—which certainly needs the combined resources of both men and women."

Tuesday morning, the Treasurer's Statement and the Peace Thanksgiving Fund were presented by Mrs. I. G. Sinclair, the Treasurer, and Mrs. A. R. McMurrich gave the Report of the Board of Trustees. Speaking later to the Candidate Secretary's Report, Mrs. McMurrich told of the assistance given to National and Overseas Committees in the interviewing of prospective missionary candidates, obtaining references, and arranging appointments for the accepted candidates with the Canadian Inter-Church Medical Board.

Miss Flora Whiteford of Edmonton and Miss Fern Birtch, newly graduated deaconesses, were given appointments through our National Missions in 1956; Miss Mary Lankin, R.N., of Hamilton was appointed to our Overseas Staff in the Bhil field; Miss Helen Acton, R.N., will be appointed to her field of service upon completion of her missionary training course in Selly Oak, Birmingham, England; and when Miss Jean Brown, teacher and graduate deaconess, completes her studies at Selly Oak, she will be in Canada for the summer before taking up her appointment with the Korean Church in Japan.

In her report on Christian Literature, Mrs. Arthur J. Cherry said that $12,000 in Grants and $1,500 in Special Gifts had been sent out in 1956 to many needy and newly-literate parts of the world to provide Christian Literature of every type and kind, to carry the message of God's love, and the Christian way of life and living, and to help in offsetting the deluge of Communist propaganda which floods in immediately upon the heels of every Literacy Campaign.

Mrs. Harold Keefer, Life Membership Secretary, reported $25,505 received in Life Membership Funds in 1956, and suggested ways and means by which the interest in, and the value of, Life Memberships might be increased. Welcome and Welfare Secretary, Mrs. J. M. Burnett, reported a total of 46,280 visits made by 734 Secretaries throughout the Society, and said that this was an increase of 8,000 over last year. She stressed the fact that there were three kinds of strangers to be considered in this work—the immigrant; the newcomer to a district; the stranger in the congregation. Mrs. E. H. Johnson, Library Secretary, in her report presented the question as to whether, due to changing conditions in Canada, the Library work should now be done locally through the Auxiliary Secretaries. After general discussion it was decided that the office of Library Secretary should be deleted from Council Executive, and this work be done on the Auxiliary level.

Tuesday afternoon was given over to a discussion of the work of Overseas Missions, led by Miss Mary Whale, Director of Overseas Missions. "Our challenge is serious—and glorious!" said Miss Whale. "Our people are the channels through which God's love and work can flow in these lands!" The delegates separated into five discussion groups—Japan and Nigeria, led by Mrs. D. F. Hazell, convener of the Overseas Committee; British Guiana, led by Mrs. A. R. Pae; Jhansi, led by Miss Whale; the Bhil field in India, led by Miss Agnes Hislop, now on furlough; Taiwan (Formosa), led by Miss Margaret McKenzie, who returns to Taiwan soon to conduct Teacher-Training Classes in Kindergarten work. Special consideration was given to our Co-operative Work, in Vellore Christian Medical College; Ludhiana Christian Medical College; Allahabad Agricultural College; Sermapore

Theological College; Student work in Brazil, Chile and Mexico; our Grants for Christian Literature; and our co-operation with the Department of Overseas Missions of the Canadian Council of Churches and the Council of Missions. At the close of the discussion groups, the appointed secretaries of each group brought the findings of that group to the assembled delegates so that everyone present heard every panel and shared in the information gained.

Rev. J. A. Munro, M.C., B.A., D.D., speaking from the text "I believe and therefore have I spoken" in the Worship Service preceding the presentation of National Missions on Tuesday evening, stressed the great need for a "Growing-Upness" in the Church of Christ. "Our nation," he said, "needs a mature Church, a people whose eyes are open; who have a mature message. The Corporate Church consists of neither men nor women, but both. It is time that both grew up. We must seek to have an understanding of all peoples, of all races and tongues, if we are to accept fully our responsibilities as mature people, for Jesus Christ in our Church."

Mrs. A. Glenn Thompson, Convener of the Committee on National Missions, spoke of "Building For Tomorrow," the theme of the National Programme, and emphasized the challenges and opportunities before us, the need for a new awareness of the facts, figures, and responsibilities which are ours in Canada, and the broadened vision desired for the future development for our Church in our own land. Miss Frieda Matthews, Director of National Missions, told of the new trends in our Indian Work today, and of the splendid programme being worked out by the Welfare Branch of the Department of Indian Affairs of the Federal Government—a fourteen-million-dollar expansion plan for the development of the Indian people of Canada in which our Presbyterian Church is privileged to share. "That is seven times more spent on Indian work by our Government than was spent ten years ago," she said. "And the aim is threefold—to achieve a more secure and productive condition of life for the Indians on Reserves; to increase the employment of Indian labour in more of the gainful occupations, such as lumbering, mining, etc.; and to assist the Indian to adapt himself to urban life by teaching of trades and handicrafts." Some 35,000 Indians are now enrolled in special training of many kinds; there are 1,100 Indian school teachers employed in schools of various types from Prince Edward Island to British Columbia, 76 of whom are teachers in Secondary Schools; 2,000 High School students, 33 at University level, and 18 in teacher-training. Miss Matthews outlined also the Programme planned for Adults—Basic Literacy, as used by Unesco; Continuance Programmes for further education; Vocational Training, and Community Activities.

Dr. Munro, Secretary of Home Missions, speaking on Immigration, told

(Continued on page 24)

RETIRING PRESIDENT

Mrs. W. R. Adamson

MRS. ADAMSON as she came to the close of her term of office, was presented with roses by Mrs. A. R. McMurrich on behalf of the seven Synodicals, the Presbyterials, and the 100 Representative Delegates, whose presence at the Annual Council meeting, and appreciation of Mrs. Adamson's four years of devoted work and leadership in her office as President of our Society, represents the women of all the many W.M.S. Auxiliaries of the Western Division of the Presbyterian Church in Canada. In replying, Mrs. Adamson said, "During my years as President, I have never gone anywhere to speak, or to represent our Society in any way, but I have felt the strength and support of the women of our Church back of me. I have met great kindness, love, and understanding, in all my personal contacts and in anything I have tried to do for our W.M.S. And in everything I have ever tried to do, I have asked for God's guidance—before every meeting, and many times during our Sessions at Council Executive Meetings. Now, as I go out of office, this, I would ask of you all—when you go home from this Annual Meeting of our Council, seek out some woman in your immediate district who does not come to our Missionary meetings. Pray for her quietly in your home, and then go to see her and ask her to come with you to one of your Auxiliary meetings. Perhaps she may not come the first time you ask her, but if you keep praying and asking, eventually she will come into the fellowship of your W.M.S. Group. I know—because I have tried this method myself—and I do feel that this personal contact and interest is the only way that we can bring these women into our Society and so achieve the increased membership we all so greatly desire."

OUR NEW PRESIDENT

Mrs. A. Glenn Thompson

ON BEING WELCOMED to the chair as the new President of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada, Mrs. Thompson said: "This is the most humbling experience of my life. To be President of the W.M.S. of our Church is a truly great responsibility. I feel that it is a great honour and I do appreciate the confidence you have expressed in me.

"It is a real challenge to follow so wonderful a President as Mrs. Adamson has been. She has been most faithful, and, as we shall still have the strength and wisdom of her presence on our Board, she will still be a real power in all our meetings and decisions. However, each one of us has her own individual contribution to make, and I will do my best in this work of the W.M.S. of our Church. I can only go forward as God will direct and guide me, and as a Society we can go forward only if we call upon His strength and help and work together in this full 'togetherness,' of which we have heard so much in our Annual Council Meetings.

"As you go back to your homes and to your Auxiliaries, I hope you will go with the firm decision in every heart to give to the work of our W.M.S., as carried on at your direction by your Council Executive, your fullest help and co-operation in every way. I can promise that we will give our full help and co-operation to you. Only with the surety of your co-operation can we go forward. Let there be a new force of 'togetherness' in our W.M.S. as we go ahead with faith into the years, and the work ahead of us. May God's blessing go with you all, and rest upon us as a Society."

Searchlight on the Mission Overseas

Overseas Department Council Report

by MARY E. WHALE, B.A.

THE OVERSEAS DEPARTMENT aimed, in the Council meeting, to put as much information as possible before the delegates, in order that in dealing with the financial side of the work, it might be seen and understood how your dollars are spent overseas. Then, in a more popular presentation, we attempted to stress to the Council the development of the Church overseas, and the growing sense of co-operation in all aspects of the work abroad. The programme was planned by the Overseas Committee, under the capable Chairmanship of Mrs. D. F. Hazell, and members of the committee assisted in the attempt made to achieve our aim. The Committee appreciated the leadership of Dr. G. D. Johnston, Chairman of the General Board of Missions. We were pleased to be associated with staff members on furlough: Miss Pauline Brown, from the Bhil field, India; Miss Agnes Hislop, from the same field; and Miss Margaret MacKenzie, from Formosa. Miss Laura K. Pelton graciously consented to share with us her experience and knowledge, particularly in the evening presentation. Mrs. Leone How of Formosa, presently employed by the Organizations Department of the Society, also assisted in the Overseas presentation.

In looking forward to the immediate future, we must be conscious of the changes that are taking place in the younger Churches. I am sure that you, as a member of the Society, are quite aware of these changes and of the fact that they are related to a growing understanding of nationhood and economic independence of the countries of Africa and Asia. We need to try to understand fully the meaning of this development, with the problems and with the accompanying challenge that we share with Christians throughout the world as they grow into a fuller understanding of the power of God. Our work, evangelistic, educational and medical, is all aimed at achieving, through the various channels, a knowledge of the meaning of the Christian faith. If we are to truly understand the work overseas, we must realize that everyone of our Canadian staff, and everyone associated with them (most of whom are under our employ) are serving as women and men called to a particular field of service. They are employed by us, but they owe their allegiance first to God, and then to the Churches with whom they work. The teachers, evangelists, nurses, use different methods but all have the same goal. Sometimes we fail to realize that

Miss Margaret Leask, in a classroom in Jhansi, India, can, as she teaches science, assist in the administration of the school, do a job, day by day, that is a most practical form of evangelism.

For Miss Leask, teaching science (or anyone of the eight other Canadian Teachers) is using not only the methods she has been taught in a teachers' college, and setting forth information of vital importance to young people, she is daily setting before her students and her fellow staff members, a standard of operation and a faith in a God who does not fail. Similarly we might say of Miss Ida White (or her four nurse colleagues in India) as she develops the Health Centres so greatly needed throughout India, that her calling is first and foremost to make Christ known. This she does through her knowledge of medical science and through her faith that God will show His way through the healing of the body. As for those staff people whom we think of as doing evangelistic work, each one is now working to build organizationally and spiritually, the Body of Christ on the three overseas fields where the Society has evangelistic workers at the present time. Their tasks vary. Miss Hildur Hermanson concentrates on training women and men, particularly from the mountain areas of Formosa. Her training programme is a broad one, beginning with teaching the Bible, Catechism, then going to the more practical teaching such as: the care of the body; the use of relief supplies. Miss Hazel Macdonald is concentrating on developing a women's organization such as ours. Miss Margaret Kennedy is likewise concentrating on working with women and is now helping to organize a new Women's Fellowship within the United Church of Northern India. Miss Ellen Anderson and Miss Margaret Ramsay, through Christian education are building up the Churches in British Guiana.

As the Church develops, there is a growing consciousness of the co-operation in many ways. In the evening presentation, Miss Brown and Miss MacKenzie emphasized the oneness of the work as between men and women, as between missionaries and members of the younger Churches. We further tried to point out that there is "togetherness" effective among various denominational groups. This co-operation is seen in the work we, as a Canadian Church, do with our fellow Canadian mission boards through the Department of Overseas Missions of the Canadian Council of Churches. Similarly on the field, the people who have been brought up to understand the Christian religion, as Presbyterians, Anglicans and Baptists, are working more and more together through National Christian Councils. Not only is such working together effective from a financial point of view, there is always a feeling of fellowship engendered as people realize the breadth and depth of Christianity, and realizing the many avenues of understanding of the Christian faith, come to know that together they can make a glorious contribution to the Kingdom of God. Working together Overseas has meant for a long time that men and women work together as individuals called of God. Miss Brown illustrated this by speaking of the "togetherness" that is felt in various sections of work in the Bhil field. As she, a nurse, works with evangelists, she has realized many times, that preaching and healing go hand in hand, that the nurse and the evangelist men and women are part of one pattern. Since the evangelist is trained by the teacher, it is easy to see how education fits the jig-saw.

Miss MacKenzie, speaking from her experience as a teacher of kindergarten teachers, emphasized the place that education has in the blue-print of the young Church, which truly glorifies God. The training of the mind academically, is closely linked with spiritual strength. Thus, if the Church in Formosa is to be as strong as it should be, young people must be trained in Christian schools.

Miss Laura K. Pelton spoke on the Koreans in Japan, and the development of that Church, which is triumphing over many obstacles. She spoke of the growing realization among the Koreans of the need to develop their Church, spiritually and in co-operation with other Protestant churches in Japan. They are beginning to feel the strength of working with Japanese - speaking Christians, and with Christians of other persuasions than their own. Not long ago, the Korean Presbyterian Church became a member of the National Christian Council of Japan. Miss Pelton spoke of the way in which theological prejudices and national distinctions had given way before the greater need of proclaiming the Gospel of Jesus Christ, firmly in co-operation with other Protestant groups.

The theme "togetherness" was drawn together by Dr. G. Deane Johnston, Chairman of the General Board of Missions, who spoke of the development of the Church in British Guiana, of the growing co-operation in that area. Similarly, he mentioned the work in Nigeria and our co-operation with the Nigerian Presbyterian Church and the Church of Scotland. He pointed out that the integration of mission into Church means a deeper sense of co-operation, of "togetherness" than we have ever known before.

So it is that your missionary staff working overseas, stand shoulder to shoulder with Asian and African teachers, doctors, nurses, ministers, evangelists, and lay-workers, and together with God, they are fulfilling His call to build His Church.

* * *

"In this our prayer, each heart awakes:
Let power divine our hand set free
To stretch our cords, make strong our
  stakes,
And dare a mightier work for Thee!"

* * *

TRIBUTE TO MRS. G. D. RALSTON

by MISS MARGARET MacKENZIE

FOR THE PAST seventeen years the Presbyterian Church in Canada has been privileged to have as Principal of the Missionary and Deaconess Training School a remarkable woman, Mrs. G. D. Ralston. Our church has been enriched greatly by the dedicated service of this gracious and talented woman. At the recent Graduation exercises of the Missionary and Deaconess Training School, Mrs. Ralston was honoured by a presentation from members of the Alumnae, students and friends to mark the occasion of her retirement which takes place in September 1957.

Mrs. Ralston is a native of Ontario, but spent many years in Regina, Saskatchewan, where her late husband was the Principal of the Normal School. She was active in the work of First Church, Regina, and also throughout the Province in the Presbyterial organization of the Women's Missionary Society. As a graduate of the University of Western Ontario, and of the College of Education; as a wife; and a mother of a son and two daughters; Mrs. Ralston has brought to our church a wealth of experience. which when combined with her natural warmth and graciousness, and her executive capabilities, have made her an extremely valuable asset to the Presbyterian Church.

Words always seem so futile at a time like this—inadequate, and in many ways lacking the feelings we are seeking to convey. Nevertheless, it is through this "tool" we must express our sincere tribute, and pay honour to one who through the years by reason of her work and herself has won the affectionate regard of a host of friends, not only here in Canada, but reaching to the far corners of the globe. She has always carried forth her commitments as Principal of the Missionary and Deaconess Training School not in any sense of "duty" but rather in a spirit engendering love, friendship and warmth; seeking to give guidance and strength, which has proved of inestimable value to the many who have come within the scope of her influence.

She is one who at all times has worked and given of herself unsparingly with singleness of purpose;

(Continued on page 31)

PRAYER

O Lord our Redeemer, we praise Thee that Thou hast not left Thyself without witness, in that Thou hast given us rain from heaven and fruitful seasons, and hast brought us once again unto days of summer sunshine. Father, we confess that in past summers we have oftentimes strayed from Thee into paths of indifference and unholy desires, and we implore Thy forgiveness. Make us ever mindful that Thou art a God who neither slumbers nor sleeps, but is ever ready to guide and protect us wheresoever we may go.

Our God, wilt Thou be with those to whom summer brings freedom from care and toil; and as weariness of body and mind give place to renewed energy, grant that Thy Spirit may rekindle in their hearts the fires of Thy love and an ardent desire for Thy service. Bless all who are faced with added responsibilities and arduous labour, and, in serving their fellow-men, may they serve Thee in newness of spirit, with perfect hearts and willing minds. Especially do we pray for the many who struggle daily against poverty and need, for the sick and suffering, the lonely and friendless. Keep us in remembrance of them, and help us, by Thy grace, to extend the hand of understanding and fellowship in the name of Jesus Christ, the Comforter.

Gracious God, we pray for the summer camps sponsored by our Church. Fill leaders' hearts with a spirit of Christ-like devotion, that girls and boys, young men and women, may live together as one family in Christ, and play together with Our Saviour's concept of unselfish regard for others. Grant that from the continued study of Thy precious word, they may learn mighty truths that will strengthen and direct them in days to come.

Bless, dear Lord, the W.M.S. training centre at Belleville. May leaders from all branches of our society catch a new vision of the work Thou hast entrusted to us, and return to their homes with inspiration, information and zeal that will permeate throughout the entire Church.

Give us grace, Our Father, to be constant in prayer for our missionaries, that in these days of racial difficulties, they may have strength to face their problems with courage and faith, and wisdom to pursue their tasks of winning souls for Christ, with an eye single to Thy will and purpose.

Finally, Divine Redeemer, we beseech Thy protection for our children, that they be kept from danger and accident. God bless all church schools and daily vacation Bible schools, and grant that through the faithful witness of parents, teachers and leaders, they may learn that God loves little children, that in Christ He seeks to save them, and by His Spirit He shields them.

Hear our prayers, Loving Father, in the name and for the sake of Jesus Christ our Saviour.

Amen.

Building For Tomorrow

THIS WAS the theme chosen for the presentation of National Missions at the Tuesday evening session of the Council meeting.

The service of worship was conducted by the Rev. J. A. Munro, D.D., who read the fourth chapter of second Corinthians. Dr. Munro in his meditation spoke on the indwelling Christ and the necessity of reaching Christian maturity in all our thinking.

Mrs. A. Glenn Thompson, convener of the National Committee, in referring to the theme, stated that the speakers, Dr. J. A. Munro, Secretary for Home Missions, General Board of Missions; Rev. D. C. McCullough, Director of Church Extension in the Presbyteries of East and West Toronto; and Miss Frieda E. Matthews, of the Women's Missionary Society staff, would tell of the many new trends and developments in our country and the future planning of our church's work.

Miss Matthews, in speaking of the Indian Canadian, stated that Indians in all regions, even in areas remote from non-Indian communities, feel the impact of an expanding Canadian economy. Indians in ever-increasing numbers are leaving their reserves in search of new forms of employment because it is becoming more difficult to earn a livelihood by hunting and fishing.

Under the Welfare Department of the Indian Affairs Branch programmes have been developed—(1) to help the Indian on the reserve; (2) to facilitate an increased flow of Indian labour in primary industries, in marginal areas where Indians have distinct advantages; (3) to assist Indians to adapt themselves to urban society by providing them with the necessary skills and preparing them for the complexities of urban living. In our educational programme in our schools, both day and residential, these new trends must be kept in mind. To integrate the Indians with the rest of the population is one of the aims of the Indian Affairs Branch. Every opportunity must be sought to have the Indians associate with other Canadians. In our schools we are attempting to do this through senior children attending non-Indian schools; competing in community festival and sports projects; a Sunday School in one of our residential schools, attended by children of a community near the school; senior students attending Y.P.S. in community church; entertaining C.G.I.T. groups of other churches. One of the most recent developments is the setting up of a National Commission to study what can be done to better the situation of the Indian Canadian. Dr. J. A. Munro is a member of this Commission.

The increasing numbers of people immigrating to Canada, and the great responsibility this placed on the churches, was stressed by Dr. J. A. Munro. He spoke of the Hungarians who fled to Austria, thousands of whom came to Canada. Many of those who came were Presbyterian and it was necessary to appoint five more ministers to our Hungarian staff in order to cope with the influx of Hungarian people.

This year promises to be one of the busiest years in immigration since 1913. From the British Isles it is expected there will be approximately 80,000 immigrants. The necessity of having an Immigration Committee in each congregation across Canada was stressed.

Referring to the work of our church among the Chinese Canadians Miss Matthews stated that we are still at a place where the use of both languages (Chinese and English) is a necessity. It was encouraging to learn that each year the four Chinese congregations are assuming greater responsibility for the stipends of their ministers and the support of the work.

Rev. D. C. McCullough told how immigration, and the changing economy of Canada, are affecting our cities. Using Toronto as an example as to the great growth in urban centres, he told of the unprecedented movement of people from farms to cities and towns. Of the 16,000,000 people in Canada, 1,500,000 of them are in Metropolitan Toronto. Because of this it has been necessary to establish in Toronto a number of churches in the newly-developed areas. Since 1950, eighteen new charges have been started. Older congregations have assisted new congregations financially and in other ways. In every city and town in Canada this amazing growth has come. This has placed a tremendous responsibility on the church, and it has meant great demands upon the church's resources in man power and in grants through the General Board of Missions.

Speaking of the rural areas Dr. Munro stated that, in order to meet the needs of the congregations in more sparsely settled parts of Canada, it has been necessary to join several charges together under one minister. Stress was laid on the fact that through mining and industrial developments whole new areas are being opened—new towns springing up—and that the Church must be there to minister to the people in these remote areas.

Dr. Munro also spoke of new developments and progress in our church's work among Protestant French-speaking Canadians.

Mrs. Thompson in concluding the presentation, challenged those present with the words, "We must be women of courage and vision and understanding. We must redouble our efforts in our National programme."

The Organization Department at Council

THE ORGANIZATION DEPARTMENT, which is the Department which serves the Society and the Church at home, presented a brief summary of its work through its Convener, Director, and National Age-Group Secretaries, on Wednesday afternoon at the Annual Council Meeting. Staff in the Department in addition to those mentioned above includes the Regional Secretaries and the stenographers who work in this Department in the office.

Miss Ellen V. Haw, Convener of the Organization Committee, introduced this section of the Council programme, outlining briefly the general nature of the work in the Department and the policy of co-operation with the Board of Christian Education under which the Department works in planning for children and girls.

The share that the Department has in the training of leaders in our Church was outlined by Miss Margaret Webster, Executive Director of Organization. "An effective leader must also be a learner; must continually be growing in Christian faith; in a knowledge of the work of the Church; and in an understanding and use of the best methods through which others will learn and serve," said Miss Webster. "It is the task of the Society and in particular its Organization Department, to help provide these learning experiences." Miss Webster reviewed the work of the Organization Department in leadership training over the last few years—in planning Training Institutes and Conferences for leaders of teen-agers and children and officers of Presbyterials and adult groups. Now, Presbyterials are ready to plan for the training of leaders in their own areas. Suggestions for training are being provided to assist the Presbyterials. When each Presbyterial decides when and how it wishes to use this material, some leadership will be provided wherever possible by the Department.

A W.M.S. Training Centre will be held from July 8 to 12 at Albert College, Belleville. If this experiment proves successful it is hoped that in the future similar training centres might be held in the west as well as the east.

Miss Ada Adams, National Secretary for Children's Work, Miss Margaret MacNaughton, National Secretary for Girls' Work, and Miss Louise Reith, National Secretary for Adult Work, spoke of the highlights within the work of their respective departments during the last year, and of plans for the future. The chief advance in the Children's Department was the introduction of the new primary programme "Children of the Church." Conferences for Children's Workers were held across Canada in co-operation with the Board of Christian Education. The Girls' Work Committee is concerned that 43% of those leading C.G.I.T. at the present time are new leaders this year. Miss Reith spoke of the need to interest more women in the mission of the Church and in having a share in this mission.

Mission study materials for 1957-58 prepared by the age-group committees were introduced as follows:

- Adult—"This Is Japan," including a source book by this title, four programme guides on the Church in Japan and three guides on "The Christian Mission—Working Together."
- Girls—"Between Two Flags," including the resource book "The Full Circle" and a programme guide on the Koreans in Japan.
- Junior—"Kenji," including the resource book by that name and a programme guide.
- Primary—"Hana's New Home," including the resource book and a programme guide.

Following these introductory statements, the delegates were divided into four discussion groups to discuss questions related to the work of the Department. There were groups on Membership, Organizational Structure, Programme Materials and the Training of Leaders. A report of the findings, suggestions and recommendations from these groups was presented to Council on the following afternoon. The report reflected the thinking not only of the delegates present at the Council Meeting but of the members of the Society throughout Canada. Some of the findings from the discussion groups will be found on the "You and Your Auxiliary" page of this issue. Other questions which require further consideration will be reported in future issues of "The Glad Tidings."

In Remembrance

Mrs. Sam McGregor	Beechwood, Ont.	Sarnia Presbyterial
Mrs. Wm. Kerslake	Seaforth, Ont.	Huron Presbyterial
Mrs. Walter Jickling	Listowel, Ont.	Stratford Presbyterial
Mrs. Keith M. McLean	Seaforth, Ont.	Huron Presbyterial
Mrs. D. McMillan	Neepawa, Man.	Brandon Presbyterial
Miss Annie Anderson	Maxville, Ont.	Glengarry Presbyterial
Mrs. Dan McLean	Maxville, Ont.	Glengarry Presbyterial
Mrs. Dora Campbell	Maxville, Ont.	Glengarry Presbyterial
Mrs. T. A. White	Leamington, Ont.	Chatham Presbyterial

You and Your Auxiliary

. . . and the 1957 COUNCIL MEETING

by LOUISE A. REITH, M.A.

THOSE WHO REPRESENT "you and your auxiliary" have met in the 1957 Council Meeting of the Women's Missionary Society, W.D. of the Presbyterian Church in Canada. Inherent in all consideration of work accomplished and plans for extension of work was the realization that it is "you and your auxiliary" together with all other W.M.S. groups within the Church that have made possible what has been done and hold the key to future growth and development.

There are some thoughts from the 1957 Council Meeting which all of us would do well to keep in mind:

Each morning as the Council was led in worship on the theme—"Worship the Lord" we were made to think of the kind of God we worship. Are we worshipping the true God or some idol of our own creation? Are we really worshipping the God who is as all-knowing and all-powerful today as He was in the days of the Old and New Testament—a God who is not only the God of the far distant past but the God of the world of 1957? Are we worshipping the God who has concern and love for the whole world—for all people in it? The God who depends upon those who profess belief in Him to make Him known in all His love and power to others? If it is this true God whom we worship, what responsibilities that places upon "you and your auxiliary" and upon "me and my auxiliary!"

Through presentations to Council as a whole, and in smaller discussion groups, these responsibilities took definite form. Some of these responsibilities are right in our own local community and local church. As adult groups we have responsibilities for the children's and youth groups. It is our responsibility to see that they are provided with materials necessary to carry on their work effectively—to see that leaders of the younger groups and officers of our own groups are given opportunities for training to enable them to be informed leaders and officers.

It is our responsibility to see that newcomers are made welcome in our communities, and to our churches. It is our responsibility to interest others in the work for which as women of the church we are responsible, and to bring others into the fellowship and study of our groups. Only we as individuals can do this! How? One discussion group thought of how others could be interested in being members of our groups. To begin with they stated: "Membership depends on good 'social behaviour' in our auxiliaries as in every other place. Good social behaviour requires invitation and acceptance."

First "invitation"—invite women at church to come to our groups—invite women in our districts—invite newcomers in our churches and communities. Don't just invite them, go a step further, arrange to call for them and take them with us, not just once but several times. See that the programme at the meeting to which we take them will interest them. See that they are introduced to the other members. Make them feel accepted as part of the fellowship—the fellowship which can exist only among those who truly love and serve the God who really cares about all His people. If for some reason a member is absent let her know she is missed.

It is our responsibility to make Home Helper members feel that they are "members" of our groups. Keep them up-to-date through literature and visits with what our group and the Society as a whole is doing.

It is our responsibility to see that all the women of our Church are informed about the work of our Society. To do this we need to be informed ourselves. Read the *Glad Tidings*—see that others get it and read it. Talk with them about articles in it. Read and use the Annual Report and study materials.

In this issue of the *Glad Tidings* are reports of National and Overseas presentations at Council. They give us a glimpse of the vast responsibilities we have as a Society in Canada and in other lands. Read them carefully and tell others about them. Think of what is meant by "Building for Tomorrow" in National Missions and "Togetherness in the Church of Jesus Christ" in Overseas Missions.

As we read this Council issue of the *Glad Tidings* may we all think of the themes of last year's Council Meeting and of this. In 1956—"I have a stewardship entrusted unto me"; in 1957—"Worship the Lord." They go together. For entrusted unto us as professing Christians is the knowledge of the true God who would have all people everywhere—in our own community, in our land, and in all lands—come unto Him. If that is the kind of God we worship we will be conscious of the stewardship entrusted unto us, and try to the best of our abilities to fulfill our responsibilities.

To do God's Work
We must have God's Power.
To have God's Power
We must know God's Will;
To know God's Will,
We must study God's Word.
—John R. Mott

Your Prayers are asked

—For our deaconesses manning the vans during the summer months, that they may be kept in safety, and guided by the Holy Spirit, as they travel the northern roads of our Western provinces, carrying to the lonely and scattered settlers the Gospel of Jesus Christ, in the name of the Presbyterian Church in Canada.

—For Vacation Bible Schools, which are being held across our Dominion during July and August. May the leaders be guided in directing the boys and girls in studies which will enrich their lives.

—For our Church Camps, being held during the summer. May directors, leaders, and campers, living together, working together, studying together, in a Christian atmosphere, gain a deeper realization of our "togetherness" in Christ. May their experiences bring about decisions to dedicate lives to Christ, and to the work of our Church.

—For all who go to camps in the summer of 1957, that, as they are refreshed in body, they may grow in Christian faith as well.

—For the staff and delegates at the first W.M.S. Training Centre at Albert College, Belleville, in July, that they may receive inspiration and help that will bring great blessings to our Society and Church in the weeks and months ahead.

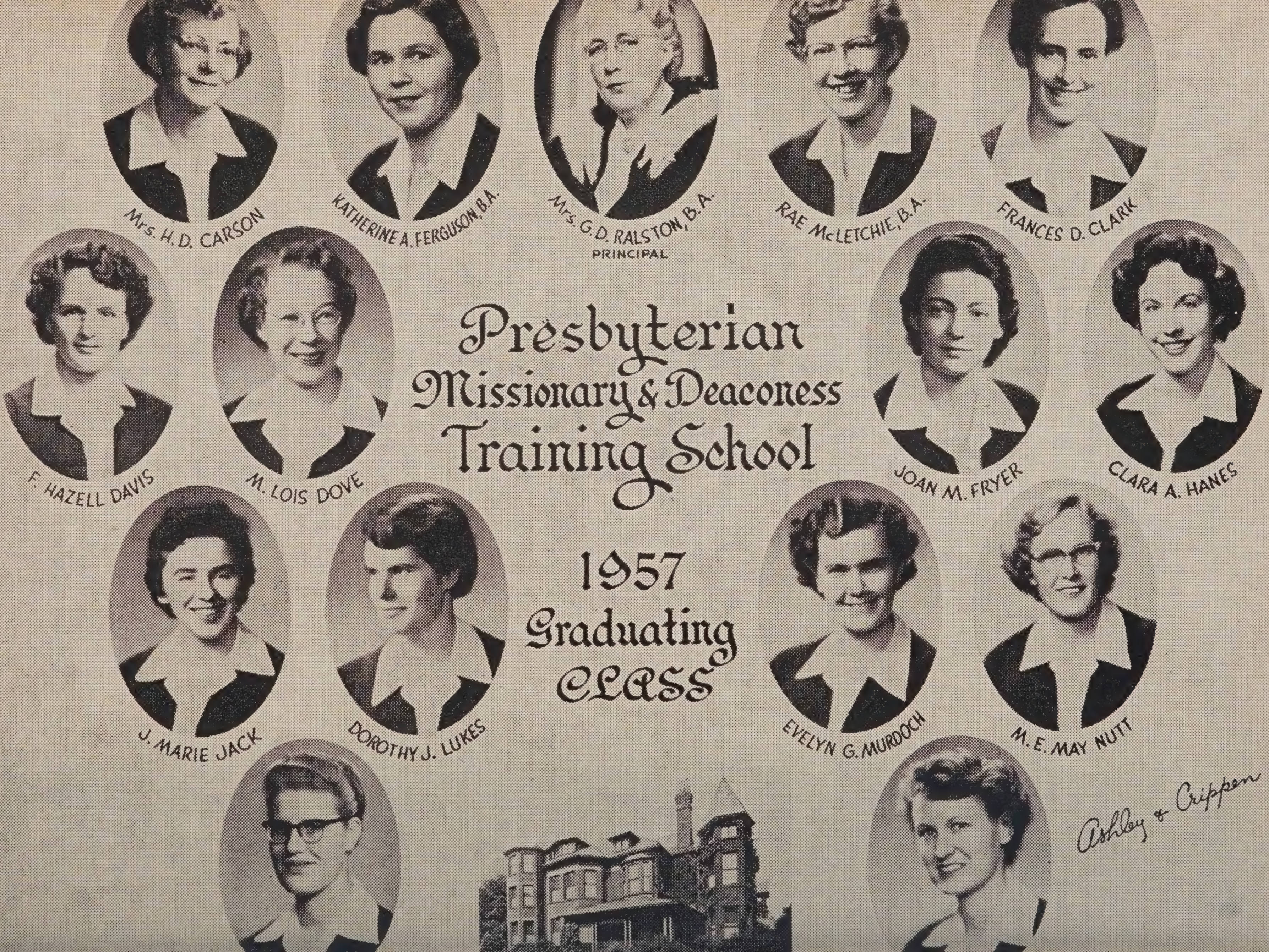
—For Miss Margaret MacKenzie, Miss Jean Brown, and Miss Helen Acton, as they prepare to proceed to their fields of service overseas: Miss MacKenzie returning to her educational work in Taiwan; Miss Brown, to work among the Koreans in Japan; Miss Acton, going to the Bhil field, India. Pray that they may be prepared in body, mind, and spirit for the tasks God has for them, and that they may have travelling mercies.

—Pray for the beginning of the school year in the Helen MacDonald Memorial Higher Secondary School, Jhansi, India; for Miss Edith McGee, Miss Margaret Leask, and for the Indian staff, both new and old, that they may realize, as they work together, the strength of God's power and His guidance for those who depend upon Him.

THOUGHT FOR TODAY

Any form of prayer is like the key that opens a door. A small key it may be, taken from an inner pocket, a key grown smooth from much handling. Responding to its turning, the door opens slowly—into what stillness, down what avenues of radiance, only the one who prays knows; but the experience, no matter how long or short, is not unmarked in our lives.

—Elizabeth Yates



Presbyterian Missionary & Deaconess Training School

1957 Graduating CLASS

Mrs. H. D. CARSON
KATHERINE A. FERGUSON, B.A.
Mrs. G. D. RALSTON, B.A.
PRINCIPAL
RAE McLETCHIE, B.A.
FRANCES D. CLARK
F. HAZELL DAVIS
M. LOIS DOVE
JOAN M. FRYER
CLARA A. HANES
J. MARIE JACK
DOROTHY J. LUKES
EVELYN G. MURDOCH
M. E. MAY NUTT
Ashley & Crippen

Graduates of the Presbyterian Missionary and Deaconess Training School in the Year 1957

Margaret E. M. Nutt—Received her Senior Matriculation at Crescent Heights High School, Calgary. After attending Calgary Business College, she became Secretary with the Calgary School Board. Active, both in Knox Presbyterian Church and in interdenominational work, she sponsored Calgary C.G.I.T. Council; was Secretary of Alberta Religious Education Council, and for two years Secretary of the National Presbyterian Young People's Society. In the third year of her course, Miss Nutt was President of the Student Body. She has conducted Vacation Schools and given leadership-training in Assiniboia Presbytery; acted as Regional Secretary with the Organization Department of the W.M.S. in the Synod of Hamilton and London. She has now been appointed Regional Secretary in British Columbia.

Frances D. Clark—Received her Public and High School training in Brantford, Ontario, and took teacher training at Hamilton Normal School, from where she came for deaconess training with special training in Primary Methods. She was active in the Church School of Central Presbyterian Church, Brantford; as C.G.I.T. leader; camp leader and junior young people's activities; and as member of Girls' and Leaders' Councils in that city. During her course, she did Van Work in Rocky Mountain House District, and was Supervisor of Camps with Ontario Religious Education Council. She was designated in her home church in April, and has now been appointed Regional Secretary for the W.M.S. in the Synod of Montreal and Ottawa.

Lois Dove—Educated in Sarnia, Miss Dove also came to her course with considerable business experience. She was a Church-School teacher in Paterson Memorial Church, Sarnia, sang in the Choir and was active in Young People's work. She has helped with Port Work in Montreal and Quebec; and done Van Work in the Presbytery of Prince Albert for the W.M.S. She has now been appointed by the Board of Missions, as deaconess at Armagh.

J. Marie Jack—Daughter of Rev. Hugh Jack, D.D., of Sydney, Nova Scotia, Marie is a second-generation deaconess, her mother, formerly Anna Brell having graduated from the School in 1928. Born in Red Deer, Alberta, Miss Jack on her graduation from the Sydney Academy won the Governor-General's bronze medal for highest scholastic standing. Each year of her three years' course at the School, she has been the winner of the Proficiency Scholarship. She has worked at Rocky Mountain House, Alberta, with the W.M.S. Van, and has also been employed as acting Regional Secretary. This summer, Miss Jack begins her work as deaconess in Rosedale

Presbyterian Church, Toronto.

Clara A. Hanes—After High School education in Huntsville, Ontario, and a business course in Toronto, Miss Hanes was with the Personnel Department of the Bell Telephone Company for some time, resigning to enter the Training School. She has worked both in Church School and Young People's Associations in her home Church; acted as Deaconess in St. Andrew's Church, Kitchener, and last summer worked under the W.M.S. (E.D.) in Moncton, N.B., until called home by her mother's illness and death. Clara has now been appointed deaconess in First Presbyterian Church, Chatham, Ontario.

Rae McLetchie, B.A.—of Montreal, Quebec, came to the Training School, with her B.A., a Teacher's diploma from McGill University, and several years of teaching experience. She had experience also in the Personnel Department of Bell Telephone Company. In the Presbyterian Church, Outremont, Mount Royal, she was a Church School teacher and active in Young People's Work, as Worship Convener and Christian Education Convener of the Young People's Presbytery Executive. She has now been appointed by the Board of Missions to the Dixonville Mission Field, Alberta.

F. Hazell Davis—A member of First Presbyterian Church, Verdun, Quebec, Miss Davis received her High School education in Montreal, and had long experience in a Montreal business firm. In her Church, she taught at Church School, was Mission Band Leader, C.G.I.T. leader, and worked in Young People's organization. She has worked as Assistant in the Chinese Mission and in Tyndale House, Montreal, and has done Chinese work in Vancouver and Victoria. This summer, under appointment with the National Department of the W.M.S., she will be doing downtown mission work in Toronto, and eventually hopes to work among the Chinese in Canada.

Evelyn G. Murdoch—of St. Andrew's Presbyterian Church, Swift Current, Saskatchewan, in addition to her valuable experience in business, taught in the Church School of her home Church, was member of the Board of Managers, President of the W.M.S. Auxiliary, and Girls' Organization Secretary in Moose Jaw Presbyterial. She also worked under the Board of Missions in Northern Manitoba, and during her course, worked in Westminster Presbytery, B.C., and in the Department of Visual Education, Toronto. Under appointment now in the National Department of the W.M.S., Miss Murdoch will become Presbytery deaconess in the Presbytery of Westminster, B.C.

Mrs. H. D. Carson—Born in Yorkshire, England, after High School education at Rhoyd's Hall Secondary School, she came to Toronto, completed her business course, and then did secretarial work for an insurance firm. She is a member of Pineridge Presbyterian Church, in the Humber

Summit District, Toronto, where she serves as organist, choir leader, and Church School teacher.

It is expected that Mrs. Carson will do extension work in a new area in Vancouver, B.C.

Joan M. Fryer—A member of Runnymede Presbyterian Church, Toronto, Joan is an active worker in Church School, Vacation Bible School, and Young People's Association. During her Humberside Collegiate days, she won the Kiwanis award for leadership in sports. During her course at Training School, she has served as a W.M.S. worker on the Alaska Highway Van and worked under the W.M.S. in the Presbytery of Pictou. She has now been appointed deaconess in St. Andrew's Presbyterian Church, Kitchener, Ontario.

Dorothy J. Lukes—Born in Midland, Ontario, Miss Lukes was educated in Public and High School there, graduating from Toronto Normal School with a permanent first-class teaching certificate, and also a certificate for arts and crafts. She taught for several years before entering the Training School, and later did summer work in Manitoba under the Board of Missions and also, under appointment from the Women's Missionary Society (E.D.), worked in Glace Bay, Nova Scotia. Miss Lukes has now accepted an appointment by the National Department of Council Executive as Port Receptionist at Montreal and Quebec.

Martine Jansen van Beek—Came with her family in 1951 from Ede, the Netherlands, to Lethbridge, Alberta, where she completed High School and was active in the choir and Young People's Society of St. Andrew's Presbyterian Church. Miss van Beek, while in training, did summer work as congregational deaconess in Grace Church, Calgary, and the following summer, as assistant Port Worker at Montreal and Quebec, her knowledge of several languages proved of great advantage. She has now accepted an appointment with the National Department of the W.M.S., working for the summer months on the van in the Prince Albert Presbytery, and later taking a specialized course at the School of Social Work, for future work among newcomers to Canada.

Marion Webster—During her first summer in training Miss Webster, who came from Kimberley, Alberta, was appointed to the Presbytery of Westminster, B.C., and the following summer, she worked under the Board of Missions on the eastern coast of Canada. Always deeply interested in the work of the Church School and Young People in St. Andrew's Presbyterian Church, in Kimberley, she has latterly done deaconess work in Rogers Memorial Church, Toronto, while completing her course at the Training School. She is also taking courses at the University of Toronto for credits toward her B.A. degree.

Katherine A. Ferguson—Attended a rural school near St. Thomas, Ontario, of which she later became teacher after her graduation from Teachers' College, London, Ontario. While teaching public school for a number of years, Katherine attended evening classes and took summer school courses at the University of Western Ontario. She is now completing the courses necessary for her B.A., and upon completion of this work will receive the graduation diploma of the Missionary and Deaconess Training School, where she has taken the course of studies required for university graduates. During this summer she will be leading at Camps and Vacation Schools in the Synod of Hamilton and London. Miss Ferguson plans to do further studies in the field of Christian Education.

GRADUATION!

by (MRS. K. D.) MARGARET TAYLOR

On Wednesday, April 24th, the Graduation exercises of the Presbyterian Missionary and Deaconess Training School were held in Knox College Chapel. The worship was conducted by Rev. Charles G. Boyd. Special music was provided by the Westminster House Choir.

The Chairman of the Board, Rev. James Smart, Ph.D., spoke briefly in review of the past year in the school. The following scholarships and prizes were presented:

Scholarships: First year—Tamiko Nakamura
Second year—Donna Truscott
Third year—Marie Jack
Alumnae Scholarship: Lois Stewart
Proficiency Prizes: First year—Harla Stewart
Second year—Lois Stewart
Third year—Martine Jansen Van Beek
Special prize to University graduate—Rae McLetchie, B.A.

The Principal of the Missionary and Deaconess Training School, Mrs. G. D. Ralston, stressed the need that exists in the Church for trained young women. The graduating class this year is one of the largest in the history of the school, yet the demand for graduate deaconesses far exceeds the supply.

The address to the graduating class was given by the Moderator of the General Assembly, Rev. Finlay G. Stewart, D.D. Dr. Stewart spoke forcefully on the importance of Christian Education in the work of the Church.

Following the Graduation exercises, a reception was held in the Library of Knox College. At this time two matched travelling cases were presented to Mrs. Ralston by students, alumnae and friends, to wish her much happiness in her retirement. Dr. Wasson spoke in appreciation of Mrs. Ralston's great contribution to our church, and was assisted in the presentation by Mrs. N. A. MacEachern.

HONORARY MEMBERS 1956

Houden, Mrs. J. A.	Ottawa, Ontario
Chalmers, Mrs. P. H.	Ottawa, Ontario
McDonald, Mrs. A. O.	Fergus, Ontario
Marr, Mrs. Harold Colen	Spencerville, Ontario
Stewart, Miss Helen A.	Dundas, Ontario
Dickson, Miss Margaret	Atwood, Ontario
Robertson, Mrs. W. E.	Toronto, Ontario
Fotherington, Mrs. Anne	Vancouver, B.C.
Adams, Mrs. J. I.	Niagara Presbyterial
Smith, Miss Nellie W.	Toronto, Ontario
McEwan, Mrs. P. J.	Sarnia Presbyterial
Bogue, Mrs. Grace	Strathroy, Ontario
Creighton, Mrs. Letitia	Strathroy, Ontario
Hislop, Mrs. William	Meath Park, Sask.
King, Mrs. H. J.	Woodstock, Ontario
Luxton, Mrs. Frank	Verdun, Quebec
Strang, Mrs. Harry	Exeter, Ontario
Allan, Mrs. R. J.	Campbellford, Ontario
Jickling, Mrs. Walter	Britton, Ontario
Harkness, Mrs. George	Toronto, Ontario
McEachern, Mrs. William	Orillia, Ontario
Brown, Mrs. W. G.	Ottawa, Ontario
Reid, Mrs. James	St. Catharines, Ontario
Currie, Mrs. Jennie	Wingham, Ontario
Crozier, Mrs. John	Puce, Ontario
Gillean, Miss A.	Montreal, Quebec
Mingie, Mrs. Walter	Montreal, Quebec
Seeley, Mrs. E.	Montreal, Quebec
Paterson, Mrs. Leslie	Montreal, Quebec
Hay, Mrs. David W.	Toronto, Ontario
Higgon, Mrs. David	Port Colborne
Scott, Miss Beatrice	Port Elgin, Ontario
Taylor, Mrs. D. H.	Montreal, Quebec
Mackenzie, Miss Margaret	Port Arthur, Ontario
Hackett, Miss Margaret	Amherstburg, Ontario
Brown, Miss Ethel C.	Toronto, Ontario
Macdonald, Mrs. R. M.	Acton, Ontario
Calvin, Mrs. R. M.	Montreal, Quebec
Davey, Mrs. John	Toronto, Ontario
Jamieson, Mrs. A. J.	Montreal, Quebec
Scollick, Mrs. Leonard	London, Ontario
Harris, Mrs. Clark	London, Ontario
Egan, Miss Lucy	Toronto, Ontario
Black, Mrs. Alec	Toronto, Ontario
Heard, Miss Hazel	Toronto, Ontario
Gibb, Mrs. James	Ft. William, Ontario
Stepler, Mrs. Ethylwyn	Strathroy, Ontario
Lankin, Miss Mary	Waterdown, Ontario
Findlay, Miss Dorothy	Toronto, Ontario
The Reverend Ian A. Burnett, M.A., D.D.	Ottawa, Ontario
Kelman, Mrs. W. G.	St. George, Ontario
Wilkie, Mrs. J. D.	Montreal, Quebec
MacMillan, Mrs. William	Toronto, Ontario
Doig, Mrs. Kenneth	Montreal, Quebec
Seath, Miss Maude	Montreal, Quebec

Duffin, Mrs. J. P.	Winnipeg Presbyterial
Urquhart, Mrs. Thomas	Toronto, Ontario
Mitchell, Mrs. W. H.	Toronto, Ontario
Buck, Mrs. Emma	Kitchener, Ontario
McMillan, Mrs. Duncan	Chatham Presbyterial
Cairns, Miss Ann	Nobleton, Ontario
Ross, Mrs. Douglas H.	Winnipeg, Manitoba
Bryson, Miss Anne R.	Toronto, Ontario
McLean, Miss Ada	Toronto, Ontario
Cameron, Mrs. J. E.	Toronto, Ontario
Douglas, Miss Alice W.	Toronto, Ontario
Glegg, Mrs. Robert	Verdun, Quebec
Jackson, Mrs. Herbert	Hamilton, Ontario
Hazell, Mrs. D. F.	Toronto, Ontario
Hahn, Mrs. I. E.	Edmonton, Alberta
McLeod, Mrs. John	Brandon, Manitoba
Barroll, Mrs. A.	Calgary, Alberta

COUNCIL NEWS (continued from page 3)

of the steps taken by the Presbyterian Church to prepare for the great influx of newcomers; the appointment of five new Hungarian Ministers to the Ministerial Staff of the Church; and of the Church's work among the Chinese, Italians, Ukrainians, French Protestants, and the plans being made to look after the Presbyterians among the 80,000 from the British Isles who are expected to arrive in Canada by the end of July. He urged every congregation to set up a Committee within their Church to welcome these people and to help them in finding jobs and homes.

Rev. D. C. McCullough, Director of Extension Work for the Presbyteries of East and West Toronto, pointed out how this great increase in immigration from other lands is affecting the work and planning of our Churches here, especially in Metropolitan Toronto, and said that since 1950 over two million dollars have been spent in church building in Canada. This includes 18 new charges in Metropolitan Toronto alone; 19 new churches built and 11 new church halls; the purchasing of needed properties in new districts before the prices begin to soar. "Yet, this is only a small part of what we need to do to fulfill the opportunities and needs which are before us," he concluded.

The presentation of the Publications Department on Wednesday morning took the form of a Special Meeting, on the platform, of the Publications Committee, convened by the Chairman, Mrs. G. R. Pye, in which was discussed many problems and questions concerning the costs and methods of publishing and producing "The Glad Tidings," and the Literature Department work, which includes not only the distribution of Study Books and Materials, sale of books and literature of many kinds, distribution of free literature and leaflets, but the actual producing of the Study Books and

Packets in the format planned for them by the Secretaries. Speaking of the loss of 1,000 subscriptions this year, Mrs. Cherry said that she could not think the small difference of twenty-five cents in the price was responsible for this, but wondered if the Auxiliary Glad Tidings Secretaries were realizing their own responsibilities to approach not only W.M.S. members for subscriptions, but all the women of the Church as well. "One W.M.S. member wrote to me about this," said Mrs. Cherry, "and this is what she said—'The sooner the job of being Glad Tidings Secretary in an Auxiliary is recognized as being of *first* importance, the sooner we will have a greatly enlarged subscription list. Get a *live* Glad Tidings Secretary in every Auxiliary, and you could double your subscription list. For that matter, the members ought to *all* be helping to boost the circulation of our magazine—we must all be more earnest in our efforts to reach that 25,000 goal!"

Further presentation of National Missions, under Miss Frieda Matthews, Executive Director, completed the morning session, and the afternoon was given over to the presentation of the Organization Department, under Miss Ellen V. Haw, Convener of the Organization Committee, and Miss Margaret Webster, B.A., Executive Director of Organizations. Well-attended Group Discussions were held on Leadership Training; the Establishing of Age-Groups and providing of suitable Study materials for each; Deputation Planning; and many other angles and problems of Organization work; and these findings were brought back to the assembled delegates for further discussion and consideration. Much interest was shown in the W.M.S. Training Centre to be held in Albert College, Belleville, July 8-12, which will provide instructions and leadership training for Synodical and Presbyterial Presidents; Secretaries of Children's, Girls', Young Women's, Evening and Senior Groups; and for officers of Adult Groups in the W.M.S. Miss Margaret Webster, B.A., will be Dean, and Workshops will be conducted by the Presbyterian National Secretaries—Miss Ada E. Adams, B.Sc., Miss Margaret MacNaughton, B.A., and Miss Louise Reith, M.A. Mrs. John Karefa-Smart, of Sierra Leone, British West Africa, of the World Council of Church's Department on the Co-operation of Men and Women in Church and Society, will lead in Bible Study.

The highlights of Wednesday evening were the High Tea served the delegates as guests of Toronto East and West Presbyterials and the Tour, which followed as guests of the Council Executive. At the W.M.S. offices they were received by President, Mrs. W. R. Adamson, and Mrs. J. G. Inkster and shown about by members of Council Executive Office Staff; Mrs. G. D. Ralston welcomed the guests to the Missionary and Deaconess Training School, and after going through this they visited the new Immigration Centre at the rear, where Miss Breckie is in charge. At the Canadian School of Missions Dr. Allbright, Director of the School, and Mrs. P. K.

Hambly, President of the Women's Inter-Church Council of Canada, whose headquarters are here, met the group. The Presbyterian Church Offices were the next stop, and here the visitors were met by Dr. A. E. Thompson and Dr. J. A. Munro. At Knox College, Principal J. Stanley Glen, Ph.D., welcomed everyone in the beautiful Library, where delicious refreshments were served by the members of the Evening Departments of Toronto East and West Presbyterials.

The high point of Thursday morning was the presentation of the Estimates for 1958 by the Treasurer, Mrs. I. G. Sinclair, and the acceptance by the Delegates of a total Estimate of $345,228.00 as the goal for the fulfilling of next year's responsibilities in Presbyterian W.M.S. work throughout Canada, and overseas in India, Japan, Formosa, British Guiana and Nigeria. That evening the Rev. G. Deane Johnston, M.B.E., M.A., D.D., Director of the General Board of Missions, in his Service of Worship reminded his hearers that "God is supreme, but we must remember that He has no hands to work with but ours; no lips but ours to speak for Him."

Introduced by Mrs. D. F. Hazell, Convener of the Committee on Overseas Missions, a wonderful picture of the "New Togetherness in the Church of Jesus Christ," as it is developing amongst the younger churches in the Overseas Mission Field, was given by Miss Whale, Executive Director; Miss Pauline Brown, R.N., who will return to do Public Health work with the Mobile Clinic on the Bhil Field, India; Mrs. Mildred Gehman, of Vellore Christian Medical College, India; Mrs. Leone Su How, who returns soon with her minister husband to their people in Formosa; Miss Margaret McKenzie, Educational Secretary, who returns to Formosa to conduct Teacher-Training Courses for Kindergarten work; Miss Agnes Hislop, on furlough from the Bhil Field; Miss Dorothy Bulmer, a recent appointee to the Overseas Staff; and Miss Laura K. Pelton, who recently was the guest of the Korean Churches in Japan. Many of the speakers wore the colourful native dress. To Miss Bessie MacMurchy, R.N., B.Sc., who at the request of the Mid-India Board of Examiners is directing the Post-Graduate Course of Study for Indian Nurses, the only one of its kind given in Hindi, was presented, in absentia, a Long-Service Medal, which was received on her behalf by her mother, of Collingwood.

At the closing Session on Friday morning, Mrs. A. Glenn Thompson, of Stouffville, was elected President of the Council Executive, to succeed Mrs. W. R. Adamson, who retires after four years of devoted service in the chair. Roses were presented to Mrs. Adamson by Mrs. A. R. McMurrich on behalf of the seven Synodicals and the assembled delegates, and the Installation of Officers was conducted by Rev. A. W. Currie, B.D., the Minister of Runnymede Church.

"PRESBYTERIANS THE WORLD OVER"

by MARGARET WEBSTER, B.A.

KAREN AND MONIKA STOOD in the background waiting and watching. This waiting required all the patience that the two girls (12 and 13 years of age) could muster. They had a task to do and they wanted to get it done. But their responsibility—those delegates from Canada—seemed so slow to move. Why, they talked longer and with more people than even the German delegates, who had met many times before at conferences! At least it seemed that way when one had to wait.

Waiting here was, of course, somewhat more interesting than waiting sometimes can be. The scene before them in the Schweizer Kirche (the church that had been sent to them by the people of Switzerland when their own great church had been destroyed in bombings during the war) was interesting. The front of the church was being literally banked with flowers. It looked as though the whole town of Emden was trying to say "Welcome" to the guests who were coming to this Church meeting. The delegates who were coming were an interesting group, too, but it was a little confusing waiting and listening. It would seem as though the majority of people here were speaking German, but there was a fair smattering of other languages, too—English of course, French, and yes, even some Spanish, Italian, Greek and some of the languages of Eastern Europe. Karen and Monika tried to guess what countries these people would call "home."

But at last, an almost endless last it seemed, the Canadians looked as though they were going to be ready to go. At least they were gathering their suitcases and papers—that was a hopeful sign. This was the opportunity Karen and Monika had been waiting for. This was the time to try out the English they had been learning at school. This was the time to find out what Canadian teen-agers do.

"Welcome to Germany," said Karen, with a deep curtsey. "Yes, welcome to Emden," added Monika, shaking hands solemnly. "We are to take you to the home where you are to stay while you are here."

. . . And so, the conversation began, and as we walked through the streets of Emden in North-East Germany, a friendship was begun between two Canadians who had travelled across the ocean to attend a meeting of the European Area of the World Presbyterian Alliance, and two German teen-age girls who belonged to the family of Presbyterian and Reformed Churches also.

With great care the words of the

conversation were chosen, to be sure that in spite of language difficulties, the others understood.

Karen and Monika belonged to the youth group which meets weekly in the Schweizer Kirche. They have Bible study together; they undertake tasks to help their church, which is trying to re-establish itself in its new home; they undertake all kinds of extra jobs in the church, like this one of guiding church guests to their destination. They told of the time that the older members of the group went on a bicycle tour to Austria one summer with their leader. They hope to have such a trip someday, too.

They were eager to hear of girls in Canada. Canadian Girls In Training sounded like a wonderful group, they said. They would like to see the uniform and meet the girls.

They wanted to hear of girls in other parts of the World Presbyterian family too. They had their chance to hear of some of them as they met the delegates on the street, day after day through the week of the conference. They did want to hear of girls from other continents, too, and they hoped that some day there might be a meeting in Emden, not just of the European Area of the World Presbyterian Alliance with a few guests from North America, but of the whole of the Alliance. They were sure that there were girls in the Presbyterian family in other parts of the world, too, like Africa, India, China and Japan. They wanted to hear about them, for they had learned in their group that the Presbyterian family is a family that stretches around the world.

The Canadian delegates were able to tell them of girls from Asia who had gone to camps with Canadian girls—Carol Chiam, Lillian and Leone How, Sophia Kay and Margaret Lim of Formosa, and Sarojini Moses of India.

Thus, two German girls were beginning to know about and experience something that each one of us should also come to know—the friendship of Presbyterians, the world over.

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Reviewed by LEETA McCULLY CHERRY

SEEKING TO BE CHRISTIAN IN RACE RELATIONS

By Benjamin E. Mays

THIS IS A most thought-provoking title, isn't it? And the book itself is a strong, well-balanced presentation of the problem of segregation and the prejudiced colour-bar which has been so widely raised throughout the world, even among those who profess to follow the principles of the Christian religion. Worst of all, perhaps, is the problem of race in South Africa, and next, in the United States, but, as the Author points out, both race and colour prejudice exist in varying degrees in Asia, Australia, South America, and other parts of Africa and North America. Citing Scripture to prove that in neither the Old or New Testament is there any justification for racial discrimination or segregation, Dr. Mays goes on to say—"One of the most baffling and disturbing problems confronting mankind today is the problem of race. Prejudice based on race and colour is most difficult to overcome. It is probably easier to be Christian in any other area of life than it is in the area of race. Here, the practice of the Christian religion seems to break down completely!" What a terrible indictment—and yet, how often true!

Dr. Benjamin E. Mays, the Author, is a most distinguished Negro scholar, and knows well whereof he writes. He is the President of Morehouse College, and received his Ph.D. degree from the University of Chicago. Seven other colleges have, since then, conferred honorary doctorates upon this brilliant thinker, who is the author of several books.

"It is not enough," writes Dr. Mays, "for us to call upon members of different races to be decent toward one another, for the mere sake of humanity, science, or democracy. The basis of good relations is found in the Christian religion, in the proper understanding of the Christian doctrines of man, Christ, and God — and in the application of Christian insights and convictions in everyday living." This slender book is one which might well be read and thought upon by young folk, students, and adults alike. Price—cloth, $1.50; paper, $1.00.

MEDITATIONS

by Grace Noll Crowell

The author of this small book of "Devotions for Women" has long been known for the beauty of her poetry, and for the shining messages of trust and belief which have illumined those poems which have for many years been appearing in the pages of most of the large Women's Magazines. I expect that many of you have, from time to time, clipped out these little gems for your own treasured Scrapbooks—as have I. "Meditations," however, this most worthwhile book from her pen, is not a book of poetry, although in each Chapter one of her poems is used in developing her topic. This is, first and foremost, a book of Devotions, written out of her own deep faith, for women everywhere as they go about their everyday living and responsibilities, in which she seeks to bring out the delight of awakened vision and the courage of renewed dedication.

Each of the 26 Meditations develops from the heart of the Scripture text upon which it is based, and concludes with a simple, meaningful Prayer. There is a wealth of helpful and thoughtful material here for use in Group Worship, and, for those quiet moments of individual devotion and seeking which are so precious and needful in the life of every woman, there is deep inspiration for soul-searching and the strengthening of Christian character. Especially outstanding are the last two chapters — "Meditation on the Twenty-third Psalm," and "Meditation on the Lord's Prayer" — but each chapter seems the answer to a special need, and is a treasure-trove of thought and presentation. Mrs. Crowell has dedicated her book to "The Christian Women of the World," and by these women it will be received with gladness and real appreciation. .... Price $1.50.

THE CROWN TREE

by Le Gette Blythe

In this dynamic new novel, which deals most interestingly with the period of Christian history beginning with the death and resurrection of Jesus, and continuing through the Acts of the Apostles, the reader comes to know intimately those great men whose lives shine as beacons all throughout the New Testament, and to enter fully into the life of three distinct worlds of thought and background—Roman, Hebrew, and Christian. Like the earlier book, "Bold Galilean," written by this same Author, the story is pure fiction, but it is based on well-authenticated Bible history and facts, and the everyday life and conflicts of those stirring times in the growth of Christianity is faithfully portrayed.

Longinius, the noble Roman officer who chooses to become a follower of Christ, even though it means persecution and the repudiation of all that he has been taught to believe and hold dear, becomes a very real person in these pages as one realizes what such a decision meant in those days, both to the one who took the great decisive step toward acceptance of this "new" religion, and to those of his old environment and family from whom he thus separated himself. Peter, Luke, Paul and Stephen move through these chapters as the great men and dedicated spiritual leaders they were, and the whole story is silhouetted against a colourful backdrop of reality, action, and inspiration, which makes interesting reading indeed as we follow the steadfast growth of the early Church, and gain an insight into the dramatic atmosphere of the world of that day. John Knox Press—Richmond, Va. Price—$3.95.

(When ordering books and other materials from the Publications Department, or through your Literature Secretary, please add to each quoted price, five cents additional to cover cost of postage and parcelling).

(Continued from page 9)

with depth of feeling and unfailing loyalty in the service of her Master.

How remiss any tribute would be to omit mention of her keen sense of humor, her radiant smile, and that rare quality of youthfulness which she has retained through the years.

It would be difficult to attempt to enumerate the accomplishments of Mrs. Ralston in her work at the School. It must suffice to say that although she now leaves the confines of "156" her influence will still continue through the school and in many places throughout the land, in the lives of those who have been privileged to share the radiance of her personality, the wisdom of her guidance, and the sincere warmth of her friendship.

Our prayers and good wishes go with her in whatever the future may hold.

PRAYER AT EVENTIDE

I bring Thee now, O God, the parcel of a completed day. For I have wrapped it in my thoughts, tied it with my acts, and stored it in the purposes for which I live.

As the evening falls and while I seek Thy face in prayer, grant unto me the joy of good friends, the curative power of new interests, the peace of the quiet heart.

Bestow upon me, Eternal Spirit, light as darkness comes—

Light not of the sun but of the soul, not for the eye but for the mind.

Light by which to judge the errors and the wisdom of the day's work.

Light for the path that the soul must find in the tangled ways of coming days.

And grant Thou again the healing touch of sleep. Amen.

(Selected)

Boys and Girls!

Things Boys and Girls Could Make in the Summertime

Age 9-11

by MRS. D. W. OSWALD

Here are some things you might like to do or make during your holidays. Other boys and girls have made these things. They have done it either by themselves or in their groups.

BOY'S TIE

Take one of Father's or older brother's ties, that he no longer wants.

Cut eleven inches off the narrow end, for the tie, then a three inch piece for the knot. Sew across the cut edges of the tie and the knot. Get a piece of ¼ inch elastic, 7½ inches long.

To make tie: Lay the knot-piece on the table in front of you, crossways with the seam up. Lay the tie piece on top, up and down, with one inch of it above the knot-piece and with the seam up. Fold one end of the knot-piece over and sew to the tie. Tighten the knot a little, fold over and sew.

Place the middle of the elastic in the middle of the knot and sew well. Fold down the one inch part of the tie, and sew well, drawing in the edges so they will not show.

Sew a hook on one end of the elastic and an eye on the other.

Now hook it around your neck and you have a new tie.

GIRL'S HANDBAG

Draw on brown paper a pattern 9 inches wide and 8 inches high. Measure up 5 inches and draw a line across. Measure up ¾ inch and draw another line. Cut around the outside lines of the pattern.

Get two pieces of cloth, each of a different colour, one for the outside and one for the lining of the bag. For the outside of your bag try to get a piece of flannel or wool or felt. The inside piece could be a piece of silk or cotton. Iron your materials.

Work with one piece of cloth at a time.

Fold each piece of cloth double, and place pattern on it, with the bottom of the pattern along the fold. Pin the pattern to your cloth. With a pair of pinking scissors cut around the three sides. Do not cut the fold. Place the lining inside. Sew the two pieces together, front and back, across the two lines. This is for the drawstrings to go through. Sew up each side of the bag, firmly, ½ inch in from the edge, remembering not to sew across the drawstring hem.

The bag can be decorated with coloured wool patterns, or bows of material.

The drawstring may be made from tape, shoelaces, or braided string.

PARTY DECORATIONS

When you have a party it is nice to have something special at each place. For this you will need medium sized oranges, some raisins, toothpicks, 6 inch doilies or 6 inch circles cut from fancy paper or wallpaper.

To make a face on the orange, fasten a raisin for each eye and the nose by sticking half a toothpick through the raisin into the orange. In the same way, using several raisins, make a mouth.

For the hat, fold the doily in half, then in quarters. Fasten the folded edge down with scotch tape. Then open up and place the hat on the orange.

A THANK-YOU BOX

The next time jello or jello pudding is being made at your place, ask that the box be opened with care for you to use in this project.

Carefully seal the open end again. Now cover the whole box by pasting on coloured paper, or the box could be painted. Cut a slot in the top of the box large enough to drop in money.

On the front paste on a printed verse. The rest of the box you can decorate as you wish.

This little box can be placed in your room, and, when you have something special to say thanks to God for, drop a coin in your box. This will be part of your gift at Thanksgiving time in your groups.

Perhaps you have a favorite thank you verse to use, or here is one:

Today, dear God
I'll give to you
Something to show
My thanks so true.

BATH SALTS

Bath salts are always nice for the bath water. You could make these for yourself or use as gifts.

First find three jam jars of the 9 or 12 ounce size, with good tops. Be sure your Mother doesn't want these jars.

Paint the lids a bright color. On the jars paste a cut-out flower or bird or other pretty things.

Recipe for the bath salts:

2½ cups epsom salts
½ cup common salt (coarse is better, if your mother has it)
½ cup borax
½ teaspoon perfume, toilet water or after-shave lotion.

Put the epsom salts and common salt in a bowl and mix well.

Using a vegetable coloring, green, red or orange, add a few drops and stir; adding a little more at a time until all is well colored. Let this dry while doing the next step.

Mix perfume with a little borax, add more borax and mix, until you've used all the borax.

Mix the perfumed borax and the colored salt thoroughly together. Put in your decorated bottles. Try what's left over in your bath.

ALPHABET BIBLE VERSE BOOK

The idea of this verse book is to have a helpful Bible verse beginning with every letter in the alphabet. As we make it, we can also be learning the verses.

You'll need five sheets of white paper, size 8½ by 11 inches. Fold these in half and make into a book by sewing through the fold, or punching holes and tying.

On the front of your book print:

"BIBLE ALPHABET VERSES"

Decorate with a suitable picture.

Make your list of Bible verses, one beginning with each letter of the alphabet. You will find there is no verse beginning with X, but the verse given begins Ex which can be written X. You may wish to do one or two verses a day.

Begin the first page inside by making a fancy capital A. This may be done in color. Print the rest of the A verse. A small picture can be put between this verse and the next letter of the list, or you may draw a design. You may do this with each verse. Extra decorations may be put in corners or other parts of the pages. If you find you have an extra page you could print in your favourite prayer.

These are the suggested verses:

A. Luke 2:52, B. John 13:35, C. Luke 12:27, D. James 4:8a, E. Psalm 145:2, F. Isaiah 9:6, G. Matthew 6:11, H. Proverbs 3:13, I. Psalm 122:1, J. Matthew 7:1, K. Psalm 34:13, L. Matthew 5:16, M. 1 John 3:18, N. Matthew 5:15, O. Psalm 51:15, P. Matthew 9:38, Q. Psalm 119:88, R. Exodus 20:8, S. Isaiah 55:6, T. Proverbs 20:12, U. Psalm 25:1, V. John 5:47, W. Genesis 8:22, X. Psalm 26:2, Y. Matthew 5:14, Z. Psalm 97:8.

The Four Hundredth Anniversary Of The Birthday Of Religious Liberty

ON JUNE 7th of this year, Hungarians everywhere commemorated the four hundredth anniversary of the birthday of Religious Liberty, for it was on that date in the year 1557 that the Christian Magyars issued their declaration of full freedom to all for the exercise of religion, when they enacted the very first law proclaiming complete religious liberty in any land of the world of that day.

This happened in Transylvania, the proud name of that eastern part of Hungary which, in the critical period of the Turkish invasion and occupation, for a long time was able to remain independent, and under the rule of constitutionally-elected Hungarian Princes. Indeed, Transylvania was predestined to become, and remain so for two centuries, the easternmost bastion of Evangelical Christianity—the only part of Hungary which for a thousand years remained a Magyar land, until, following World War I, the victorious Western Powers awarded it to Roumania, a country non-existent till the last century.

It was the historic Diet of Transylvania which, acting upon the free decision and desire of their Protestant people, on June 9th, 1557, brought into being the most important law, which declared full religious freedom for everyone, stating, among other things—

"Each person may hold whatever religious faith he wishes, with old or new rituals, while we at the same time leave it to their judgment to do as they please in the matter of their faith, just so long, however, as they bring no harm to bear on anyone at all, lest the followers of a new religion be a source of irritation to the old professions of faith, or become in some way injurious to its followers"—

While the different branches of Western Christianity were busily engaged in annihilating each other, the Christian Magyars, witnessing desperately for their faith, held back for 150 years the Turkish onslaught whose avowed purpose was the complete conquest of all of Europe for Islam, and eventually, in the small part of their gallant land where they still stood fast for Protestant Christianity, they brought forth this very first law in the world which proclaimed religious liberty for all people. This action was entirely their own free and considered decision, and explains at once why these Hungarian Protestants have always been ready ever since to sacrifice life and possessions in order to protect this cherished freedom. Here is the explanation of their undaunted courage today in defying all tyranny and religious suppression, even as they have continued to do throughout all the ages

NEWS FROM BRITISH GUIANA

(Excerpts from letter from Rev. Allan Reoch, who is responsible for the management of all the Primary Schools connected with the Presbyterian Church in British Guiana. Remembering the Grant of $750 which was sent this year for Christian Literature in British Guiana, through the Christian Literature Department of our Society, W. M. S. members will be especially interested to read how widely Mr. Reoch is using Christian literature in his work.)

In British Guiana, we have 31 Primary Schools, with an enrolment of 13,071 pupils, and around 350 teachers. Thus far, during 1956, we have placed in the school libraries 305 Bibles; 1,005 New Testaments; and 3,107 Gospel portions; and more will be put in as funds permit. These books are not given to pupils to take away, but are kept in the schools for use in Bible reading and study.

This year, 3,268 pupils completed the Canadian Presbyterian Scripture Memory Course, and have received Certificates sent to us by the Board of Christian Education in Toronto. In one school, 116 pupils each received a New Testament for reading through the four Gospels, and at Novar, 114 pupils each received a Bible after completing the reading of the New Testament, Psalms and Proverbs. Last year the pupils themselves conducted the Devotional Service at their Harvest programme, with real dignity and ability. The senior pupils will conduct this brief Devotional at the Harvest Concert this year also.

Twice a month, Devotions for the Children's Hour are printed and sent out to each teacher. The booklet "Through the Bible Study on the Gospels" was also used. All our schools will take part in this special Bible Class, as they study the Gospel of Luke, and those who pass the examination given will receive a Certificate. At Christmas and Easter, 5,000 specially prepared messages are given to the more senior pupils, and as they take these home, the printed page serves as an evangelistic effort among the parents as well. Every two weeks I send out to the Teachers studies on "The Pilgrim's Progress", and when this course is completed in the spring other Bible studies will follow. During the year approximately 1,000 books and booklets, as well as a series of temperance tracts have been sent out to the Teachers.

In an attempt to link the children with the Church, we are now forming Children's Choirs to sing a Hymn at the Church service. This should add much to the service when we get these Choirs going well. With an accelerated Christian programme, there are, and will be, immediate results, but the full force will not be felt for ten or fifteen years.

Last September, I baptized two of our Teachers at a weekday service in one of our river schools. One of them came from a Hindu family, but his father did not oppose his becoming a Christian. He told his son that he was old enough to know what he wanted to do himself. We have had several similar instances during the year when young people from Hindu homes were baptized without opposition from their families.

One of our young Teachers, baptized a year ago, is at present taking a two-year course at a University in India. He writes about some of his student friends there—"These boys usually wonder at a loss when I begin to tell them about **real** Christianity. I suppose you will be at a loss when I mention they have not even **seen** a Bible, for in this College the boys hail mostly from villages far off, and as a result, due to lack of modern means of contact with the outside world, they have been robbed of many opportunities, especially to know of the boundless, very increasing faith in Christianity. The tracts you have sent to me have all disappeared, due to their thirst for such reading in order to know more of the Christian religion, and so I am asking you, if possible, to send me a fair amount of selected tracts." It is most encouraging to find a new Christian, like this young man, doing personal work in far-off India!

In closing, I would like to thank you all for sending so much Christian literature during the year. Our Sunday Schools have started to order their Sunday School supplies direct from Canada, so I will not require Sunday School Quarterlies now. However, I can use the Sunday School papers and cards in the Primary School as they keep asking for them. It is possible, however, that we will be returning to Canada on furlough this August, so do not send any literature after the end of May, as it would not likely reach me before we leave for Canada.

THE PRINTED PAGE

THE PRINTED PAGE is deathless; you can destroy one but the press can produce millions more; as often as it is martyred it is raised again—the ripple started by the given tract can widen down the centuries until it reaches "The Great White Throne."

THE PRINTED PAGE never tires, never grows disheartened, it never flinches, and never shows cowardice; it is never tempted to compromise; it travels cheaply and requires no hired hall; it works long after we are dead.

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVENUE,
VANCOUVER, B.C.
PRESS SECRETARY

VICTORIA PRESBYTERIAL — Rev. W. C. McBride, Superintendent of Missions for the Synod of B. C., was guest speaker at a meeting in St. Andrew's, *Victoria,* sponsored jointly by the senior and evening Auxiliaries. Mrs. W. Draper presided and Miss Flora Whiteford conducted the devotionals. Mr. McBride illustrated his travelogue with coloured slides, vividly depicting the rapid growth of the Church's work in both rural and urban areas. He said in part that the Church must be concerned with extension and outreach in the many new communities springing up, and we must maintain our historic mission as a church.

An encouraging number were present at the Easter meeting of the Chinese Church Evening Auxiliary, *Victoria.* The meeting was conducted by Miss Grace Lee, and children of the kindergarten entertained with Easter songs. Other musical numbers were given by Mrs. James Chow and her daughter Sharon, and by Lorraine Lowe. Miss Ruth Yeandle of *Vancouver* was guest speaker and gave a very encouraging message on "The Importance of Young Women in Churches."

WESTMINSTER PRESBYTERIAL—The Janet Thomson Evening Auxiliary of Kerrisdale Church, *Vancouver,* held a Spring Thank-offering meeting with Rev. W. D. Grant Hollingworth, Chaplain of B. C. Jails, as guest speaker. Mr. Hollingworth spoke on the rehabilitation program, the part played by the Chaplains, and the amazing results being obtained in this work. The results so far, since the establishing of this phase of penal operation, indicate that the authorities are prepared to continue and expand the rehabilitation facilities for these offenders in B. C.

Fairview Auxiliary, *Vancouver,* were pleased to have as a special guest at a recent meeting, a former member of their Sunday School and Church, Mrs. Bernard Poole, now a missionary in *Chile,* South America. Mrs. Poole showed some coloured slides and spoke of the work she and her husband are doing in the Soldier and Gospel Mission Field in the *Chiloe Islands,* just off the southwest coast of *Chile.* She told of the need for great patience and understanding in winning the people for Christ. The pictures showed clearly the changes in the lives of the Islanders, their faces reflecting their newfound happiness in knowing the Truth. Mrs. Jo Harrison of the Kerrisdale choir sang the beautiful solo, "Bless Us, O Lord."

KAMLOOPS - OKANAGAN PRESBYTERIAL—Miss J. Pearsall, Regional Secretary, assisted by Miss J. Wright, conducted the Re-affiliation Service for the C.G.I.T. and the W.M.S. of Calvin Presbyterian Church, *Penticton*, and spoke on "The Real Church." Miss E. Whittaker, President of the W.M.S. Auxiliary, presented the badges to new members, and Miss J. Wright accepted a cheque presented to the Presbyterial for the extension of their work. Speaking to the W.M.S. members, Miss Pearsall told of the ground covered in the work of a Regional Secretary and aroused a realization of the need of prayer and help in this immense field of work.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — An unusual event in the W.M.S. took place when members of Presbyterial attended ceremonies at the Court House for New Canadians; among whom were *German, Polish, Lithuanian, Dutch, Hungarian,* and *Chinese.* Judge Manley Edwards spoke to them on the duties and responsibilities of *New Canadians.* Mrs. J. W. Crawford, Presbyterial President, gave words of welcome.

A reception followed at the Y.M.C.A., convened by Mrs. Norman McMann, President of Grace Church Auxiliary. Women from Chalmers, Knox, North Hill, Grace, St. Andrew's, and Calvin (Hungarian) Churches assisted as hostesses and serviteurs.

A total of 130 received their Citizenships at the morning and afternoon sittings. It was evident that they appreciated the kindness and interest shown them.

RED DEER PRESBYTERIAL—At a recent meeting of *Olds* Auxiliary of the W.M.S., the Minister, Rev. T. E. Roulston, gave some highlights of the Inter-Church Conference on the World-Wide Mission of the World-Wide Church, held in *Edmonton.* Among the speakers were Dr. E. H. Johnson, our Secretary for Overseas Mission, and the Rev. Timothy Osei from the Presbyterian Church of *Ghana.*

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

REGINA PRESBYTERIAL—The Women's Federation, First Presbyterian Church, *Regina,* held their Spring Thank-offering Meeting, conducted by Mrs. S. J. Henderson. Mrs. Clifford Grant, the Guest Speaker, showed coloured slides which were much enjoyed when she told of the life and work in a Mission School in *Indore,* India. A social hour followed, with the Friendship Circle serving tea.

The Edna Bell Auxiliary of the W.M.S. of First Presbyterian Church had Mrs. W. A. Wilson speak on

"Stewardship" at their Thank-offering Meeting. Miss Margaret Paterson presented the thanks of the Auxiliary, and a Social Hour was enjoyed at the close of the meeting.

At the Thank-offering Meeting of the Jean Francis Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Indian Head,* a Life Membership and Pin were presented to Mrs. J. H. Francis. Mrs. Jean Campbell conducted the meeting, and after the interesting pictures were shown, a social hour was enjoyed.

MOOSE JAW PRESBYTERIAL — The Women's Federation of Knox Presbyterian Church, *Weyburn,* held their annual Spring Thank-offering Meeting in conjunction with the "Hour of Power," conducted by the Rev. I. R. Carroll. The Guest Speaker, Mrs. Mae Cunningham, *Moose Jaw,* was introduced by Mrs. Jas. Sherrick, and gave an inspiring address on "What Easter Means." Mrs. H. A. Stavely thanked the Speaker and Rev. Mr. Carroll closed the meeting with the benediction. A social hour followed.

PRINCE ALBERT PRESBYTERIAL—A Joint Thank-offering Meeting of the three W.M.S. Groups of St. Paul's Presbyterian Church, *Prince Albert,* enjoyed hearing the Guest Speakers, the Rev. and Mrs. Church of the Baptist Church, who told of their service on the Mission Fields in *India.* The Rev. H. K. Caslor introduced the speakers, and a Life Membership was presented to Mrs. A. I. Mahoney in appreciation of her long and faithful service.

SASKATOON PRESBYTERIAL — At the Thank-offering Meeting of Parkview Auxiliary of the W.M.S., Mrs. M. White, Synodical President, was Guest Speaker and the Easter Service of Worship published in the "Glad Tidings" was used as the Devotional Period. President, Mrs. W. Moir, was in the chair. The Rev. L. S. Van Massel was present and spoke on "The Christian's Sabbath."

The C.G.I.T. Group of *Rosetown* Presbyterian Church sang a beautiful anthem at the Easter Thank-offering Meeting of the *Rosetown* W.M.S. Auxiliary. The Easter Service of Worship from the "Glad Tidings" was used and two films were enjoyed—Mary Slessor, and Andrew of Formosa.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVENUE,
WINNIPEG, MANITOBA.
PRESS SECRETARY

BRANDON PRESBYTERIAL — The W.M.S. Auxiliary of Knox Presbyterian Church, *Neepawa,* suffered a loss in the death of Mrs. D. McMillan who was 96 years of age. Mrs. McMillan, throughout her long lifetime, was a devoted and faithful member of the W.M.S.

Mrs. E. Leeson, President of *Brandon* Presbyterial, was Guest Speaker at the Easter Thank-offering Meeting of Knox Presbyterian Church, W.M.S. Auxiliary of *Neepawa,* and gave a most informative talk on "Stewardship."

WINNIPEG PRESBYTERIAL — The Thank-offering Meeting of the W.M.S. Auxiliary of *Norwood* Presbyterian Church was in part an In Memoriam Service to a valued member of many years standing. Dr. Boudreau took the Memorial Service, and Mrs. Henderson sang. A large number of visitors and members of the congregation attended.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

"Freedom Through Knowledge and Truth," was the theme of the Hamilton-London Synodical Annual Meeting held in Knox Presbyterian Church, *Listowel,* at which the President, Mrs. Arthur Hamilton, presided. A presentation was made to Mrs. Hamilton in appreciation of her efficient service as Synodical President. Mrs. Wheaton, of *Port Stanley,* is the President for 1957. Tuesday evening all the delegates enjoyed a turkey dinner as guests of *Stratford* Presbyterial. Miss Margaret Webster, B.A., Director of Organization on the Council Executive, was the speaker on Wednesday afternoon, and Mrs. Stephen How told of conditions in her native *Formosa* to a deeply impressed audience on Wednesday evening. A skit by the C.G.I.T. Group of *Milverton* was enjoyed, and also the musical numbers provided by *Listowel* Junior and Senior Choirs, with the Rev. M. Putnam as soloist.

BRUCE AND OWEN SOUND PRESBYTERIAL—Miss W. Munro presided at the Thank-offering Meeting of the W.M.S. Auxiliary of *Port Elgin* Presbyterian Church, when the Rev. E. F. Dutcher of *Owen Sound* spoke on Personal Devotions, stressing Prayer, Scripture Reading, and Meditation. Mrs. J. Hay, Home Helper, was soloist.

Mrs. J. I. Garrett of *Tara* was Guest Speaker at the Thank-offering Meeting of *Allanford* W.M.S. Auxiliary. Special music was enjoyed.

Following the Easter Service of Worship, *Southampton* Auxiliary of the W.M.S. had an interval of prayer for the workers mentioned in the Glad Tidings—a regular feature of these Auxiliary Meetings. Mrs. George Aitken reported on the *Listowel* Synodical Meeting. A C.G.I.T. Affiliation Service was conducted by the Leader, Mrs. Jack Trelford, and Mrs. Smith, Presbyterial Girls' Secretary.

Neighbouring Societies were well represented at the Sunday Evening Meeting of the *Elsinore* W.M.S., when Captain McKerracher of *Owen Sound* Salvation Army was the Guest Speaker.

At the Thank-offering Meeting of the W.M.S. Auxiliary of Knox Church, *Walkerton,* Mrs. Wallace McClean, of the Manse, *Lucknow,* was Guest Speaker, and Miss Mary Lillian McKenzie sang. Mrs. E. Krampp presided, and guests were present from *Paisley* and *Lucknow.*

Burgoyne and *Cunblane* W.M.S. Auxiliaries held a joint meeting, with Mrs. C. E. Fisher presiding, and Mrs. E. Gorrell of *Port Elgin* giving the address. The Young People's Choir provided the music.

Mr. Poot, a New Canadian who served with the Dutch Army in *Indonesia* for three years, was Guest Speaker at the meeting of the *Hanover* W.M.S. Auxiliary, and told of his experiences there. Miss Burgess told of life in *Malaya* and *Singapore*. Linda, Nancy, and Brian Hoffman, three C.O.C. members who last year received their Junior Certificates, were Soloists.

At the Easter Thank-offering of *Burgoyne* W.M.S. Auxiliary, Rev. H. G. Funston, of *Paisley* was the Speaker. Mrs. R. Chappell and Mrs. R. Doll sang a duet.

CHATHAM PRESBYTERIAL — Miss Ada Wade, Deaconess-in-Training, spoke on "What Is A Deaconess?" when the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Amherstburg,* held their Joint Family Night. Those taking part were Mrs. W. Craig, Leader of The Cradle Roll; Mrs. Gordon Knight, in charge of C.O.C.; Miss J. LaLonge and Mrs. Ray Murphy, Explorer Leaders; Rev. D. Conlan, Leader of Junior Hi, and Mr. B. Tucker, President of P.Y.P.S.

At the W.M.S. Auxiliary Meeting of First Presbyterian Church, *Chatham,* Mrs. O. J. Powell, *Ridgetown,* spoke on "Stewardship of Life," and Mrs. D. A. Webster was Guest Soloist.

Leamington Sunshine Auxiliary of the W.M.S. enjoyed hearing three Articles written by the late Nellie McClung, and read by Mrs. E. Anderson, Mrs. H. Cleghorn, and Miss W. Pickle—"Let Us Remember"; "Let Us Rejoice"; and "Let Us Resolve." Mrs. R. M. Nicholson's inspiring address told how lives can be enriched by remembering, rejoicing, and resolving. Miss Jean Cleghorn gave a piano solo.

Miss Maxine McGregor, on furlough from *India,* showed coloured slides of her work when she addressed the W.M.S. Auxiliary of Knox Church, *Wallaceburg*. Mrs. A. Hoggarth gave the Easter message.

Miss C. Farris, Deaconess of St. Andrew's Presbyterian Church, spoke at the meeting of the Ellen Douglas Auxiliary of Knox Church, *Windsor,* on "The Power of God's Promises."

At the meeting of the Senior Auxiliary of Knox Presbyterian Church, *Windsor,* the Guest Speaker, Mrs. James Prince, spoke on "The Emmaus Road."

Mrs. G. Macdonell was Guest Speaker at the meeting of the Senior Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Windsor*. Others taking part were, Mrs. W. Rose; Mrs. M. L. Burns; Mrs. J. O. Haugh; Miss C. Farris.

HAMILTON PRESBYTERIAL — Mrs. W. E. McCutcheon, Presbyterial Young Women's Secretary, was Guest Speaker and Mrs. Ann Matheson was Soloist, at the Joint

Meeting of the Senior Auxiliary of the W.M.S.; the Mary McKenzie Grant Evening Auxiliary, W.M.S.; and the C.G.I.T. of St. Andrew's Presbyterian Church, *Hamilton.* Miss M. McKie, on behalf of the Evening Auxiliary, presented a Life Membership to Miss Diane Woodworth, C.G.I.T. Leader.

The Kate McGregor W.M.S. Auxiliary, and the Home Circle of St. Paul's Church, *Hamilton,* heard an address by Mr. Stephen Lall, of *Jhansi, India.* President, Mrs. J. Fleming, welcomed the members of the newly-formed W.M.S. Auxiliary of *Aldershot* Church, and a Life Membership was presented to Mrs. W. J. Moffat, in memory of Miss Grace Cuthbert, a former executive member of *Hamilton* Presbyterial.

LONDON PRESBYTERIAL — The Goforth Auxiliary of the W.M.S. of New St. James' Church, *London,* had Mrs. Angus McKay as their Guest Speaker, when she spoke on her work on the *Jhansi* Mission Field, illustrating this with coloured slides.

Mrs. Lillian Scollick, newly-elected Synodical Literature Secretary, was Guest Speaker at the W.M.S. Auxiliary of St. George's Church, *London.* Life Memberships and pins were presented to Mrs. James Thorburn and Mrs. John Mackenzie.

Knox Presbyterian Church, *St. Thomas,* heard the first formal address of the new Synodical President, Mrs. W. C. Wheaton, of *Port Stanley,* when she spoke on the Synodical theme, "Freedom Through Knowledge and Truth".

MAITLAND PRESBYTERIAL—*Bluevale* Auxiliary of the W.M.S. entertained W.M.S. members from *Brussels, Molesworth,* and *Belgrave.* Mrs. Morgan Henderson, Presbyterial President, gave an Eastern message, and the *Brussels* C.G.I.T. Group gave a musical selection.

Mrs. George Malcolm of *Formosa,* now visiting her parents, Rev. and Mrs. A. Nimmo, showed many interesting coloured slides in her address on "Formosa" at the W.M.S. Auxiliary of *Wingham.*

NIAGARA PRESBYTERIAL—The C.G.I.T. of First Presbyterial Church, *Port Colborne,* held their first Mother-and-Daughter Banquet, with members of the Rosalind Goforth Auxiliary of the W.M.S. taking charge of the supper. There was an affiliation Candle-Lighting Service; presentation of affiliation badges; a short drama, "The Runaway"; and Mrs. R. G. Wilson, Presbyterial Girls' Work Secretary, spoke of "The Aims and Ambitions of C.G.I.T.". The presence of Mrs. W. Sands, W.M.S. President when this Group was formed, was much appreciated.

Mrs. J. Adams of St. Andrew's Manse, *Niagara-on-the-Lake,* spoke to the W.M.S. Auxiliary of *St. Catharines* on "What Does Easter Mean to Me?". Rev. J. Williams spoke in *Drummond Hill* Church on "Missions In The Church"; at St. David's Church, Rev. F. Sass showed coloured slides on *Formosa;*

and Miss F. Baxter, of *Chippewa,* spoke to the E. May Duncanson Groups of Knox and St. Andrew's, *Fort Erie,* on "Christian Stewardship".

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD,
TORONTO, ONTARIO.
PRESS SECRETARY

TORONTO AND KINGSTON SYNODICAL ANNUAL MEETING — "The Forward Look" was the theme of the Annual Meeting of the Toronto and Kingston Society of the W.M.S. (W.D.) held in Westminster Presbyterian Church, *Sault Ste. Marie,* in April. Miss Dora Hunter, President of *Algoma* Presbyterial extended greetings and a warm welcome, and the Rev. James H. Williams, B.A., welcomed officers and delegates to Westminster Church. Civic greetings were brought by His Worship the Mayor, Mr. Walter Harry, while the President of the *Sault* Ministerial Association, the Rev. Paul Morris, presented the warm greetings of that Association. Miss Margaret Webster, B.A., Director of Organizations on the Council Executive, in her greetings as Council Representative said, "At a time of Annual Meetings, as we look back with thanksgiving to God for what He has allowed us to accomplish, let us have courage to look forward to even greater things in the day to come." The Rev. K. G. McMillan, B.D., Moderator of Toronto and Kingston Synod was unable to bring the greetings from Synod because, due to fog, his plane was grounded.

The Evening Services of Worship were conducted by the Rev. James H. Williams, B.A., Minister of Westminster Church, and the Rev. J. R. Duke, B.A., Minister of St. Paul's Church, and music was supplied by the C.G.I.T. Choir and the combined choirs of Westminster and St. Paul's Churches. Members of the C.G.I.T. assisted with the offering at two services, and the Explorers' Group of the two Churches on Wednesday afternoon sang their Hymn "This Is My Father's World," recited the Explorer's Purpose, and repeated the Explorer's Prayer. President, Mrs. A. S. Curr, conducted the Memorial Service in tribute to those called to Higher Service during the year.

Mrs. Stephen How, of *Formosa,* was Guest Speaker on Tuesday evening, and in paying tribute to the good work that has been done by the Presbyterian Church in *Formosa,* stressed the many problems confronting the missionary there, and left with the audience the challenge that with but 2% of the total population Christians, the remaining 98% was the responsibility of the Christian Church in Canada. Miss Margaret Webster, B.A., speaking on Wednesday evening, described conditions in *India, Indonesia, Hungary, Spain, Lebanon,* and the Arab refugee camps, and the work among the immigrants to Canada, and pointed out our responsibilities as

Canadians to Christians and non-Christians around the world.

"An Interview with Presbyterial Presidents" was a feature of one Session, and pictured the work carried on through Auxiliaries and Presbyterials. Discussion Groups, with officers and delegates divided into five Captained Groups, featured another Session. The Treasurer, Mrs. Ranson, presented an encouraging Financial Statement and commended the smaller Presbyterials of *Algoma, North Bay,* and *Temiskaming* for their generous response to the Stewardship Plan. The Rev. James H. Williams installed the officers for 1957-58 and welcomed Mrs. A. S. Curr to the Chair. The President carried the meeting to a high plane of thought with the sincerity and eloquence of her closing message, which terminated a vital and stimulating Synodical Annual Meeting in Sault Ste. Marie—"The Friendly City."

WEST TORONTO PRESBYTERIAL — Miss Gwen Davenport, Director of "Armagh," the Presbyterian Home for Girls at *Clarkson,* Ont., was Guest Speaker at the Annual Spring Luncheon of the Mary Weatherall Auxiliary of the W.M.S. of Runnymede Presbyterian Church, *Toronto.* She outlined the attempt made to meet the physical, mental, and spiritual needs of the girls at "Armagh," and stimulated her listeners with a sense of responsibility toward them. She also added a challenge to Church members to do their part, not only with money and gifts, but with sympathetic understanding and continuous prayer on their behalf.

The Rev. Dr. W. A. Cameron, former Moderator of the Presbyterian Church in Canada, spoke before a large audience at the Annual Easter Thank-offering Meeting of the Sloan Auxiliary of the W.M.S. of Parkdale Presbyterian Church. President, Mrs. G. Melville Wilson, occupied the chair, and Mrs. Lea Doane, soprano soloist of the Church, sang, accompanied by Mr. Wallace C. Thurston, Organist and Choir-Master. A social hour was enjoyed at the close of the meeting.

MONTREAL AND OTTAWA

Mrs. Orville Forrester,
Westport, Ontario.
Press Secretary

MONTREAL PRESBYTERIAL — Miss Louise Reith, M.A., installed the officers for 1957 at the 43rd Annual Meeting of Montreal Presbyterial of the W.M.S. (W.D.) in Knox Crescent and Kensington Presbyterian Church, *Montreal.* Mrs. W. Roland Kennedy is the new President.

The Rev. Clifton J. MacKay, B.A., D.D., brought greetings from Presbytery and in the evening spoke on his recent trip to *Japan.* The Rev. Gardiner Dalzell, B.A., spoke at the afternoon session on "Missions In Canada's North" and Miss Louise Reith, M.A., Secretary for Adult Work on the Council Executive, spoke on Children's Work and Stewardship.

The Treasurer reported that the Stewardship Plan had resulted in a substantial increase in givings, $25,179.12 having been received in 1956. The Supply Department exceeded their allocations by $35.00, making a total of $720.00, also hand-made goods valued at $413.75 sent out to Indian and Chinese Mission Schools and for Hungarian Relief.

This Presbyterial now has 32 Senior Auxiliaries with a membership of 1,337 and total givings of $17,303.30. A newly-formed Auxiliary is now established at *St. Laurent*. There are 18 Evening Auxiliaries and one affiliated group at *Valleyfield,* with a total membership of 522, and contributions to the General Fund of $6,420.64. The nine C.G.I.T. Groups represent 100 girls and 13 leaders. Two new groups were reported. Ten Explorer Groups have a combined membership of 116; 8 Children of the Church groups in Montreal number a membership of 210. On the *South Shore* there are 8 groups of 128 members; a new Children of the Church group at *Huntingdon,* and an Explorers' Group at *Ormstown.*

In 1956 Montreal Presbyterial issued 12 Honorary Memberships; 17 Life Memberships; 7 In Memoriam Certificates; 3 Junior Certificates and 6 Junior Seals.

An increase in interest and in givings has been very marked in all Departments during 1956.

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In all the past, through all our hopes
and fears
Thy hand we see.
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We own Thy mercies, Lord, which
never fail.

God of the coming years, through
paths unknown,
We follow Thee,
When we are strong, Lord leave us
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Bread,
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The Glad Tidings

PTEMBER
1957
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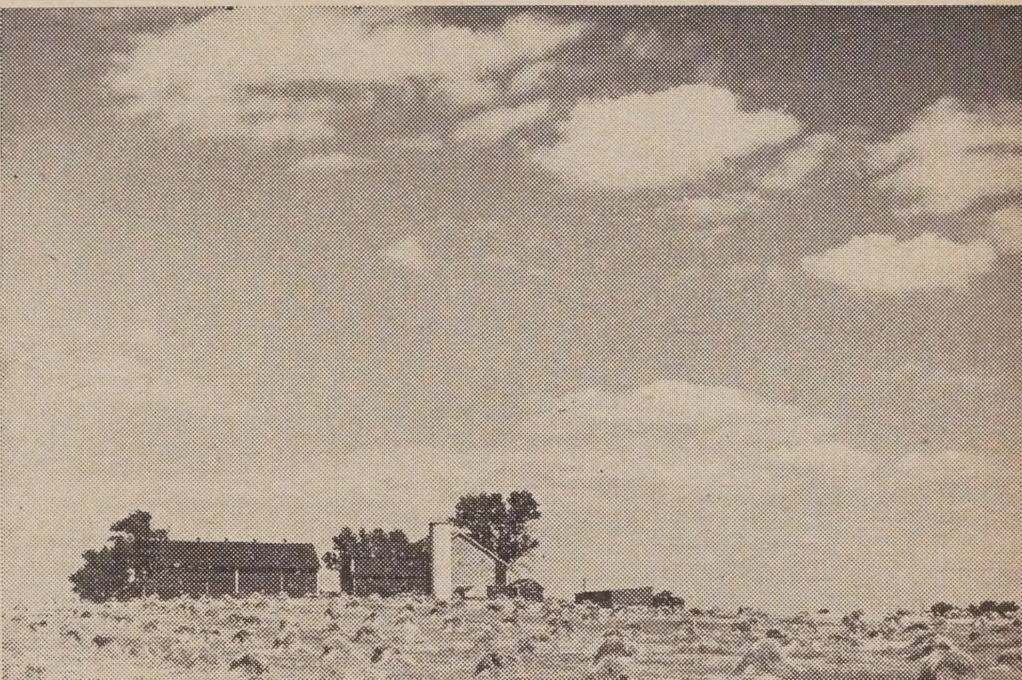

For blue skies peaceful overhead;
The golden grain for our daily bread;
For home, and love, and life secure —
We thank Thee, God, that these endure!
L.M.C.

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THE GLAD TIDINGS

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THE GLAD TIDINGS

VOL. XXXIII TORONTO, SEPTEMBER, 1957 No. 8

EDITORIAL

THE PEACE and POWER of QUIETNESS

By Leeta McCully Cherry

"Be Still, and Know That I Am God." (Psalm 46, verse 10.)

HAVE YOU EVER PAUSED to think for a moment of the loveliness of silence; of how many of the great things of earth, as well as the great moments of life, come quietly, with peace, and with beauty that often transcends expression? I think of the still silence of the early dawn when the first faint tinge of sunrise flushes over the quiet world; of the silent silvery moon shining over the gleaming fields of drifted snow; of the hushed stillness of an Autumn woods, when the only sound is the drop of an occasional beechnut, or an inquisitive chipmunk stirring the fallen leaves; of the companionable silence of man and wife who sit together, resting in quietness and contentment at the end of a busy day, when all the house is still in sleep; they only are awake and the language of their hearts is all that is needed for perfect understanding and communion of soul.

These things are calm and beautiful, intangible as light, but they are richly filled with strength, and the quiet depths of power too. There is no inactivity or stagnation there, but those still depths of inner peace and serenity which hold rich promises or creativity, purpose, and accomplishment. Power develops out of quietness, and strength is nurtured in those tranquil depths. Frustrations and tensions have no place in those high-minded silent hours, marked so gently, yet so strongly, with calmness of mind, body and soul. Well indeed it would be for all of us if we could but realize the value of more often relaxing wholly in these times of inward reflection which every Christian life must have, in order to sense the full confidence of God's presence within us, and so allow His peace to become a part of our very being.

In these days of rush and worries, stress and strivings, with always so much of noise, confusion and discussion in our personal and public decisions, perhaps we do need to remind ourselves of the important wonders of the world which come in their perfection, in quietness and the silence of great beauty—to remember that we must have quietness, inner control and serenity in our own lives if we are to be "strong and of good courage," and that without these sanctums within our own personalities, ever available to rest and uphold us, we are in danger of being so busy and overwhelmed by the accelerated struggles of everyday living in these hectic times, that we run the risk of losing the integrity of our own souls. Just the other day, in my reading, I came across the wise words of old William Penn, that outstanding Quaker gentleman venerated for his soundness of judgment and steadfastness of purpose in his own times, even as he is today—"True silence," he wrote, "is the rest of the mind, and is to the spirit what sleep is to the body; nourishment and refreshment. It covers folly, keeps secrets, avoids disputes, prevents sin, inspires vision, and rewards with worthwhile thoughts and deeds. It is a great virtue."

Gently, the rose unfolds her golden heart to the world in fragrant silence and loveliness; the stars, brilliant and distant throughout eternity, move endlessly on their ordered ways in the silent grandeur of light and perfection; the snow-capped mountain peaks are silent in their remote and lofty magnificence among the clouds; the great tides of ocean ebb and flow soundlessly in timeless rhythm; the snowflakes fall in soft white silence to the waiting earth; and the changing seasons flow into one another without sound or confusion. It would seem that God loves silence—so many of the beauties of this world of His creation are so calm and still; so many of the wonderful happenings in His life on earth came in the times of stillness and of quiet! How often do we read in the Scriptures that He went apart into the mountains to pray; that he went for meditation and renewed strength into the quiet of the desert places; that he walked in the stillness of the silent fields; and on that night when betrayal by Judas was just ahead of Him, it was into the quiet moonlit Garden of Gethsemane that He went to seek His Father and to ask for strength and power for the terrible days to come.

It was in the stillness of the starry night that Christ was born in Bethlehem of Judea, and God came into the world in human form. The holy mystery of the Incarnation was enfolded in silence. And it was in the peaceful stillness of night in the Judean hills that the watching shepherds suddenly saw all about them the flooding glory of the Lord, and heard the angel voices proclaim the birth of the Holy Child, who was Christ, the Lord. Later, when the jealous wrath of Herod threatened the Young Child's life, it was in the still quietness of the Eastern night that Joseph took the Infant Jesus and His mother, and fled for safety into Egypt. And, at the end of those sad three days when His bruised body lay in the grave, it was in the hushed stillness of the early dawn, while it was yet dark, before the rising of the sun, that Mary, His mother, and the other women, came, grieving, to the sepulchre, to find the heavy stone already rolled away and angels waiting there to tell them, "He is not here, but is risen, even as He said!" While all the night was wrapped in silence; in glory and in wonder, and in solitude, had come the Resurrection, the greatest miracle the world will ever know had taken place, and Christ was risen from the dead—death was forever vanquished, and life immortal had become the heritage of all those who believe.

So it is that in the silence of quiet meditation God makes Himself known to us, for it is in these times of prayer and inner reflection that we put aside the daily cares to think about Him and His constant goodness to us, and to lose ourselves in the peaceful stillness of His presence within us. The human soul needs silence; needs quietness in which to seek and find that wonderful feeling of inner peace which must always be individually won, and individual in possession, but which can only be attained by absolute and childlike faith in the promises of the Heavenly Father—"Peace I leave with you. My peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye believe in God, believe also in Me, and lo, I am with you always, even unto the end of the world." The Scriptures are filled with these messages of comfort and of help.

So often we allow ourselves to live as if life consisted only of how much we can do, and how fast we can do it. That is such a wrong point of view. Life also consists of practicing the art of being quiet; of realizing that one of the great principles of Christian living is that you must seek to find true inner peace, both for your own sake, and that you may witness as you should for the Prince of Peace, to others with whom you come in contact. To have that inner peace, you must hold fast to your faith and your trust, and you must learn to practice the techniques of quietness with Almighty God. For this is the peace of heart and soul which fills life with happiness, surety, and joy; which means poise, assurance, and the power to face the heaviest of responsibilities, the gravest of problems, with calmness of thought and being, and without the inward turmoil of doubt, indecision, fear and restlessness. It is the peace which comes of perfect trust and deep spiritual communion—the handing-over of all of life, even the smallest of everyday matters, to the sure and certain guidance of God's hand, knowing that in His doing, all will be well with us, even though the way we must go may not be the path we would have chosen for ourselves.

"Be still, and know that I am God," wrote the Psalmist, many long years ago. It is as true a guide today as it was when those noble words were first written. Only in the still centres of our being can we find that sure and certain knowledge; hear His voice when He speaks to us; feel the wonder and the comfort of His tender presence in our lives; and receive into our hearts the greatest gift of all—the lifting of our burdens in the stillness of His peace.

A LETTER FROM THE PRESIDENT

Dear Auxiliary Members:

It is truly a pleasure for me to have this opportunity of writing to you. I only wish that it could be a personal letter as I express my appreciation for the faithful service which you have given in the past.

The spirit of the Annual Council Meeting reflected the loyalty of our members. To me this was a golden thread of loyalty as together we realized that we must build for the future.

Only as we meet the responsibilities of today with Him, and find His grace sufficient for every new demand, can we move on in the belief that we may never pass beyond His love and care.

The first thing that Jesus does for us is to transform our values and ideals. The second thing He does is to send us out to translate those ideals into realities.

This is a symbol of the expansion of life that Jesus has wrought.

Today the need is urgent for the expansion of our missionary work at home and overseas. We need more missionaries and we need new lives dedicated to the Mission of the Church as layworkers. Jesus Himself is a new life. A new life creating new lives. A new spirit of mind in men fashioning new thoughts, larger visions and new horizons for these challenging days.

There is absolutely no limit to what the Spirit of Jesus Christ can do in human life if only we will obey His call.

It is my prayer that this obedience may be given by every woman in the Presbyterian Church, for the call is universal, and every Churchwoman should respond to its appeal.

May we go forward together, in the spirit of love, and with ever-increasing zeal in service, as Christ has opened the doors of opportunity for us.

Yours most sincerely,
Nellie M. Thompson

PRAYER

ALMIGHTY GOD, we come to Thee out of our need. We come confessing that too often the visions and intentions which came from Thee have faded and been forgotten. We have sought the easy way; the way of self-satisfaction and self-interest, rather than the doing of Thy will.

We ask Thee to forgive us our sins of wilfulness, selfishness, ignorance and indifference. Purify us by Thine indwelling Spirit, and grant that we each may use the talents and power given unto us, in the service of the Church of Thy Son.

We beseech Thee, O God, for clearness of vision, for soundness of judgment, for courage of conviction, and for quiet confidence in Thee, as we face the problems of today.

Help our young people to be utterly honest with themselves as they return to school and college and seek to make decisions about their life work. Guide them, we pray Thee, into the work which Thou has appointed them. Let none hold life lightly, nor carelessly spend the precious years of instruction and training.

We bring to Thee for Thy blessing all children who are starting back to school. Keep them during the coming days. We bring to Thee the teachers and others in our schools and colleges who give instruction to our youth. Grant that they may use the most effective methods in their teaching, always keeping foremost the things of Thy Kingdom.

We bring to Thee the nations of the world. Help us to remember always that the people of every country are Thy people. Holy Spirit, teach us how to pray for the nations of the earth. Raise up leaders and followers in all lands, we pray Thee, who believe that it is righteousness which exalteth a nation. Teach them to seek Thy guidance and help. In Thine own time bring about that peace which comes only where Thou art recognized as the King to be followed and obeyed.

We bring to Thee all missionaries and ask Thy protection and strength for them. In times of loneliness and weariness cheer them with Thy presence; in disappointment give them patience; when problems press give them wisdom and understanding.

And now in silence we bring to Thee those messengers of Thy grace who are known to us. (Pause)

Help us to yield ourselves wholly unto Thee and Thy will for us. In Jesus' name. Amen.

Searchlight on the Mission Overseas

Seeking to fullfill our calling overseas!

by MARY E. WHALE, B.A.

Probably never before, in the history of the Christian Church has there been greater need for an understanding of the power of Christ in the lives of individual Christians. In these days, when the building of the Church is being emphasized, we need to have firmly fixed in our minds, just what that Church is. It is too easy for us, as members of congregations, to consider that we have done our duty if we take some share, small or large, in the organizational work of the congregation and of the W.M.S. and give our offering. If this had been the reaction of the members of the early Church to the call of Christ, to His Service, that Church would never have been built. We need, therefore, to ask ourselves, are we letting our lives be filled with the call of God, our Creator, through His Spirit?

In a recent biography of Billy Graham, Stanley High emphasizes the changed life of men and women who met God through the preaching of the famous evangelist. He emphasizes also the complete dependence of Dr. Graham, himself, upon the leading of God. As Presbyterians, we are familiar with Dr. Graham's ministry. We follow his work with varying degrees of enthusiasm. If we are honest, we will not doubt the truth of the Power which makes this man's ministry effective. Just as those who have given themselves whole-heartedly to the work of evangelism after they have felt the influence of God through Dr. Graham, have been effective, so can we be effective, if we give ourselves to the call of God, a call which demands of us, whatever our walk in life, that we be His ministers and his missionaries.

Many of our auxiliaries will be, this month, embarking on the new study. Most of that study is concentrated on Japan, and our missionary work in Japan. If the study is to mean anything to us as individuals, and to the work in Japan itself, we cannot allow ourselves merely to read or listen, we must give ourselves in prayer, to take our personal share in the Christian ministry in this great country. Temptations for the Korean people in Japan and for the Japanese people are very great, in a world in which temptations loom larger with every scientific discovery. The Koreans and Japanese, like ourselves, are apt to feel that God's creations are for their pleasure, their welfare. They, like us, do not realize that God's purpose is to use His creation for His glorification, in order that we might truly appreciate the great heritage He has given us. In falling into temptation, we of the western world have sinned far more than the people of Asia, for we have let material prosperity cloud our vision of what God means this world to be. There is only one cure, and that, a new realization of the power that we have, through Christ, to be part of God's Kingdom. Therefore, as we take a renewed interest in Japan and in the Koreans in that country, may we in truth, become a part of the work. Miss Jean Brown who goes forth this autumn is a symbol of our much stronger interest in the Korean Church in Japan. As she studies the language and otherwise prepares to give leadership in the development of a Church which has such promise, such hope, such vision, we must follow her, sharing with knowledge and with prayer, in the work which she does.

In our Overseas section this month, we have shared with you a few paragraphs from two of our staff people in India and one in Formosa. Miss Mary Lankin, out of her past experiences in Canada and from her new impressions in India, tells us what she thinks Christians may do to help the Indian people physically, and spiritually. Miss Bessie MacMurchy, a senior staff person, well embarked on an important mission, indicates the trend of her post-graduate course. In a third letter, we share with you the kind of work Miss Hildur Hermanson is doing in Formosa. All of these people are helping to make life easier and happier for those with whom they come in contact. How often have we, in this office, heard people say that they appreciate so much the work that missionaries do who are helping to raise the standard of living or assisting in some way to make life easier for people less fortunate than they. We are all aware of our vulnerability to the appeals that come from outside our Church for help in social service, or in humanitarian projects. These appeals may be worth-while. Many of them are, but in this year of 1957, in this Church which God has allowed to live and prosper in this glorious land, we are seeking to fulfill our calling overseas. We must be aware that each and every member of our staff is bending every effort she can and lending every gift she possesses to make the Gospel of Jesus Christ real, both physically and spiritually in the lives of men, women and children. Can we not give these women our support, particularly our earnest and sincere support in prayer?

The challenge before us today has never been greater. Materially, Canadian Presbyterians are prosperous. We need only to match our material prosperity with a new and deeper sense of our mission. May this study year be one of deep fulfillment for each and every one of us.

EXCERPTS FROM THREE LETTERS

From Miss Mary Lankin, Reg. N., B.A., M.P.H.

"You have asked me this question, 'Do I feel there is need for missionaries, doctors, nurses and hospitals in India?'

"I have not been in India very long and, as yet, have not seen very much of this huge country; but, if what I *have* seen and heard is reasonably representative of the country as a whole, then I unhesitatingly can answer that India is still in need of missionaries, doctors, nurses and hospitals.

"When one can walk down the crowded bazaars of a city and see leprous beggars holding out wooden bowls for alms, then one can see the need for more medical care. These sights can be seen even in large cities where there already is good medical care and public health services to be obtained. I came to Allahabad in a third class compartment on a fast modern express. An elderly man crouched on the floor, coughing and spitting. The compartment had a seating capacity of 12 people and there were 24 in it. The old man was blind and in the last stages of T.B. There were children there, too. What chance did those children have to grow up free from that contagion?

"The worst conditions I have seen were in one remote Hindu village where every fourth person I saw showed signs of having syphilis, malaria or T.B. It was pitiful to walk up the steep village street and see so much blindness and deafness, so many cripples, and so many running sores on babies, toddlers, children and adults. And I just heard from a missionary on the field that smallpox had broken out in that same village. Not one house was free from it. But, remember, this was an exceptional village.

"Before I came to language school I had the opportunity of going out with the Mobile Clinic several times. In the remote villages where there are no government dispensaries, the people assembled as though by magic when the Clinic arrived. Sometimes I thought the stream of sick people would never end. And, often, on our journey home, the car would be stopped by some man or boy, asking if the nurse would visit a nearby house where someone was lying, too ill to come to the clinic. Once, when this happened, we walked about a quarter of a mile to a little Bhil hut where a skinny *old* man of fifty was lying outside on a woven rope bed, sick with pneumonia and malaria. All the relatives were gathered around. As we approached, the patient dragged himself off the bed, flushed with fever, and offered it to us for a chair. It was all he had to offer as a seat.

"I grant you that all this seems to speak of a need for more medical and nursing care, only. But it does not stop there. Most of these people had already consulted the witch doctor, and many came with dirty strings tied around their wrists to ward off the evil spirits which were making them sick. Many came with round, burned areas on their abdomens where the witch doctor had tried to burn out the evil spirits. These signs showed the evidence of souls living in fear of evil spirits, demons and devils. They need to be brought out of the shadows into the sunshine of God's love. They need Christ's salvation. We have that love and salvation. Dare we withhold it from them and call ourselves Christians?

"Sometimes it is difficult to change the hearts of people with words only, especially if the words run counter to age-old tradition and ways of life. Therefore our medical work helps to bring them to us in the first place, and, secondly, gives them concrete evidence of Christian love. When one is being healed, or having one's child healed of a physical ailment, one is in a receptive mood for spiritual healing. May I tell you a story about this?

"Last Sunday, a fellow language student went to see friends of hers, an English missionary and his wife, and a woman missionary doctor who was visiting them. While Norah was there, an Indian and his wife came to the door. They were seeking the doctor. Two years before she had cured their only child of polio. Soon after, the doctor had been sent to another area. The family had been trying to contact her ever since, to thank her. Hearing that she was in Allahabad, they had come quite a distance to see her. They were immediately invited into the house. They saw the doctor and tried to express their thanks. Then, the man, who was an intelligent Hindu, asked if he and his wife could become Christians and if he could buy a Bible. What joy and happiness was in that room on that bright Sunday morning! Before he left, the man left 30 rupees to pay for the Bible, even though he had not been asked for any.

"May God bless all of you and your work in Canada."

Your fellow-worker in Christ,
Mary Lankin.

From Miss Bessie MacMurchy, Reg. N., B.Sc.N.

Our 1956-'57 class of Ward Sisters graduated the middle of April at a very fine graduation ceremony. There was a very happy spirit in the School that day. Some of the students were reluctant to go home. Four of them are returning for the Sister Tutor course which begins in two weeks. I am not sure whether we will have 7, 8 or 9 in this new class. It doesn't matter much. Seven are quite enough to supervise with a heavy practice teaching programme. Two of the seven will go back to start an upgraded programme of nursing education in their part of Bombay State. One will start teaching in a new nursing programme south of Calcutta, in a small Mission Hospital. Another one will be very busy initiating a scheme sponsored by the Government. Her work is in a Mission Hospital near the border of Nepal. Another student will come from Kalimpong, near Darjeeling. The other two come from well-established Mission Schools of Nursing.

From Miss Hildur Hermanson — Formosa

On a Monday we started off for a Mountain village where women from 8 churches met together for daily studies and fellowship. This was the first time classes like this had been held for the women and they organized a sectional and promised to help each other and the weaker churches who had not sent delegates. They all feel the need for more Bible study as some of the weaker ones are leaning a bit toward the R.C.'s who give out relief supplies in great quantities and also who have many workers to go among the people. Three of the local Aborigine preachers were with us each day and were a great help. We are to go there again to continue where we left off. We had practical demonstrations of the use of World Church Service relief supplies and they did enjoy the corn-meal bread and pancakes made under my supervision. The last evening we met in the local schoolhouse and they entertained us with their songs and dances and tea. The meetings were held in a church 1½ hours' climb from where we left the car, but next time they will hold it in the village where the car was left, which will be much more convenient.

The following week was spent in a small Taiwanese church near the edge of a Mountain district. Women from 5 villages came down and we had a four day session. The last day of the session, Miss Mary Whale visited us. We were so delighted to have a "Homeside" visitor. These women, too, organized so as to be more able to help the weaker places and to build up their own faith. They all realize that their knowledge of the Bible and of the Church is very limited. At these Aborigine conferences, I hold clinics all day except while I am doing Health teaching and demonstrations.

The end of January, Misses Douglas, Macdonald and I took Miss Whale on a trip around the island, meeting with the women of Taiwanese Churches and the women of Tyal, Ami and Bunun tribes. We slept in a Tyal Aborigine home and a Taiwanese preacher's home as well as in Japanese-type Inns at Hot Springs. We feel that we gave Miss Whale a fine opportunity to see the work of the Church at the "grass-roots". We also attended the meetings of General Assembly and then part of the United Conference on our way home.

Since that time I have held classes in small Taiwanese Churches and in a Taiwanese fishing village. One of our Bible women goes to each once a week. The fishing villages on the West Coast have had poor fishing this year as the storms have been so frequent that they could not go out to sea with their wee boats and rafts. Some have small rice fields but this year it has been so cold and wet that the seedling rice rotted in the beds and they are now preparing more seed for re-seeding and are most discouraged. They have a very low standard of living and suffer from Trachoma; many are blind and many about to be, if no help can be found for them. The driver and I help clinics and my two Bible School graduates taught Bible, reading and hymns and told stories to children. We had about 70 adults and more than 70 children. Some of the older children learned to read Romanized Taiwanese during our stay and the Bible woman will continue teaching the Catechism.

Last week I had an opportunity to escort the man in charge of Church World Service and also an opportunity to treat some of the eye cases again. He is going to have some relief milk powder sent out to each family and hopes to be able to do something for some of the worst eye cases. It made us ill to see these poor people with eyelashes turned in and rubbing on the eyeball. It was a cold rainy day and the whole population of the village (about 300 families) looked so cold and miserable and hopeless. Some are beginning to believe in a Saviour but many are too miserable to think about anything but their misery. Your prayers are needed for these poor folk. The children are lovely and bright and eager to learn.

CORRECTION

The report given by Mrs. E. H. Johnson, Library Secretary, at the Annual Council Meeting, Toronto, on the afternoon of May 14th, 1957, and included in "Annual Council Meeting News" on page 2 of the July-August edition of The Glad Tidings, should read as follows:—

Mrs. Johnson gave the report of the Library Department, referring to the stitched report. She felt that there is not now as much need for the position of Library Secretary at the national level as there was in past years. An inquiry was sent to the synodicals concerning this matter, and the consensus of opinion in the replies received was that there is considerable overlapping of work, especially with the Welcome and Welfare Committees, that much of the material sent to overseas missionaries is not suitable for their use, and that whatever library work is continued could best be done at the local level.

Agreed on recommendation of Mrs. Johnson, seconded by Mrs. Curr, that the Library Department be discontinued at the national level.

TREASURER'S STATEMENT

January-June 30th, 1957

Receipts:			
Alberta	$ 1,600.00		
Saskatchewan	727.90		
Manitoba	2,768.00		
Toronto and Kingston	27,926.00		
Hamilton and London	32,142.61		
Montreal and Ottawa	12,733.00		
Individual Gifts		$77,897.51	
		3,060.74	
			$ 80,958.25
Disbursements:			
National Missions		$36,512.11	
Overseas Missions		57,148.84	
Organization		21,626.09	
Publications		6,865.16	
Public Relations		42.15	
Administration		13,848.52	
Insurance and Taxes		434.51	
Visual Education		9.00	
Student		250.00	
Christian Literature		4,800.00	
Grants		510.00	
Stewardship		92.40	
Council Meeting		4,390.72	
General Contingency		138.50	
Payments from Special Gift		1,418.06	
			$148,086.06

SYNODICAL GIVINGS FOR 1956 DEFICIT

British Columbia	$ 325.00
Alberta	427.60
Saskatchewan	561.50
Manitoba	396.75
Hamilton & London	2,890.92
Toronto & Kingston	2,802.21
Montreal & Ottawa	922.25
	$8,326.23
Special Gift	67.45
	$8,393.68

Helen P. Sinclair, *Treasurer.*

Our Graduate Deaconesses

By FRIEDA E. MATTHEWS

IN THE JUNE ISSUE OF our "Glad Tidings" we read of the graduation of fourteen young women from our Missionary and Deaconess Training School, young women who would be going out into all phases of our church's work.

On our National Missions' staff at the present time there are sixteen graduate deaconesses — some who have given long years of service such as Miss Ellen Douglas and Miss Helen Ross, who have been with us since 1930, and others who have been a part of our mission staff for only a few weeks.

A little glimpse at their work should be of interest. In the Province of British Columbia, Miss Margaret Boyd is in charge of the children's, girls' and women's work in the Fraserview area of Vancouver. This fall, Miss Boyd will be going on furlough for six months and during her absence her work will be taken over by Miss Evelyn Murdoch, who has recently joined our staff. In the St. Matthew's Centre (formerly Fraserview) there are several mid-week groups and a Church school of over one hundred. The visitation in homes in connection with the centre is an important part of the work of the deaconess. In Vancouver, there is a graduate deaconess, Miss Ellen Douglas, who is a hospital visitor. Miss Douglas writes of her work as "opportunities for visiting and witnessing in the hospitals—conscious of the responsibility of ministering to so many and conscious, too, of my own inadequacies and utter dependence on divine help and guidance. There is most sincere gratitude for grace sufficient." Another graduate deaconess in British Columbia is Miss Flora Whiteford, in the Presbytery of Victoria. Miss Whiteford has worked during the past year in the smaller churches, assisting in organizing groups and training leaders. Her summer months are devoted to Vacation Bible Schools and to leadership at camps for girls.

In the Rocky Mountain House area, Presbytery of Red Deer, Alta., Miss Winnifred Ripley has been in charge of the missionary van. Miss Ripley and her associate student deaconess, Harla Stewart, visited in the homes in the rural districts. In the summer, Vacation Bible Schools were held in several of the country schools and assistance was given in leadership at the Sylvan Lake camps. Far to the north in the section of our country which is in Alberta Synod but is a part of the Province of British Columbia and the Yukon, Miss Lillian Reay and her associate student deaconess, Catherine Denholm, had the use of the Peace River van. In June, they gave some leadership and visited in many homes in the southern part of the Presbytery and in July and August conducted Vacation Bible Schools for the children in the maintenance camps on the Alaska Highway.

The van for the Presbytery of Prince Albert in Saskatchewan was in the charge of Miss Martine Jansen van Beek and her associate, Miss Alexandra Johnstone. Their work was similar to that done in other Presbyteries, visiting in isolated areas, conducting Vacation Bible Schools and giving leadership at the Christopher Lake camp.

At the Cecilia Jeffrey Indian Residential School, Kenora, two graduate deaconesses have been rendering valuable service for several years. Miss Helen Ross, as Deaconess-Secretary, assists the Principal in the clerical work necessary in a school of this type and, as a deaconess, is ever ready to assist in other departments. Miss Kathleen Stewart, Reg.N., not only takes care of those who are ill but she gives instruction in First Aid, Home Nursing and is the leader of a very successful C.G.I.T. group.

Miss Athalie Read, since her appointment to the Presbytery of Hamilton, has been working chiefly in the Roxborough Park and Eastmount areas where there were new congregations. Much of her time has been devoted to organizations and visiting in the homes.

Three graduate deaconesses on our National Missions staff have been employed in the Toronto area in the past few months. Miss Hazell Davis, a 1957 graduate, appointed to the Presbytery of West Toronto, under the direction of the Home Missions Committee, has been working in the Dovercourt and Bonar areas. In September, Miss Davis will concentrate on the Chalmers Church area. Miss Hilda Blackwell, known to many in our Society, because of her work as receptionist at the ports of Montreal and Quebec, has been, since the beginning of June, engaged in immigration work in Toronto, meeting boat trains and assisting the newcomers whenever necessary.

The third graduate deaconess in Toronto is Miss Margaret Near, whose work is with the Chinese people. Miss Near with her Chinese associate, Miss G. B. Lee, has mid-week groups, Church school, English classes and much home visitation.

In Montreal, there are also three graduate deaconesses on our National Missions staff. Miss Catherine Watson at Tyndale House Mission, which is in the down-town area of the city, is in charge of children's, girls' and women's work. Each morning, Monday to Friday, Miss Watson conducts a nursery school which has been a most successful part of the work there. Miss Florence Goertzen, with Mrs. G. P. Louie, at the Chinese mission, has duties similar to those of Miss Near in Toronto. Miss Dorothy Lukes, who is the successor to Miss Hilda Blackwell as receptionist at the ports of Montreal and Quebec, has been enthusiastically meeting boats and trains and generally assisting the newcomers whenever it was needed.

Very briefly this is the story of the work of the graduate deaconesses on our National Staff. As these women guide the little children who are sent to them for instruction, as they counsel the teen-agers and, as they give their friendship and kindly help to the adults, wherever they are and in whatever capacity they serve, we know the prayers and thoughts of the members of our Society will be with them.

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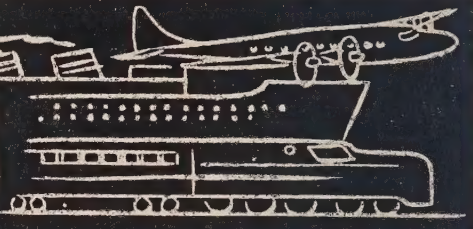

Miss Margaret MacKenzie will be returning to her work in Taiwan the early part of September. She travels by way of Japan. She will be returning to Educational Work and studying language during this first year of her second term.

Miss Jean Brown will travel with Miss MacKenzie as far as Japan where she goes to take up work in Christian Education among the Koreans in Japan. She will be studying language during the ensuing year.

Miss Helen Acton will travel to India where she will prepare herself for work on a medical unit among the Bhil Tribes. She will go directly to language study.

Miss Pauline Brown will be in Toronto in the Autumn taking one semester at Knox College before returning to her medical work in India early in 1958.

Miss Mary Sherrick is on leave of absence from September 1, 1957 and will be in Weyburn, Saskatchewan, until September 1958.

Miss Agnes Hislop returned from the Bhil Field, India, in May. She did camp work in Western Canada during the Summer. She will be studying during the Fall and Winter 1957-58.

Mrs. L. W. Gehman returned in May from Vellore, India. After her rest period spent in Galt Mrs. Gehman attended several summer camps in Ontario. This Fall and Winter she will be taking studies at Columbia University, Teachers' College, New York, working towards the completion of her Master's Degree in Nursing Education.

GLAD TIDINGS READERS!

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"ENTRUSTED UNTO ME"

By MRS. A. CON

Note: At the Council Meeting held in Ottawa in 1956 the theme was "I have a stewardship entrusted unto me." One of the delegates to that Council Meeting was Mrs. A. Con, of the Chinese Presbyterian Church, Vancouver. The following is a brief statement given by Mrs. Con to the 1957 meeting of the British Columbia Synodical.

"I am honoured to be here with you and to be able to relate to you the impressions I carried away with me from the Council meetings held in Ottawa last year.

"As I sat in that great hall, I thought of how many representatives from all over Canada passed through its doors during the meetings. As we all sang together and talked together, I felt that I was only a small yet important part of this large organization. It seems to me like a big tree and individual groups like ours are the branches. Every branch is needed, otherwise, the tree will be unbalanced.

"As all the delegates gathered day by day to discuss the work that is carried on by the Women's Missionary Society, I gained a grand panoramic view of the whole work carried on by our Society. The feeling expressed by Rudyard Kipling permeated the whole Council '. . . There is neither East nor West, Border, nor Breed, nor Birth.' Yes, we all felt that we belong to one family; there is no difference if you are in Victoria or Montreal, Vancouver or Winnipeg or Calgary, or anywhere else in the world; we all felt one in our fellowship together.

"However, the thing that impressed me most was the theme of the Council, 'I have a stewardship entrusted unto me.' Throughout all the meeting these few words kept reminding me of the responsibility that is given to the women of each auxiliary of the Women's Missionary Society, and I wondered if I was a good steward in God's sight. I felt that I must try to be a good steward of God because He has given us the management of His affairs here, and some day He might ask me: 'Give an account of thy stewardship,' as in Luke 16, verse 2. I always had a difficult time understanding exactly the relationship which our auxiliary had with the whole Church. I knew I had responsibility, but how little I seemed to accomplish! This was cleared up for me by one of the speakers, Rev. P. L. Sams who said, 'First, as trustees of our Master's property we must be obedient, wise, and fruitful with His stewardship.' When I realized that I am a trustee of my Master's property the questions that burned in my heart were: Have I been fruitful, wise, obedient? Have I done my part as a steward? To my regret, I feel that I have done very little.

"Peter said, 'As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.' And Paul reminds us that 'it is required in stewards that a man be found faithful.'

"So, as the Council came to an end, my hope was that I could make all the groups at home feel as I did about our stewardship to God. When our Lord says, 'Who then is that faithful and wise steward whom His Lord shall make ruler over His household to give them their portion of meat in due season?' may we all be able to say by God's grace, 'Here am I, send me.' For the Lord says, in Luke 12: 42; 'Blessed is that servant whom his Lord when He cometh shall find so doing.'

"I hope that you all have received the same impression that I received, that is, that God has given us this stewardship, and let us not forget the responsibilities and the duties that accompany it.

"So, once again, thank you and may God bless each and every one of you."

THEY SHOULD BE CLOSE TO GOD

They should be close to God, who plough the earth,
Tear up the briers, and turn the nettles in,
Bank high the rich brown soil, and smooth it down
And harrow clods, straight, firm and thin.
They should be men of vision and of faith
Who sight in each torn, trampled plot a yield
Of sun-gold harvests; ears have they to hear
The secrets whispered by a growing field.
They should be gentle. Earth is soft as wool
Fresh-turned, and rain is cool and sweet in spring;
Where crickets chirp, and little wings hum praise,
Men must be kind and seek to understand each little thing.
They seek and find the simple life—the bread
Of fields, the crystal waters of the stream;
A sheltered home among the hills, a hearth,
A warmth when winter comes, with time to dream—
Dream through the cold, of fields and growing things,
When snows have gone, and all the greening sod
Wakes with the trumpeting of life. Men know,
Who keep the fields, the miracles of God!

(Selected)

Your Prayers are asked

—For our Heavenly Father's blessing to follow the summer's work of our Deaconnesses on the Vans, Camp and Vacation Bible School Directors and Leaders, that all reached through these services of our Church and the W.M.S. may be strengthened in a deeper and abiding faith in Jesus Christ

—For the pupils and staff of our Indian Residential Schools now commencing a new term: especially let us remember in prayer Mr. and Mrs. Howard Neally, the new Principal and Matron of the Cecilia Jeffrey School in Kenora. May all rely upon God's Power and seek His Guidance in all things.

—For those who work among the Chinese in Canada: Miss Elsie Lee in Windsor and London, Miss Goertzon at Montreal, Miss Near and Miss Lee in Toronto, Miss Yeandle at Vancouver, and Miss Scott and Miss Grace Lee in Victoria, that they may lead many to forsake their pagan customs and beliefs and accept the Living and True God.

—For our staff in Taiwan during these days of returning to the task both in the Tamsui schools and in the leadership training in which Miss Hermanson and Miss Macdonald are engaged. Pray that Miss Douglas and Miss Greer in the Tamsui Schools may continue to give that leadership to the young people and the staff which will steadily build Christian citizenship in Taiwan.

—Pray for Miss Isobel Taylor as she takes up her task for one year in Tainan in the south of the Island. May she be given those gifts of the Spirit which will enable her to carry out her task of preparing Church music for the Taiwan Church.

—For Miss MacKenzie as she returns to her work in leadership training for leaders of children. May she be guided as she endeavours to see the way in which her work may be of greatest service to the Church in Taiwan.

—For Miss Hermanson and Miss Macdonald in their work out of Taipeh in leadership training classes. May they have strength of body, mind and spirit to face the tremendous challenge which their work entails.

—Pray for Miss Jean Brown as she prepares to enter the life and work of the Korean Church in Japan. May she have vision as she studies the language, and strength of heart and mind to see those things which God is leading her to do in that Church.

—For all members of the Women's Missionary Society—children, girls and adults—that as we begin the work of the autumn and winter we may realize the greatness of the responsibility that is ours, and seek the guidance and blessing of God on our work.

Miss Teen-Ager

"It Can Happen in the Country"

by **BETTY BLACK**

Our author this month is Miss Betty Black, a lively teen-ager who lives on a farm near the tiny Ontario village of Nashville. Her busy life includes High School in Brampton, editing the School paper, piano lessons, C.G.I.T., and Church where she often substitutes as organist. Betty hopes to train as a nurse after high school.

In our country church we used to think that C.G.I.T. was possible only in towns and cities. Now we know better. We discovered that C.G.I.T. can be a success in the country too!

Our first problem was that no one knew much about C.G.I.T. so we wrote to our National Girls' Work Secretary for information. Other people to contact include the Presbyterian Regional Secretary in your Synod and the Presbyterial Secretary for Girls' Organizations. Our local W.M.S. auxiliary helped find a leader and we began to organize.

Transportation was the next problem. It is often a difficulty in the country, so we decided to meet once every two weeks. In the winter time our leader drove around to our homes to pick us up. In summer we go by "bike" and the long row of bicycles beside the church on Saturday afternoons is one sign that "C.G.I.T. is flourishing."

Our first job in C.G.I.T. was to memorize the purpose and hymn. (This was a struggle as I am the pianist.) After we had learned something about the interesting programme we decided to become full-fledged C.G.I.T. members. The day our middies arrived was a proud one, and by the time we had solved the mysteries of a friendship-knot we felt prepared for anything.

We have had several projects and are looking forward to planning many more. At Christmas time we had a lot of fun making decorations for the Church School room. Then someone suggested that the choir gowns needed a "stitch or two" so we set to work on them. We found that this was a gross understatement and, as a result, we now consider ourselves experts with hooks and domes.

One of the most interesting parts of C.G.I.T. work we have found, is the mission study. The theme this year was South-East Asia, a very interesting part of the world with which we were quite unfamiliar. While we worked at our posters and maps we found out a great deal about the various countries and peoples of that region. Some of the girls didn't think that the delicacies of Thailand and Micronesia such as fried shark fins sounded too appetizing but we all agreed we wouldn't mind the coconuts.

To conclude our Mission Study project, we planned a Chinese supper. A lot of work was done to prepare the right atmosphere. We made signs with Chinese writing, serviettes, and some Chinese friends kindly donated chopsticks, rice bowls and soup spoons.

Then we practiced on each other the special Chinese greetings and bows which we gave to our guests from the W.M.S. as they arrived. Several bouquets of flowers gave the room the final Oriental touch. As you can imagine, the preparation of the food was the highlight of the occasion. Some of the girls were a little dubious about the look of the Chop Suey in the cans but most of them thoroughly enjoyed the finished product. We even managed to enjoy the Chinese green tea and the chopsticks were easier to manipulate than we had expected.

Now, at the beginning of a new season of C.G.I.T. we are full of plans for the future of our group. We have become proud and happy to be Canadian Girls in Training.

CO-OPERATIVE CORNER

"WHATEVER CAN THAT BE?"

It is fervently hoped that the above "box" has caught your eye, and aroused your curiosity!

This is a new feature of our Glad Tidings—planned to provide information and understanding of the changed outlook of the World Church that has taken place in the last ten years. It is usually called the Ecumenical Movement, a name upopular with many people. Perhaps you prefer to call it "Togetherness."

By whatever name it may be called, surely you will want to understand it, and grow with it. So, watch for this Corner—to learn about it, and how it affects us as members of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada.

(Mrs. J. G.) Alice Inkster.

Boys and Girls!

SUMMER'S END

by MRS. W. N. FERGUSON

Mrs. Egerton lay in bed listening to the steady downpour of rain. It played a tune as it bounced on the tin roof of the boathouse. It wasn't a gay tune to Mrs. Egerton's ears, for this was their last week at the cottage, and it had rained steadily for three days. As she lay listening, Mrs. Egerton was planning a systematic way of doing all the "closing up" jobs that were necessary before they went back to town. She could handle these very nicely if left to herself, but her present problem was, what to do with three lively children on this fourth rainy day!

Sue and Sam the 10-year old twins were enthusiastic 'Explorers' in the home church—maybe she could get them to explore the cottage to-day—rounding up mislaid balls and crayons and running shoes, and sorting the many things that they had both started to collect at various times during the summer. Right now she could think of a heap of stones on the mantelpiece, and a box of pine-cones and another one of small round stones and shells under Sue's bed, and somewhere Sam must have all those old aspirin bottles that he was putting seeds in!

Perhaps Mary-Lynn would join in too—she was only six—not yet old enough to be an 'Explorer' and have a uniform, but nevertheless a real live member of the C.O.C. Mary-Lynn was a collector too — she hadn't yet reached the stage of collecting special things—she just made the rounds of the other cottages all summer and lugged home anything the neighbours were discarding. She had piles of old magazines for cut-outs, bits of cloth and wool and ribbon—even empty spools and wooden skewers.

The sooner I make a start the better, thought Mrs. Egerton as she pulled on her old jeans and started to get breakfast.

The children soon appeared with their usual chatter—Sam pulled Sue's hair and made her cry, and jiggled Mary-Lynn's elbow and made her spill the orange juice, but finally they were all fortified with cream-of-wheat-with-dates and scrambled eggs on toast, and were for the moment subdued enough to listen to mother's plan for the day. They were all interested—in fact after three days in the house they were even eager to do something different.

In the living-room mother put a cardboard carton which would hold running-shoes, bathing-suits, shorts and slacks, balls, bats and other games —each child was to put in his own belongings. There was also a bushel basket, several six-quart baskets and some small cartons—these were for the treasures—they were to be put in order—not just dumped in!

The rain continued, but the day passed with very little commotion. Everyone seemed to have plenty to do. There was a stop at noon for hot soup and sandwiches—an hour's rest, then back to exploring again.

By supper time things were completed. They were all tired and Mrs. Egerton was glad that the children voted for hot-dogs in front of the living-room fire.

Before going to bed, the family shared with each other the things they had accomplished. The big carton was almost full of bathing-suits and things that would come back to the cottage next year. Mary-Lynn's box wasn't as tidy as the older children's but her C.O.C. leader would be glad to welcome her! She had 23 empty spools which could be painted in bright colours, strung on shoe laces and given to the Nursery Department. There was a pile of silk and cotton pieces, small bits of ribbon and several ends of coloured wool. These would all help in making puppets or dressing clothes-pin dolls. Lastly there was a big brown envelope of pages torn from the magazines with pictures of flowers, fruit, birds and pictures suitable for cutting out and pasting in scrapbooks.

Sam had a box of large stones of various types—the Explorers were going to study some of the large old buildings in town. He knew that the Post Office was built of granite and the old station was of limestone — maybe they could find others to match his samples. In the seed collection there were 27 bottles; no doubt the Explorer leader would help them study these too.

And what about Sue? She didn't have much variety but she certainly had quantity! A big cardboard box was filled with small round white stones and small shells that she had picked up on the beach. These would do to plant bulbs in for the Explorer "shut-ins" project next Easter. The bushel basket was now heaped high with huge pine cones, and a six-quart basket was almost filled with tiny little spruce cones. The Explorer leader had suggested gathering these because the large ones could be touched with silver and gilt paint, wired to some evergreen branches and tied with a red bow, making excellent Christmas door-decorations. The small cones would be painted silver, gilt, or pastel and when wired together and combined with ribbon would make atractive winter corsages. Sue knew that both the door-decorations and corsages could be sold to raise money for an Explorer group project.

After the children were in bed Mrs. Egerton sat by the fire and sighed happily—it had been a good day in spite of the rain. The children were happy in what they had done to help her and their own groups, and she too had been able to carry through all her "closing up" plans.

Notes From The Women's World Day of Prayer

Emphasis on the international character and spirit of the Women's World Day of Prayer is revealed in Canada. In Toronto the service in the Hungarian Presbyterian Church was attended by a number of newly arrived Hungarians. The address was given in Hungarian, and the 90th Psalm sung to a Bach Chorale. "How they did sing!" comments the reporter.

At File Hills, Lorlie, Saskatchewan, Indian women joined, one of them introducing the speaker. "Following the beautiful service," writes the correspondent, "tea was served, it having been made for the first time on the stove in our new church basement."

Japanese women in Hamilton, Ontario, held their own service in Japanese, using Orders of Service supplied from Japan.

In Ottawa, 33 resident West Indian girls had their own service using the Canadian Girls' service. They were enthusiastic over its results.

In Westclox, Alberta, the Dutch minister's wife, only 18 months in Canada, gave the address in English and did well.

It is interesting to know that, from the office of the Women's Inter-Church Council of Canada, in Toronto, there were sent out this year, 175,000 World Day of Prayer Orders of Service, 28,000 Girls' Services, and 150 Braille services for the blind were distributed throughout the Dominion. Nearly one hundred voluntary workers helped the office staff in this large assignment. Thousands of Speakers' pamphlets and other literature was also despatched.

While the total attendance is not known, it was evidently greatly increased in 1957, and the Ottawa committee compiled a comparative statistical statement covering 34 years, which include the following meaningful information—

In 1924, 29 churches united, 300 attended, no record of the offering.

In 1947, 56 churches united, 1,598 attended, and $230.01 offering was received.

In 1957, 107 churches united, 4,970 attended and the offering was $1,282.90.

Over 3,000 communities took part in the Women's World Day of Prayer, and a bumper offering of nearly $47,000.00 was received, an increase of over 30% on 1956.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

TEN AGAINST THE STORM

By Marianna and Norman Pritchard

In our studies on Japan this year, we will soon come to realize that the Christian Church in Japan is a *growing* Church, with five hundred thousand Christians worshipping unmolested in city churches and rural chapels; that earnest young Christians are forging ahead to places of importance in their country, and carrying forward new ventures in Christianity with the staunchness and courage of the faith which has come to them through the one hundred years of Protestant witnessing among their people. How wonderfully and steadfastly this has come to be true, despite all the threats, persecutions and martyrdom of that era when even to show interest in the religion of the "Western Devils" was to court death, is revealed in this book through the biographies of ten outstanding and representative Japanese Christians, who through the years rode out these storms of danger, hostility, and loneliness to uphold their faith in the living God, and to bring the Christian message to their countrymen.

"Ten Against The Storm" begins with the story of Wakasa, the high-born samurai, who, walking along the shores of Nagasaki Harbour one evening in 1855, rescued a book bobbling on the waves against the hull of a nearby boat—a Bible, which, as he translated and studied it, eventually turned his heart to Christianity with such intensity of belief and purpose that, eleven years later, he and his younger brother became the first Protestants baptized in Japan. Continuing, we meet nine others, both men and women, whose names have been selected as outstanding from many others, by their fellow-Christians and friends of Japan, and whose God-directed lives through the ensuing years represent thousands of other Japanese Christian pioneers. In these inspiring life-stories, we glimpse these countless other devoted Christians who have worked and prayed through many difficulties to bring into being the social enlightment, education, and constantly-growing Christian way of life and living in the Japan of the present time, so that now there is in Japan a vigorous Protestant Christian fellowship which, in 1959, will be 100 years old.

Here is the story of Niishima, the young aristocrat who worked as a cabin boy to reach America, and the education he needed to help his people;

of Hiromichi Kozaki, whose struggle through many doubts made him a power for Christ; Kaji Yajima, the frail woman who travelled the streets of Tokyo in a jolting jinrichisha, campaigning steadily, in spite of violent threats, for social reforms; Kajinoshuke Ibuka, who devoted his life to Christian training of Japanese young men; Uemura, braving poverty and social disgrace to minister to young congregations; Yoichi Honda, fervently carrying his faith into politics as well as Church and school; Uchimura, the newspaperman who battled with his pen for social justice; Inazo Nitobe, who prayed that God would make him the bridge of understanding between East and West; and Michi Kaiwai, the Young Japanese girl who came to be called "The Lamplighter of Japan," because of the help she gave to the girls of Japan, and the Christian guidance she gave to their lives and thinking.

The husband and wife, who are co-authors of this excellent book, have written with special understanding and vitality because of their genuine interest in young people, and their deep concern for the Christian world mission. Mrs. Pritchard, the daughter of missionary parents, grew up in Japan, while her husband's active interest in missions came from two missionary uncles. Rev. Mr. Pritchard is at present the minister of Main Street Methodist Church, in West Lafayette, Ohio.

Price—$2.50

CROSS AND CRISIS IN JAPAN

By Charles W. Iglehart

If we are to fully understand and comprehend the many phases of religious thought and custom which have formed the cultural background of Japan for centuries past, and the steady development and impact which the Christian Church is making in Japan, we must realize at once, that in that land, this is a period of constant crisis, through which the amazing record of Christianity, with its deep and radiant power of faith shines like a guiding star in the new period of history opening now before this land of great possibilities and opportunities. In this book, we are shown that, while the Christians in Japan are still a very small minority—one-half of one percent of that tremendous population—their influence, and the importance of what they do and believe, goes far beyond their numbers, to reach into practically every avenue of Japanese life, and to prove conclusively that the Christian Church, and all it stands for, is essential to the healthy rebirth of Japan.

Dr. Iglehart, the author of "Cross and Crisis in Japan," in which he so clearly traces the growth of the Japanese Church, analyzes its present structure, and the vital role it plays in the future of Japan and its people, is particularly fitted to write such a book. For many years before World War II, he was a missionary in Japan; directed the Methodist Publishing

House in Tokyo; founded a High School for Boys in North Japan; carried on effective evangelistic work through the newspapers; and was an Executive in the Japan Christian Church. Both in rural and city areas, he knows of what he writes. Returning to Japan after the War, he was Special Adviser in Religion to the Supreme Allied Headquarters, and later taught in both the Tokyo Union Theological Seminary, and the Aoyama Gakuin University. He is now Emeritus Professor of Missions in Union Theological Seminary, New York. As Dr. Iglehart presents this crisis period of Japanese destiny, relating to it the task of Christianity in that land, we know that when he says "the direction the new Japan is taking is of crucial importance to the whole world," he speaks with the sure authority of first-hand knowledge.

Through his penetrative pen we are given insight into some of the forces at work in Japan today—the changing position of women; the claims of rival faiths; the problems of youth, which stands bewildered between the old and new traditions—and we meet many of those earnest Japanese Christians who are devoting their lives to helping their people to find moral direction and spiritual strength. Visitation, evangelism, education, the ministry of healing, caring for untended children and orphans, the blind and the prisoners—in all these avenues of Japanese life, the missionaries and the Christian Church are working shoulder to shoulder with the Japanese Christians in even the most remote rural areas. In this time of change and reconstruction, the Christian Churches are holding high the Cross, and the inspiring stories of what they are accomplishing, surely and steadfastly, is grippingly told in this noteworthy book.

Price—$1.25

SONGS FROM THE LAND OF DAWN

By Toyohiko Kagawa and other Japanese Poets

In the exquisitely beautiful poems of Kagawa, it has always been said that "prophecy and poetry blend, for the prophet and the poet are co-workers in spiritual creation." Certainly this is true of Toyohiko Kagawa, whose transcendant Christianity and self-sacrificing love for his people, shone like a star, both through his life, his work, and his poetry, so that his words become, as Dr. Ralph Sockman says in his fine introduction to this book, "a living link between Japan and America." Through the fourteen poignant poems from his pen which form the first part of "Songs From the Land of Dawn," comes the realization of Kagawa's continuing and triumphant faith, rising clear and undimmed above the sadness and destruction of war and the horror of the atom bomb, to see the dawn of spiritual victory, and the emergence of the stronger faith in the hearts of his people. He is still the dedicated evangelist, who "travels ceaselessly proclaiming God," and through his voice and writings literally reaching millions. In these poems there is beauty and the glory of a great soul which has triumphed in its singing faith over heartbreak, tribulation, persecution and imprisonment. To read, and come to know, the loveliness and the goodness of these songs from Kagawa's heart, is an experience greatly to be valued.

The second and third sections of this book are filled with selected classical poems of Japan, and with the heart-songs of many of its people, both men and women, for all Japanese love poetry and art, and most of them can express themselves beautifully. Mrs. Lois J. Erickson, who has translated all these poems with great appreciation and fine interpretation, tells us that a number of the poems used in Part II have appeared in "Hearts Aglow" and other publications of the American Mission to Lepers. Her husband was for 35 years active in the work of the Government Hospital for Lepers on the small island of Oshima, and many of these poems were written by these afflicted ones whose "poetry within their souls," helped them to sing of God's goodness and love, and to rise high in faith and courage. You will enjoy this book and gain from it a new understanding of the people of Japan.

Price—$1.50

In Remembrance

Mrs. John H. Meikle	Morrisburg, Ont.	Brockville Presbyterial
Mrs. A. J. Kennedy	Cannington, Ont.	Lindsay Presbyterial
Mrs. T. D. McCullough	Kincardine, Ont.	Maitland Presbyterial
Mrs. John Shaw	Regina, Sask.	Regina Presbyterial
Mrs. Wm. Stewart	Melancthon, Ont.	Orangeville Presbyterial
Mrs. R. H. Lewis	St. Thomas, Ont.	London Presbyterial

THE STARS

The stars look over the earth,
The stars look over the sea,
The stars look up to the mighty God,
The stars look down on me.

The stars will last a million years
A million years—and a day;
But God and I will live and love
When the stars have passed away.

(Robert Louis Stevenson
an unpublished poem)

Highlights of the Recent Conference of the Associated Church Press

by LEETA McCULLY CHERRY

AS I WAS PRIVILEGED, for three days late in April, to attend the succession of informative, and challenging, meetings which formed the 38th Annual Meeting of the Associated Church Press, held this year in Philadelphia, I could not help feeling a sense of justifiable pride and happiness that our "Glad Tidings" is one of the Church magazines included in the membership of this truly representative gathering of Editors of the outstanding Church magazines and newspapers of almost all the Protestant denominations of the United States and Canada. It was good, too, to realize that the retiring President, who so ably conducted the many phases of editorial and reader-interest discussed in these well-planned Sessions, was Dr. Robert J. Cadigan, Editor of "Presbyterian Life" a distinguished Church magazine with a circulation of a million copies; and that the opening Invocation was given by our own Dr. John McNab, Editor of "The Presbyterian Record" of our Presbyterian Church in Canada, who was later elected Vice-President of the Associated Church Press. Indeed, his thoughtful and reverent Devotional on that first morning, seemed to set the tone for all the following meetings. "We humbly thank our God," he said, "Who has put His song in our hearts, and a pen in our hands, and Who will help each one of us to put the word of the Living God before our readers with power, strength, and dedication."

Actually, that seemed to me to be the main purpose behind the whole Programme planned for these meetings—vital personal help, information, and inspiration for each Editor, in his own field, outlook, and world problems; a constructive recognition of the importance of a strong and influential Church press, which can make its voice heard at all times to further the work of God on earth; bring denominational vision more closely together in understanding; and make the influence of true religion felt always, both in national and personal life. The four emphases around which the Programme was built, were craftsmanship; fellowship; inspirations; missions and the world situation; and speakers were carefully chosen for their knowledge of each one, and their practical application of that knowledge. At the close of each address, twenty minutes of discussion followed, and in the general opinion of the assembled Editors, these Discussion Periods were most valuable; often of equal value to the address itself. Just to hear these keen, incisive minds debating, questioning, advising, doubting or upholding their own viewpoints, and those of others, along these many different lines of thought, was a revelation, and of thought-provoking value in itself.

There was, for instance, Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs, of the World Council of Churches and International Missionary Council, whose three great points of emphasis to the Editors in their daily work was, that they should use what influence they could, through their magazines, to seek a peaceful development of international problems; to press for the emergence of international law; to recognize that there must come to be a world community which is built on understanding and mutual respect. He discussed the tensions created between Soviet Russia and the United States, Great Britain, and other free countries, which included economic, nationalistic, and ideological. He reviewed these tensions so evident in Korea, Indo-China, Cyprus, Egypt, the Gaza Strip, and East Germany, and in closing spoke of the general problems requiring serious consideration, including disarmament, atomic energy, foreign aid, and human rights—all problems upon which Church people need to be well informed, if they are to be able to think and work wisely, and the Church, together, is to make its influence felt among these lines in the world of today.

Other Speakers were Dr. Liston Pope, Dean of the Yale University Divinity School; William H. White, Assistant Managing Editor of Fortune Magazine; William B. Arthur, Managing Editor of Look Magazine —in his own Church a ruling Presbyterian Elder; William Hornden, Associate Professor of Religion at Swarthmore College; Stanley G. Matthews, Public Relations Director, "Religion in American Life"; and Thurgood Marshall, Director Counsel of the National Association for the Advancement of Coloured People. Accredited members of the Associated Church Press number 147 Church Papers and Magazines, with thirteen new ones added at this Annual Meeting, our own Canadian French Protestant newspaper, "L'Aurore" among them, and one of the Eastern Orthodox Church —a total reader audience of 13,164,616, of all denominations, including the Salvation Army and the Friends. All of these Church publications, banded together with the one common purpose of bringing out the best magazines or religious newspapers that they possibly can; trying to arrive at common points of view regarding world affairs, craftsmanship and purpose; organized with universal concern, as Editors, in the religious press of the world, cannot but be much better for this fellowship, and the inspiration of such an interchange of opinions and information. Personally, I found these meetings, valuable and worthwhile, with a divergence of backgrounds, opinions and viewpoints which was stimulating indeed.

William H. White, of "Fortune" magazine, author of the best-seller book "The Organization Man" had some very interesting and illuminating things to say in his address, "The Religion of Organization." He spoke of the dangerous growth of a secular theology which follows a plainly discernible pattern, with a common denominator underlying the present-day pressure of society upon the individual to believe strongly that belonging to a GROUP is a primary need of man. He stressed the great change of thought since the earlier days, when the popular interpretation of individualism rested upon thrift and hard work, the belief that man himself must struggle with his environment, must look out for himself, and that, his own success, or lack of it, was largely the result of his OWN struggle—in these days, the rise of the beneficial organization is becoming the crucial point in today's development, both personal and for business, so that largely it is through the creativeness of a GROUP, or a big Organization, in which as a member you share and subscribe, that the average individual seeks to make his career.

"This worship of 'Organization'," he said, "is profoundly destructive to the individual—it disarms him! It is not thinking for yourself. It is a misplaced faith; this desire to be organized and directed has come to mean more to the individual than is right. Most of the decisions about your destiny are made for you by other people. You are allowing them to motivate you, to do your soul-searching, to test you for your ability along lines laid down by the Group. Once in awhile you *do* have a chance to decide your own destiny—grab it! Pray that you may know when this time has come, so that you may rise to it, and reach your full dignity as an individual, by taking advantage of this opportunity to think and decide for yourself—not as your Group, or your Firm, or your Boss, but as YOURSELF. All of this must be of great concern to the Church, whose function it is to teach an individually-accepted Living Faith, whose roots hold deep enough to enable true growth in stature of thought and decision. Indeed, the answer to all this organization of thought, living, work, etc., must be found in the religious help which the Church alone can give."

One of the most outstanding addresses was that given by Dr. Wm. Hurnden, Associate Prefessor of Religion at Swarthmore College—a Canadian, from Saskatoon, graduate of the University of Saskatchewan, and author of "A Layman's Guide To Protestant Theology." The subject of his address was "America's Religious Revival — Asset or Liability?" "Religion has tremendous prestige today," he said, "it never stood in higher esteem. There is undoubtedly a great revival in religion throughout this Continent. Religious publications are increasing steadily; the professional critic and the atheist have both lost popularity and an audience; politicians, too, recognize this prestige and capitalize on it; spectacular revivals are attracting thousands. Yet —religious leaders are NOT overjoyed by all of this. They question the validity and the depth. Is it sincere, worthwhile, will it last, is it actually a liability? Believing in religion, in its deep personal sense, they know that real religion must be the final battle-ground between God and man, and they feel that this present upsurge is shallow and of vague religiosity—a passionate belief in the 'whatever'; if one lives and believes by faith, hope and charity, then God will see that we live successfully! Does this really penetrate to the depths of faith? There is no intention here of losing one's life to SAVE it. The idea that religion should change the *kind* of thing we want, the kind of *person* we want to be, rarely penetrates. This present religious revival has NOT brought with it a revival of ethics. Along with it, there is still the rise of crime, of increasing juvenile delinquency, of alcoholism and the soaring accident rate. There is no ethical upsurge, either political, personal or international.

What do we say about this? There is much truth in the criticism that we are using a negative approach, instead of the positive approach which the Church should uphold and use, realizing that for so many people the old secular philosophies have failed, and they are seeking for something to take their place, to reassure and hold them. It will be a major tragedy if the Church fails in this opportunity. There is, right now, a tremendous revival in theology; more interest in the basic Christian faith. Laymen everywhere are showing that they are honestly prepared to study their faith—even to go into 'retreats' together to study and deepen their spiritual lives.

"What is happening in our Colleges? There is a great religious impetus on practically every College campus; an intelligent seeking of the way back to religion. The greatest interest is among the students themselves. Often they come to College to find religion. At Swarthmore, for instance, the elective course in Religion has far more students than those in Theology. These young people want to really dig down to find the basic roots in religion. Much of this is a clear asset, and there is much in the attitude of present-day College students to encourage us.

"There is, however, a darker side to this picture. Our Colleges still number among their students the largest unevangelized groups in America. Of our students, 61% never go to Church. They feel that religion has nothing to do with the career they choose or with their social life. Their concern is purely educational, and they are gloriously content with themselves. Often we find a sharp antagonism to the

Church—they are interested in the Christian faith, but apathetic because the Church offers too simple a faith and cannot hold them. Oh yes, they will admit, Church membership in a few years' time will be one of the comfortable and respectable ways of conforming to their group ideals, but for the present they are comfortably complacent and satisfied with their mode of thought and living. We need to puncture that complacency!

"How? First of all, we need more active Church workers on the College campuses, and we need to remember that often the best minds are found among the students of the small Colleges. There is not now the Church - student relationship which should exist. There are great opportunities for Professorships of Religion. The Academic fraternity, generally, is solid on the need for giving religious leadership to our student bodies, yet the Churches do practically nothing about this. They need to realize, and to present the fact, that Religious teaching in our Colleges should be to students as important a call as is the call to the Ministry of Churches. Seminaries, too, must recognize their duty to provide good teachers of Religion for the Colleges.

"Much better religious literature is needed for these questioning young minds, and religious writers should be especially educated for the preparation of this. It is very significant to learn that right now some 1,200 Roman Catholic students in New York are being trained as writers for the Roman Catholic press. There is a great dearth of experienced, well-trained writers for the Protestant press. Indeed, there is an urgent challenge to earnest writers to consider the importance of this field of writing, and to dedicate themselves to Christian journalism and communications. Whether these young men and women of our Colleges are going to find the faith they need, and the happiness of true spiritual fulfilment, within the Churches of our land, is going to depend largely upon whether the Church, in general, awakens in time to a recognition of its opportunity for teaching, and for religious leadership, within the Colleges, Universities and Seminaries, as well as within the Church itself."

There were so many other wonderful addresses about which I would like to tell you did space permit! The Panel, "A Review of the World's Sore Spots," when Henry L. McCorkle, Assistant Editor of "Presbyterian Life," took us to South East Asia, emphasizing the need there for a more fluid mission set-up, and the great importance of Christian literature; the training of leaders who can help the people to help themselves; when William S. Lea, Editor of "Episcopal Church News" took us to the Middle East, the most crucial area in the world today, where it is quite possible the next war may begin—Libya, Pakistan, Turkey, Sudan and Ethiopia, the Arabian Peninsula—the gateway to Africa and the highway to India, an area of tremendous significance to the people of the West, since it is the communications and transportation hub of the Eastern world, and its control constitutes a barrier to the Communists; and lastly, Theodore A. Gill, Managing Editor of "The Christian Century," reviewed the Near East and Europe. All these Editors had visited recently that area in the world of which they spoke.

Another Panel of three Editors, which included Harold U. Trinier, of "The Canadian Baptist," discussed "Our Purpose as Editors of the Church Press." The Managing Editor of "Look Magazine" spoke on "Reader Interest—How To Get it and How To Keep It," an address which was a gold-mine of practical help and ideas. "Gear your magazine to your audience," he advised. "Use a wide range of subjects and be as human and natural as you can. Don't use words the average reader does not know. Cut out all vain show of erudition. Pompous writing is out—this blight can destroy a magazine. Never forget that the great words of Christ were simple, always. Remember, if you are a truly religious magazine you will not crowd out the Good News from Christ — He is your Editor-In-Chief!" There was much, much more, of course, but space in this issue will not permit the telling! I shall hope, however, before too long, to bring to you some more of the other worthwhile addresses of those most stimulating sessions, which I attended as your Editor.

PRAYER AND POWER

No answer comes to those who pray,
    Then idly stand
And wait for stones to roll away
    At God's command.
He will not break the binding cords
    Upon us laid,
If we depend on pleading words
    And will not aid.

When hands are idle, words are vain
    To move the stone;
An aiding angel would disdain
    To work alone;
But he who prayeth, and is strong
    In faith and deed,
And toileth earnestly, ere long
    He will succeed.

(Selected)

"The Fellowship of the Least Coin"!

In the June issue of American News Area Bulletin which Miss Margaret Webster, as Corresponding Secretary, prepares for the Department of Women's Work of the World Presbyterian Alliance, there appeared this interesting paragraph—

"The Executive Committee of the National Council of Presbyterian Women agreed to invite the women of the Presbyterian Church, U. S. A., to share in 'The Fellowship of the Least Coin,' initiated by Shanti Solomon of India in the Pacific Fellowship Mission. She proposed that women of various countries set aside the least coin of their country each month, praying for Christian women everywhere as they did so. At the end of each year, the 'least coins' would go into a common fund to be used for some special purpose. The proposal has been officially adopted in Hong Kong, the Philippines, Korea and Thailand, as well as by the women of the Presbyterian Church, U. S. A."

There is a unique and heart-warming story back of that paragraph! This fine Christian lady of India, travelling with the Pacific Fellowship Mission, was unable to secure visas to enter Korea with the others, so spent two weeks visiting the Philippines, and then rejoined the group in the famous city of Kamakura, Japan. There, she first told of the great idea which had come to her on this Philippine trip, had been welcomed by the Christian women there, and which she hoped she might be able to help initiate in the other lands as they travelled about—a project which she felt would be a true pioneer effort in international stewardship, as the cumulative result of "this one thing which Christian women of all lands could unite in doing together on a basis of complete equality."

Everywhere this Pacific Fellowship Mission had gone, always they found women doing things in the life of their National Churches, and giving of their means in order that their Church might bear witness still farther afield. Thinking deeply upon all she saw, Shanti Solomon felt strongly that Christian womanhood should in some way continue to be *one* in a world of Christian Fellowship, and so the idea had developed in her mind as an international project in which the Christian women of Asia could combine their efforts, and in which they would invite the women of America to also join with them. So it was that "The Fellowship of the Least Coin" came into being, first with the women of the Philippines, who decided that each Christian woman would set aside every month one of the least coins of her country, praying for Christian women everywhere as she did so. At the end of the year the twelve coins from each contributor would be sent to a central Women's Organization, where they would join all the "least coins" of all the other Christian women of her country, and be used for some good helpful purpose.

This was to be an extra effort—over and above the contributions regularly made for church work—and it was always to be the "least coin," which was set aside, because then every woman, whether rich or poor, would be participating equally. It would be an international fund, with no nation knowing what another nation gave, and, all together, those precious coins would go to some needy region of the world to be of real help and encouragement.

Eventually, this international plan, talked about and explained in every land visited by this dedicated Christian lady of India, became official in Hong Kong, the Philippines, Korea, and Thailand. It was decided that this combined fund would be administered by the Asia Council of Ecumenical Mission, since all the Churches the team visited were members of that body, in which the Churches of Japan, Hong Kong, the Philippines, Korea, India and Pakistan, and the Presbyterian and Congregational Churches of the U. S. A., were already working together. The National Women's Organizations of each country took it up eagerly, as an international project of great significance in Christian fellowship. In this single act of unified giving is symbolized womn's devotion to the Master, who makes us *one* in Him, the world around.

Quoting from the June-July issue of "Outreach" the monthly magazine published by the Women's Committees of the Boards of National & Foreign Missions and Christian Education of the Presbyterian Church in the U. S. A., this is the way these Presbyterian women are participating in this "Fellowship of the Least Coin"—

"The plan has been worked out whereby a card will be prepared, with the faces of women of a dozen nationalities on it, to stand on your dresser or desk. Those of us who enroll in 'The Fellowship of the Least Coin' will use this as a constant reminder of prayer that *we may be one and join our* Resources that we make our witness together *that the world may believe.* In order partially to satisfy Shanti Solomon's dream that the first contribution be made by the fall of 1957, it is proposed that those who enroll in this Fellowship, buy one of the cards to be used to make the September contribution. Each will pay 25c for the card which will include the 1957 contribution. Fellowship Chairmen may get these cards on consignment from the National Council Treasurer, New York, to whom the funds will be returned. Twelve cents of each quarter will be taken out and sent to the Asia Council for our 1957 gift. The rest will go toward paying for the cards, which can be used from year to year for the gifts that will be sent each Fall."

(adapted by the Editor)

THROUGH THE SOCIETY

BRITISH COLUMBIA

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VANCOUVER, B.C.
PRESS SECRETARY

WESTMINSTER PRESBYTERIAL — At the Spring Thank-Offering meeting of St. Aidan's Senior Auxiliary, *New Westminster,* a feature of the devotional service was the re-affiliation service of the C.G.I.T. Group, under the leadership of Mrs. Trotto. Special speaker was the Protestant Chaplain of B. C. Jails, Rev. W. D. G. Hollingworth.

On "Family Sunday," Miss Annie G. Hill, Senior Auxiliary First Presbyterian Church, *New Westminster,* gave a Junior Membership Certificate and pin to Ellen Watson of St. Aidan's C.O.C. in recognition of three years regular attendance. Mrs. Magee presented the certificate and Mrs. Campbell the pin.

At the re-affiliation service of *Kerrisdale* C.G.I.T. Group the girls were presented with their badges by Mrs. Thorpe, representing the Presbyterial, and Mrs. Fowler representing the local Auxiliary. Mrs. deSatge of the Canadian Red Cross awarded Home Nursing certificates to the girls who had been instructed in their study by Mrs. D. McKenzie. A presentation was made by the girls to Mrs. McKenzie, in appreciation of her work.

The *Vancouver* Presbyterial Girls' Council sponsored a Camp Promotion Day, held at Kerrisdale Church, *Vancouver.* Songs, games, Nature Hunt, Skits, Vespers and refreshments were enjoyed by all on the Church lawn.

Miss Chrissie Diffin, Deaconess, was guest speaker at the Spring Thank-Offering of St. Paul's Auxiliary, *Vancouver.* Miss Diffin gave a very challenging message, based on the life of the Rev. Peter Marshall.

ALBERTA

MRS. T. E. ROULSTON,
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PRESS SECRETARY

EDMONTON PRESBYTERIAL — *Westmount, Strathcona,* and *St. Andrew's* Churches held re-affiliation services in their respective Churches this spring. *Westmount* and *St. Andrew's* girls led in a singsong at the close of their service, and *Strathcona* girls put on a short skit relating to their mission study on *Formosa* and *South East Asia.*

Westmount C.G.I.T. girls held a Mother and Daughter social evening, and Esther Neilson, President of the Senior Group, received a scholarship for outstanding leadership in the group. This scholarship was given by the Women's Missionary Society Executive and presented by Mrs. Milson, Girls' Work Secretary of the *Edmonton* Presbyterial.

Strathcona Church held a Mother and Daughter banquet followed by a short program. *Rupert St.* Church held a Mother and Daughter banquet and had as their guest speaker, Mrs. Kay Porterfield, Executive Secretary of the *Edmonton* C.G.I.T. Board. An Affiliation Service was held in the Church when the girls for the first time pledged to pray, study, and support the Missionary cause, and so affiliated with the Women's Missionary Society.

RED DEER PRESBYTERIAL — The Spring Executive meeting was held at *Lousana,* with Mrs. C. C. Downing presiding. The opening Devotions were taken by the C.G.I.T. Groups of *Lousana* and *Trenville,* directed by Mrs. R. J. Burton, and the afternoon Devotions were conducted by Miss Winnifred Ripley, lately returned to this Presbyterial. Mrs. Puzey told about some of the interesting books in her Literature Display, and reported also as the Presbyterial delegate to the Conference on the World Wide Mission of the World Wide Church, held recently in *Edmonton.* Mrs. Rich reported on the Synodical Annual Meeting.

The ladies of *Lousana* and *Trenville* provided a delicious luncheon, and afternoon tea at the close of the meeting. This being the first time that a Presbyterial Meeting had been held in *Lousana,* the Executive was delighted with the attendance, the interest shown, and the general feeling of co-operation.

SASKATCHEWAN

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WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL—An impressive Dedication Service was conducted by the Rev. A. C. Aicken, B.A., Moderator of *Assiniboia* Presbyterial, in St. Andrew's Presbyterian Church, *Swift Current,* for Miss Evelyn Murdoch, a graduate this year from the Presbyterian Missionary and Deaconess Training School, *Toronto.* Devotionals were conducted by the Rev. G. A. Cunningham, B.A., and the Rev. D. G. Neil, B.A., B.D., of *Regina.* Mr. J. R. Ross was soloist.

Miss Murdoch received the official Deaconess pin from Mrs. G. D. Ralston, B.A., Principal of the Training School in *Toronto,* and Mrs. W. Kelly, *Moose Jaw,* presented an inscribed Bible on behalf of the Women's Missionary Society (W.D.). A certificate of Honorary membership in St. Andrew's Presbyterian Church C.O.C. was presented by Mrs. D. A. McGregor. Rev. J. R. Carson, B.A., gave the address to the Deaconess, who has now been appointed to the Presbytery of New Westminster, B.C. A reception and Social Hour followed the service, with guests present from *Moosomin, Regina, Assiniboia,* and *Moose Jaw* —a special guest being Mrs. F. D. Clark, a member of the graduating class of 1957.

In Knox Presbyterian Church,

Weyburn, an interesting ceremony was held when the C.G.I.T. group re-affiliated with the Women's Missionary Society. Mrs. J. H. Stavely represented the Women's Federation of Knox Church, and the W.M.S. was represented by Mrs. Jas. Sherrick. The Rev. J. R. Carroll pronounced the benediction.

REGINA PRESBYTERIAL — First Presbyterian Church, *Regina,* lost one of its most valued members in the passing of Mrs. John Shaw, on June 1st, in her sixty-eighth year. Ann Munro Shaw came from *Kingussie, Scotland,* with her husband and two small children, first to *Swift Current,* and later to *Regina,* where she was always an ardent Church worker, particularly active in the Missionary work of her Church. She was President of Regina Presbyterial for four years; the Synodical of Saskatchewan made her an Honorary Member, and, during the years, she filled most of the offices in the W.M.S. Mrs. Shaw, an able orator in her own Church, and well-known throughout the Province, was a frequent and eloquent speaker at public meetings, both large and small, and her home was always open for any good cause. Her memory will long be cherished in the hearts of her friends, and to her two daughters and her niece our deep and understanding sympathy is extended.

MANITOBA

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PRESS SECRETARY

WINNIPEG PRESBYTERIAL—Seasonal Meetings were held at *Roland* and *Stonewall* in June, with Mrs. M. E. R. Boudreau, President of Winnipeg Presbyterial, in the Chair. At *Stonewall,* the meeting was held at the home of Mrs. Curry. Secretaries of the various Departments brought in interesting Reports—Mrs. W. S. Smith on the Glad Tidings; Mrs. J. C. Gileles, on Library work; and Miss Morrison on Literature. Mrs. S. V. A. Garden, the delegate to the Annual Council Meeting in *Toronto,* gave highlights of the Sessions. Miss Joyce Pearsall, Regional Secretary for *Manitoba,* gave an overall picture of the Society, illustrating it by a chart showing all the different Organizations. Miss Anderson, President of *Stonewall* Auxiliary, W.M.S. spoke of how much these Sectional Meetings meant to members who could not attend the regular meetings of Presbyterial. The Mizpah benediction brought the meeting to a close, after which a social hour was enjoyed by all.

A well-attended Children's Rally was held in the Sunday School Hall of First Presbyterian Church, *Winnipeg,* with Miss Elsie Miller, Children's Work Secretary of Winnipeg Presbyterial, presiding, and Mrs. M. E. R. Boudreau, Presbyterial President, bringing greetings. She told the children how much their efforts were appreciated by the women of the Church in helping to extend the W.M.S. work.

The Explorer's Group of First Church conducted the Worship Service, and the C.O.C. Group of this Church, dressed in the native costumes of different lands, showed how "Our Father" was said in different languages. The Explorer's Group of St. John's Presbyterian Church presented a play; St. James Presbyterian Church C.O.C. gave the dialogue "Little Folks"; Calvin Presbyterian C.O.C. sang two hymns. At the close of the meeting, Miss Miller and Miss Pearsall showed the children some missionary games. Refreshments were served.

TORONTO AND KINGSTON

Miss Lundia MacBeth,
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Toronto 10, Ontario.
Press Secretary

NORTH BAY PRESBYTERIAL — At the 43rd Annual Meeting of the *North Bay* Presbyterial of the W.M.S., President Mrs. Paul Newton, presided, and delegates were present from *Burks Falls, Parry Sound, Sudbury, Magnetawan, Massey* and *North Bay*. Mrs. W. D. Ross extended the welcome, and Mrs. R. Holman, in charge of registration, reported the largest attendance to date.

Rev. A. C. Young, bringing greetings from the Presbytery of *Algoma, North Bay,* told of the Presbytery's extension work, and the opening Worship Service was conducted by Mrs. G. F. Bailey and Mrs. H. S. Amos, *North Bay.*

President, Mrs. Newton, reported the Toronto-Kingston Synodical Meeting in *Sault Ste. Marie,* and also told of her Presbyterial visitation. In an interesting panel discussion, "True or False," led by Miss Louise Reith, M.A., Secretary for Adult Work on the Council Executive, *Toronto,* the Departmental Secretaries presented their reports, and Mrs. A. E. Fairbrother closed the morning session with prayer. Mrs. C. H. Lord convened the noon dinner served in the Church hall.

Mrs. H. Seaton, *Sudbury,* conducted the afternoon Worship Service, and Mrs. J. A. Newstead, *Toronto,* first Vice-President of Toronto-Kingston Synodical, was Guest Speaker, basing her address on the 23rd Psalm. Her closing challenge was "Listening, following, obeying, is God's plan for us. Give of your time, talent, substance —if you cannot go, help to send a substitute!" Mrs. Andrew Logan, *Parry Sound,* presented the Vote of Thanks, and the soloist was Mrs. William Dyer, accompanied by Mrs. A. F. M. Lindsay. Rev. A. C. Young dedicated the offering, taken by Mrs. R. Holman, and Mrs. P. J. O'Neil.

The report of the Nomination Committee was given by Mrs. P. J. O'Neil and Mrs. Ross Robertson. Mrs. A. E. Fairbrother, *Magnetawan,* is the new President, and Rev. A. E. Fairbrother, *Magnetawan,* installed the officers for 1957-58. Following the report of the Resolutions Committee, given by Mrs. F. Pemberton, *Burks Falls* and Mrs. D. S. McLaren, *Massey,* an invitation to hold the 1958 Presbyterial Annual Meeting in *Parry Sound* was extended by Mrs. S. Taylor. Mrs. C. Maxwell and Mrs. A. C. Logan were appointed to the Nominating Committee, and Mrs. Morley Kerr, *Sudbury,* was appointed to attend the Training School for Leaders at Albert College, *Belleville,* Ont. Mrs. Thomas Dodds, *Burks Falls* closed the meeting with prayer, and lunch was served in the Church hall, convened by Mrs. H. Amos.

KINGSTON PRESBYTERIAL — In St. Andrew's Church, *Stirling,* where the Church of Scotland built a church over a hundred years ago, the Kingston Presbyterial of the W.M.S. held its Summer Rally. More than a hundred W.M.S. members, representing fourteen Auxiliaries in the Presbyterial, were warmly welcomed, and after a meeting of the Executive Committee, enjoyed a delicious luncheon in the Church hall.

In the absence of the President, Mrs. C. A. Smart, through illness, the Vice-President, Mrs. Weir, of *Belleville,* presided and spoke on the theme "Thou Shalt Love the Lord Thy God." Mrs. E. Foster, *Stirling,* welcomed the delegates; the Worship Service was given by Miss Van Kleeck and Miss Heaslip, *Madoc;* Mrs. Penwarden, *Kingston,* called the roll of Auxiliaries; and Mrs. Mantle, *Belleville,* led the "In Memoriam" Service. Miss M. Nesbitt, Presbyterial Treasurer, dedicated the offering.

Mrs. Leone How, of *Formosa,* was Guest Speaker, and gave a vivid picture of conditions in that country, earnestly appealing for more constant and devoted service and understanding of the present-day needs in her homeland, to which she and her husband, recently graduated from Knox College, will soon return as missionaries. Introduced by Mrs. Weir, the appreciation of the meeting was presented by Mrs. Harold Keefer, *Trenton.* A report of the Annual Council Meeting in *Toronto,* was given by Mrs. J. W. MacDonald, *Pittsburgh,* who was a delegate; Mrs. Penwarden, Recording Secretary, reported from the Executive Meeting that the Executive will meet in November in St. Andrew's Church, *Belleville,* and the Presbyterial Annual Meeting will be held in January, 1958, in St. Andrew's Church, *Kingston.* Mrs. Craig, *Belleville,* thanked the hostesses and the Rev. W. H. V. Walker, *Stirling,* closed the meeting with the benediction, after which tea was served.

BARRIE PRESBYTERIAL — Barrie Presbyterial Rally was held in *Orillia* Presbyterian Church on May 21st, with a splendid attendance from the various Auxiliaries within the Presbytery. The President Mrs. Jack, of *Stayner,* was in the chair, and the opening devotions were conducted by Mrs. E. McClung and Mrs. C. G. Jones of *Elmvale.* Greetings were brought from *Orillia* W.M.S. by Mrs. D. L. McDonald. A sound film "For Every Child" was shown, and the Presbytery, which was also in session, was invited to view it. Very fine Synodical reports were given by the delegates, Mrs. A. D. Hamilton, Mrs. John Harrington, Mrs. J. L. Burgess, and Mrs. K. O. Kerr, after which an open discussion was held on the Study Book, conducted by Miss Louise Reith. The morning session closed with prayer by Mrs. J. Herbison.

The afternoon session was opened by devotions led by Mrs. McKennon and Miss Anderson of *Barrie*. After the Roll Call, Mrs. Gordon of *Orillia* sang, and Mrs. Stephen How gave a fine address on her native *Formosa,* stressing the need of continued help and prayers for her beloved island. Mrs. Sayres presented the Girls Banner to *Midland* C.G.I.T. Group; Mrs. Campbell of *Stroud* announced the various points of gathering for the children within the Presbytery, and urged the importance of these gatherings. A feature of the afternoon was the presentation of a gift by Mrs. A. C. Stewart of *Midland,* on behalf of the Presbyterial, to Mrs. A. T. McDonald of *Orillia,* in recognition of twenty-five years in office within the Presbyterial.

Barrie Auxiliary extended an invitation to meet in St. Andrew's next year, which was accepted, and Mrs. McMullen closed with prayer.

Meaford — At the Thank-Offering Service of Knox Presbyterian Church W.M.S., friends from *Owen Sound, Thornbury,* and *Meaford* Churches heard Miss Marnie Rumsey, of the *Egypt* General Mission give a vivid description of the work and the people there. President, Miss Eva Somerville was in the Chair, and Mrs. Herb Smith and Mrs. Cecil Johnston sang the duet "Love Divine." The Devotional Period was given by Mrs. Thos. Knott and Mrs. J. W. Paterson. The speaker was introduced by Mrs. George Paterson and thanked by Mrs. B. J. Ferguson.

At another W.M.S. meeting in Knox Presbyterian Church *Meaford,* on a later evening, an interested audience heard Mr. Andrew Chisholm tell of his work in the Yonge Street Mission, *Toronto,* after which the film "Out of the Storm" was shown, depicting the work of the Mission. Miss Eva Somerville, President of Knox W.M.S., herself a volunteer worker at the Mission during each Christmas season, presided, and Mrs. W. E. Gardiner was Organist, accompanying Mr. and Mrs. Chisholm in their duet "Willing to Take the Cross." The Rev. Harry W. Hill, of *Meaford* Baptist Church, read the Scripture, and Dr. E. N. Willison gave the prayer. Mrs. Herb Rows sang, and the Rev. Gordon Lapp, of *Meaford* United Church, expressed the appreciation of the large audience to Mr. Chisholm for his fine address. Dr. E. N. Willison closed the meeting with the benediction.

WEST TORONTO PRESBYTERIAL — The 41st Annual Meeting of Section 3 of the West Toronto Presbyterial of the W.M.S. was held recently in *Woodbridge* Presbyterian Church, with Mrs. W. E. Berry, Sectional

Vice-President, in the Chair. The theme of the meeting was "Consecration." Greetings were brought from West Toronto Presbyterial by President, Mrs. W. J. Agar, and the Rev. Dr. John Ross, Moderator of West Toronto Presbytery, gave an inspiring address, based on Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable, unto God, which is your reasonable service."

Mrs. E. C. Treleaven, Girls' Organizations Secretary on the W.M.S. Council Executive, *Toronto,* was Guest Speaker at the afternoon session, and Mrs. George Brownlie gave several violin selections, accompanied at the organ by Mrs. A. E. Kearney. The meeting closed with prayer.

At Parkdale Presbyterian Church, *Toronto,* the three Missionary Organizations of the Church — The Janet Geggie and the Sloan Auxiliaries, and the Friendship Circle— marked their summer closing with the Annual Joint Family Night. The many guests and members were welcomed at the door by Mrs. Arthur J. Cherry, President of the Janet Geggie Auxiliary; Mrs. G. Melville Wilson, President of the Sloan Auxiliary; and Mrs. Anne Reoch, President of the Friendship Circle. The President of the Janet Geggie Auxiliary was in the Chair, and introduced the Guest Speaker, the Rev. John David, one of the five new Hungarian ministers appointed by The Presbyterian Church in Canada to work among their own people here. Mr. David arrived in this country from *Vienna* just eight days before and had a most revealing and thought-arousing story to tell of the conditions among Hungarian refugees in the Refugee Camps of Austria, as well as those of his brave people who have found sanctuary in Canada and are anxiously seeking to establish themselves here as good Canadian citizens. He asked for true friendship and warmth of welcome toward these lonely ones of our own faith and religious background, and urged Canadians to seek to understand these people and try to make them feel at home and really wanted here.

Miss Lois Powrie, former Deaconess at Victoria Presbyterian Church, *Toronto,* and now Girls' Work Secretary on the National Girls' Work Board, sang twice during the evening, accompanied by Mrs. Elizabeth Climie Harvey, pianist of the Janet Geggie Auxiliary. The Devotional Period was given by Mrs. G. Melville Wilson, President of the Sloan Auxiliary, and Miss Anne Reoch, President of The Friendship Circle. Mrs. W. J. Marks, Home Helpers Secretary of the Janet Geggie Auxiliary, presented her Annual Report, and an outstanding feature of the meeting was the presentation to Mr. John Ferguson, by Miss Mary Wardlaw, Hospital Visitor for the Janet Geggie Auxiliary, of a large-type Bible, on behalf of his friends in the Auxiliary, in appreciation of his many years of help in visiting patients in the Queen Elizabeth Hospital, Dunn Avenue.

LINDSAY PRESBYTERIAL—The seventy-fifth Anniversary of *Lindsay* Presbyterial was celebrated in June, at the annual Joint Summer Rally, held in Wick Presbyterian Church, *Wick, Ontario,* with President, Mrs. C. J. MacKay of *Lindsay,* presiding at morning and afternoon sessions. Mrs. James Brabazon, President of Wick Auxiliary of the W.M.S. extended the welcome of her Society, and Dr. Armstrong, *Port Perry,* conducted the morning Devotions, and brought greetings from the Presbytery of *Lindsay.* Mrs. B. Fairbairn's financial report; Mrs. H. McIntyre's report of the Evening Department Conference; and Mrs. C. Veale's annual Synodical report comprised the business of the morning and Mrs. S. J. McFarlane closed this session with prayer; after which a delicious Anniversary Dinner was served to the 174 guests by the ladies of *Wick* Auxiliary.

Miss Teresa McDonald of *Kirkfield* expressed the appreciation of the guests, and Mrs. W. McRae read messages of congratulations from the following Past Presidents—Mrs. W. McLennan, Mrs. G. Lucas, Mrs. J. Cathcart, and Miss Grace Kennedy. The beloved Honorary President, Miss Agnes Dickson, who in 1904 was designated from *Fenelon Falls* to service in *China,* and now, after her long years of service, is living at Pennarvian, *Paris, Ont.,* sent a special message of congratulation and remembrance. Mrs. H. Wilkinson, *Port Perry,* for 50 years a W.M.S. member, and a former Presbyterial Vice-President, cut the birthday cake, and other speakers were Mrs. Matthie of *Lindsay,* a member of long standing, and Mrs. W. W. Finney, immediate Past President of *Lindsay* Presbyterial.

Mrs. D. H. MacEachern, reviewed the history of *Lindsay* Presbyterial, which, when organized in 1802, consisted of the Auxiliaries of *Uxbridge, Beaverton,* and *Lindsay,* and had a membership of 93, with contributions that year of $132. In 1956, the membership was 412, and givings amounted to $5,000. In the intervening years four Missionaries have gone out from this Presbyterial — Miss B. Ross, of *Beaverton,* in 1882, went to *Indore, India;* Miss Calder, also of *Beaverton,* went to *India* in 1892; Miss Agnes Dickson, *Fenelon Falls,* went to *China* in 1904; Miss Margaret Leask, *Uxbridge,* since 1949, has been in service in *Jhansi, India.*

The Rev. D. McQueen, of St. Andrew's Presbyterian Church, *Lindsay,* conducted the afternoon Devotions, and Rev. M. McSween, pastor of *Wick* congregation, brought greetings from the Session of his church. Introduced by Mrs. C. Veale, Miss Beatrice Barkley, of *Toronto,* a former Historian and presently Evening Department Secretary of the Synodical of Toronto and Kingston, was Guest Speaker. Mrs. H. Stainton was Soloist, and Mrs. W. Finney conducted the Memorial Service. The Offertory was dedicated by Mrs. T. Leask, and Mrs. Bell closed this 75th Anniversary Meeting with prayer.

GUELPH PRESBYTERIAL—Mrs. G. F. Koch, President of the W.M.S. Auxiliary of St. Andrew's Presbyterian Church, *Guelph,* was presented at a recent meeting with an Honorary Membership and pin, the gift of an Auxiliary member, in appreciation of her loyal service in every phase of church activity during the years, and especially for her contribution to the success of the Stewardship plan in her Auxiliary.

On the occasion of her 90th Birthday, Miss Effie Smith, daughter of the late Rev. J. C. Smith, a former minister of St. Andrew's Presbyterian Church, was honoured by the ladies of her Church, at a largely-attended Tea. Miss Smith, a much beloved and gifted member of the W.M.S. Auxiliary of St. Andrew's Church, was baptized in this Church, and through the years of her W.M.S. and Church interests have been predominant in her life, although she is also a gifted artist, widely known for her beautiful floral paintings and cards, and a talented musician. Indeed, in her own Church, everyone looks to Miss Smith for the secret of growing old gracefully, spiritually, and busily.

PETERBOROUGH PRESBYTERIAL—An Honorary Membership and pin was presented to Mrs. J .W. Foote, *Port Hope,* at a recent meeting of the Senior and Evening Auxiliaries of the W.M.S. of St. Paul's Presbyterian Church in recognition of her many years of service to her Church and her Society. Mrs. Foote, who already had a Life Membership in the W.M.S., came to *Port Hope* in 1936 as mistress of the Manse, and two years later was instrumental in forming a Young Women's Group, of which she was Honorary President for 12 years. This Group is now the Evening Auxiliary of the W.M.S. In 1942, she became President of St. Paul's Senior Auxiliary, W.M.S., and during the 12 years of her Presidency, she was also a member of the Executive of the *Peterborough* Presbyterial of the W.M.S., and did much to promote the work of that organization.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL—At the June meeting of the evening auxiliary of Knox Presbyterian Church, *Burlington,* honour was paid to Mrs. K. D. Taylor when the name of the auxiliary was changed to the Margaret Taylor Evening Auxiliary. Mrs. Taylor was the organizer of the group in 1951 and has given faithful service since that time. Mrs. Taylor is leaving *Burlington* to make her home in *Belleville* and was presented with a Life Membership in the W.M.S. from the Auxiliary; a leather bound copy of the Revised Version of the Bible from the Senior Society of the W.M.S. and a book from the Intermediate Group of the C.G.I.T. with whom she has been associated. Mrs. Taylor will be sorely missed in all departments of Knox Church, *Burlington,* where she has been active not only in the W.M.S. but has also been a leader and teacher of the Triangle Teens.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO.
PRESS SECRETARY

GLENGARRY PRESBYTERIAL — A happy gathering was held on January 30th at the home of Mrs. George Fourney, and Mr. and Mrs. John R. Fourney, *Lancaster,* when members of Glen Gordon Auxiliary of the W.M.S., and Picnic Grove Young Women's Auxiliary, W.M.S. of St. Andrew's Presbyterian Church, *Lancaster,* and many old friends and neighbours, met to honour Mr. and Mrs. D. Mason McLennan, on the occasion of their fiftieth Wedding Anniversary. Miss Hilda B. Snider, President of Glen Gordon Auxiliary, W.M.S., presided and an enjoyable musical programme was presented. A corsage of golden mums was pinned on Mrs. McLennan's shoulder by Mrs. George Fourney, and a boutonniere presented to Mr. McLellan by Mrs. J. C. McPherson. A beautiful tea-set of gold-embossed china was presented to Mr. and Mrs. McLennan on behalf of the assembled friends by Mrs. J. R. Fourney, and greetings and good wishes were extended to the guests of honour by the Rev. S. D. Self, from St. Andrew's Presbyterian Church, *Lancaster,* and by the other Organizations and friends who expressed their appreciation of the contribution both Mr. and Mrs. McLellan had made to Church and Community since coming from *Toronto* some years ago. Mr. and Mrs. McLellan spoke of their happiness in the honour given them at this gathering of their friends on this important occasion in their lives, and accepted their gifts with deep appreciation. Mrs. McLellan also spoke of her long and close association with the Women's Missionary Society, in the Auxiliaries and Presbyterials, and latterly as the President of the Synodical of *Montreal* and *Ottawa.* Refreshments were served, and the handsome wedding cake was cut by the bride of fifty years ago.

MONTREAL PRESBYTERIAL—Following the Annual Membership Day, held by Knox Crescent and Kensington Auxiliary, of the W.M.S., three Honorary Memberships, one Life Membership, and three In Memoriams were presented at the June Meeting. Mrs. John A. Bremner; Mrs. G. H. Fletcher, and Mrs. D. Binney Robertson, were the recipients of Honorary Memberships. Mrs. John Stewart was presented with a Life Membership in the W.M.S., and In Memoriams were presented to relatives of the late Miss Elizabeth Cameron; the late Mrs. D. J. Fraser; and the late Miss Agnes Parker. Mrs. W. J. Dougherty was in charge of "Membership Day."

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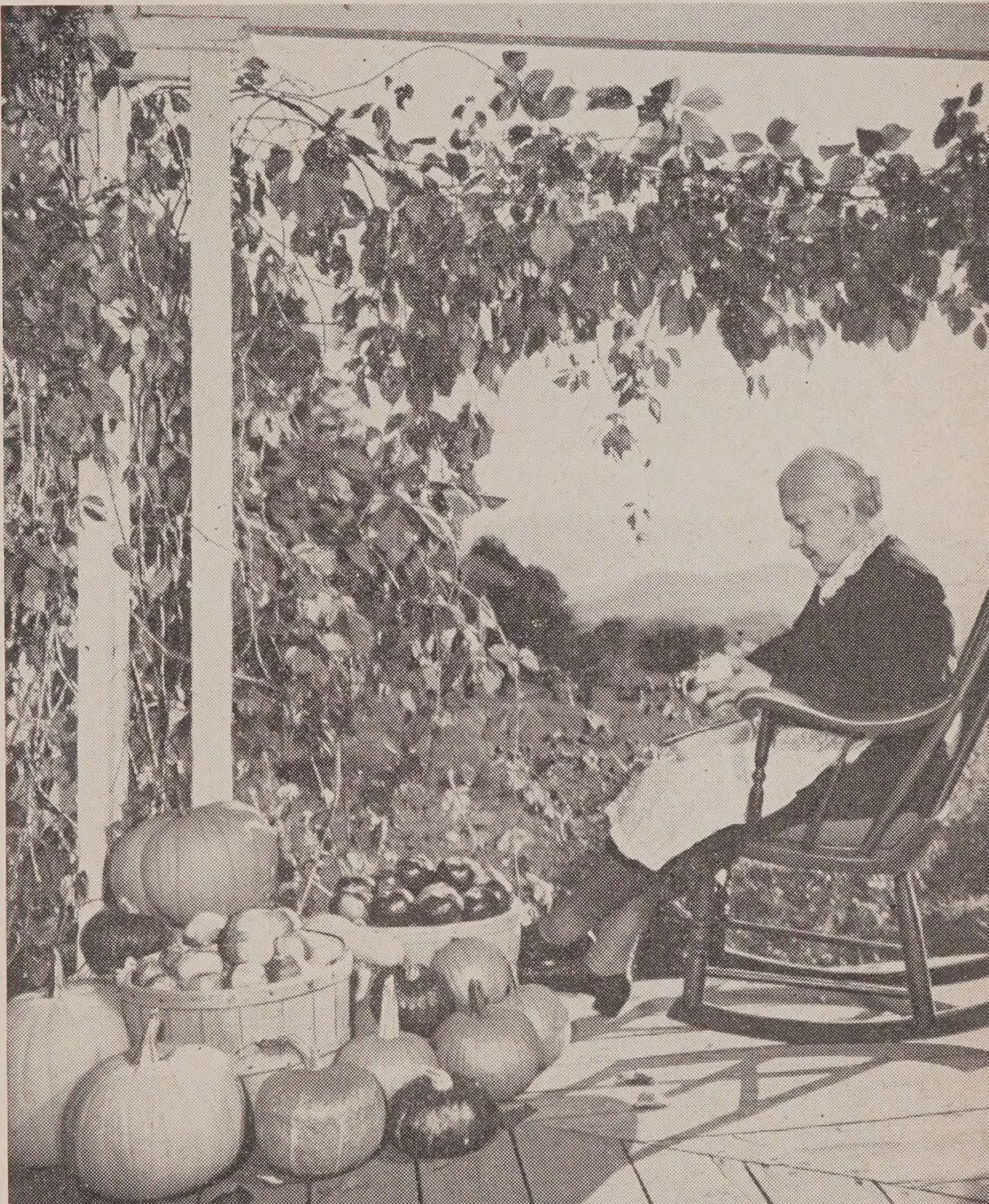

THANKSGIVING!

That home is blest, which treasures in its fold
The understanding, loving, wisdom of the old,
Whose years have ripened as the fruits and grain,
Whose gentle hands hold comfort, as a sweet refrain!

L.M.C.

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THANKSGIVING

by

THE REV. A. D. MacKINNON, D.D.

Moderator of
The Presbyterian Church in Canada

THERE ARE TWO SEASONS of the year in this part of the world when nature presents her most attractive beauties for the delight of man. One is the springtime, when the world is bursting forth into new loveliness, and we greet the balmy days, and the green leaves pushing their way from the sodden clods of earth. It is the time when "the flowers appear on the earth and the singing of birds is come", and we count it one of the luxuries of living in this northern clime. The other season is the autumn, or the afterglow of summer, which is a time that has a rapture of its own. Here we have a bit of gold, and there a trace of scarlet. The red and golden apples are in the orchards; the gardens are a riot of colours; "the goldenrod is yellow, the corn is turning brown"; and the beauty of the hardwood groves defies description.

It is appropriate that thanksgiving comes at this latter season, the time when the Infinite Creator crowns the year with His beauty, His goodness and His mercy.

It is not for harvests alone that gratitude should be expressed. We should be profoundly thankful that we live in a land like Canada, and that we are part of the British Commonwealth. There freedom still reigns, and Christianity has not been displaced by a godless paganism. Surely there are but few in Canada at this Thanksgiving time who cannot enter wholeheartedly into the words of Addison:

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise."

Thanksgiving is the oldest of festivals. From the time that man first learned to look upward, he praised "the Lord for His goodness, and for His wonderful works to the children of men". In those days, too, there were disturbing times. The prophet Joel, eight hundred years before Christ, paints a discouraging picture in these words: "the seed is rotten under their clods, the farms are laid desolate, the barns are broken down, for the corn is withered." It was a sore trial to the faith of that ancient people when the rains were withheld and famine stalked through the land. The prophet, however, saw beyond such times of destiny, for when we read on in his book, we find him saying: "Fear not, O land, be glad and rejoice, for the Lord will do great things. Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring, for the tree beareth her fruit, and the floors shall be full of wheat, and ye shall eat in plenty and be satisfied and praise the name of the Lord your God, that hath dealt wondrously with you."

Surely we have greater reason to thank God than had the Psalmist and the Prophet. We can thank Him not only for our Canadian harvest, but for the other material blessings of which the harvest is a symbol; for the decency, order, and comfort with which civilization has endowed our lives. Take for instance, our freedom, freedom of speech, of the press, of worship, of assembly. What about the blessings of our Christian homes, and our Churches, with their open doors inviting the people to worship? Then there are the educational institutions and welfare organizations that have been provided through the sacrifice and foresight of others. We might go on indefinitely counting over the many disregarded blessings which we all enjoy.

Saint Paul, writing to the Thessalonians, says, "In everything give thanks". Is it not possible to give thanks in everything, even in things that disappoint us? Could we see all, we should see that we are never placed in circumstances in which there isn't something for which we should thank God. Even in the darkest situation some ray of light may be detected. Or, as we have it in one of our Thanksgiving hymns:

"I thank Thee, too, that Thou has made
joy to abound;
So many gentle thoughts and deeds
circling us round;
That in the darkest spot of earth
some love is found."

Rupert Brooke was an English poet who gave his life in the first Great War. Brooke thanked God, not for ease and comfort, but for hardship and danger. His words have become famous: "Now God be thanked, Who has matched us with this hour!" Here is a special sort of thanksgiving, and yet a sort of thanksgiving in which we all should indulge—praising God that we have the opportunity to meet great crises with great hearts.

We are told that Plato, looking through the eyes of nature, gave thanks to God for three things—first, that God had created him a man, and not a beast; secondly, that he was born a Grecian, not a barbarian; thirdly, that together with this he was also a philosopher. But Christians should give thanks for better things—that God has made them after His own image; that He has called them out of the common crowd of this world; that He gave His only begotten Son for their redemption and their life.

As members of the Presbyterian Church in Canada, surely we have ample reason for gratitude to God at this Thanksgiving time. We belong to a Church which is one of the great branches in the tree of Christendom. Our influence on world progress, world thought, and world morality, has been profound. It has an honoured tradition, and the world of today and of the future needs this Church.

Our's is a great historic Church, whose organization reaches back to the early days of Christianity. In the first century, the elder had a prominent place in the Christian community, but in post-apostolic days the office of the eldership, as established in the first century, disappeared, and it was not until Reformation that it was restored. That great movement called the people back to the Word of God, and there was born again the great Presbyterian system of belief and order, that has continued to bless the world to this day. We belong to a Church that draws its system of belief and polity from the New Testament, and from the very days of the Apostles of our Lord.

Our's is a great doctrinal Church, which proclaims the everlasting Gospel as preached by Saint Paul himself, and interpreted by that great reformer, John Calvin. Foremost among the doctrines for which this Church is famous is the Sovereignty of God, but this is only one of several Scriptural doctrines taught by this Church, which we believe lie at the very heart of all Christian teaching.

Our's is a great evangelical Church, based upon a sincere belief in the evangel of Christ. The Church, today as ever, is called upon to proclaim the Gospel of Jesus Christ to the world. There is little time to lose in bringing the saving power of religion to bear upon people's lives. True evangelism is the preaching of the Word of God, with the expectancy that the Holy Spirit will use the Word in the converting of souls. Here is a factor which contributes to the strength of our own Church in this land, and throughout all its missionary endeavours.

Our's is a great Missionary Church, which has always thought in terms of world-wide evangelization. It believes that the world needs a Saviour, that Christianity is the only religion that can meet that need, and that Jesus Christ is the only Saviour of mankind. This Church has ever been responsive to the great commission of the Master—"Go ye into all the world, and preach the Gospel to all people."

At Thanksgiving time especially, let us thank God for our Church. The Presbyterian Church in Canada is a Church with a world-wide vision, a living message, and a glorious Saviour. Let us re-dedicate ourselves to our beloved Church at this Thanksgiving time.

MISSIONS ARE CHANGING

PRODUCED BY the Missionary Education Committee of our own Church, this is a book which all W.M.S. members will find of great value in their Auxiliary work, and of great interest for their own reading. It is the complete and up-to-the-minute report for 1957 of the whole missionary work of the Presbyterian Church in Canada, and is packed to the brim with the kind of information every missionary-minded woman should have about what her own Church, and both the Eastern and Western Divisions of the W.M.S., are doing in all of our Mission Fields, at home and Overseas.

In the 100 well-planned pages, you will find pictures, maps, and lists of all workers, as well as an accurate summing-up of the basic facts about each field, available for quick reference. Church Extension; Immigration; Indian and Chinese work; Institutions; and work among the various Language Groups — all are told about in detail here, as well as the changing developments in our mission work in Formosa, Japan and the Koreans, India, British Guiana, and Nigeria. This is a resource book of real information and value, and indispensable for those who would really know and appreciate just what their own Church is accomplishing and planning in the Missionary work throughout the world—Price 50c.

FOR JOY!

For each and every joyful thing;
For twilight swallows on the wing;
For all that nest and all that sing—
For bounty springing from the sod
For every step by beauty trod,
For each dear gift of home and joy,
Thank God!

PRAYER

WE WORSHIP and praise Thee, Creator of all things, and Giver of every good and perfect gift. Thou openest Thine hand and suppliest the needs of men. We give Thee thanks that in Thy mercy and wisdom there has come to us the Good News of Thy love and salvation through Jesus Christ. We thank Thee that Thou hast shown us, through Him, that life may be victorious and satisfying if we follow and trust Thee.

We confess before Thee, our sins, both individual and national. Give us a consciousness and guilt, not only for personal sins, but also for the great collective sins of mankind from which we cannot escape a share of responsibility. Help us to believe in the saving power of the Gospel for communities and nations as well as for individuals.

Help us to be utterly sincere and honest with ourselves as we bring at this time, a due proportion of our possessions as a thankoffering to Thee. We give Thee thanks that Thou, who art the Lord of the Nations, hast given us this land to be our home. Help us to be true and faithful to the trust, and to gladly give talents, money and time, that Thy purpose may be advanced in this country.

We give Thee thanks, Lord of Heaven and Earth, for fertile land, sunshine and rain, heat and cold, for seed to sow, and for men who prepared the soil and gathered the harvests of grain, fruit and vegetables.

We give Thee thanks for the gift of life, and all that makes life beautiful and purposeful—homes, families and friends, the ability to work and play; the appreciation of music, colour, and good books; the knowledge of Thy love and forgiveness as revealed in Jesus Christ, and the fellowship we have with Thee through Him.

We would thank Thee also for the times when the way has been disappointing and difficult, remembering that even though sometimes we were forgetful of Thee, always Thou didst sustain us, and gave us power to overcome. We give thanks for the times when fear has been conquered, resentment has given place to peace, and worry has been overcome by trust in Thy constant watchfulness and care.

Deliver us, O Thou God of Compassion and Mercy, from indifference to the needs and welfare of others. Make us generous in sharing the good gifts which Thou hast given us. Whether that sharing is the supplying of material needs, or the giving of self in friendly interest, may all be done as with Jesus Christ. Make us wise to direct others to Thee, whose help is always close to our needs.

Bless all efforts being made to further the knowledge of Thy salvation, and the advancement of Thy Kingdom upon the earth. In Jesus' name. Amen.

Sharing in Canadian Missions

The Happenings of Holiday Time!

by FRIEDA E. MATTHEWS

Colin and Ida Wasacase Students at Birtle.

EXAM TIME was almost over and, with those strenuous days passed, the students in the residential schools were making their preparations for the summer holidays. Great excitement was in the air and there was much scurrying to and fro. The older students could take care of their own packing, but the clothing for the little girls and boys had to be checked so that each child's needs were taken care of. Then the partings were said and most of the children were on their way home.

"Home" to some, was on an Indian reservation less than twenty miles away, where agriculture is the chief industry, and to others "home" was far to the north, where the main livelihood for their parents was in the fishing industry. For others "home" was wherever their parents could earn a wage — as guides, at fishing, or gathering berries and wild rice. Some of the children travelled by car, bus or train, a few by boat and plane. No matter how they travelled and no matter how far distant, they were happy, for they were going home.

And what of those of the senior students who were old enough to work and for whom employment was found for the summer, or of those who were desirous of taking special studies? There were a few, too, who had no home, and must remain at the school. Plans were always made for these students.

One of the older boys had a most interesting experience during the summer. He was chosen to be a leader at a Boys' Camp in New York State. He took with him several Indian costumes, which had been painstakingly made by his Mother, for he was to teach Indian crafts and lore. One can imagine that a favourite pastime at the camp was playing "Indian" and that often there were ear-splitting war-whoops resounding through the camp grounds.

Another student enjoyed a special 6 weeks course in music. This young man, who is a talented musician, plans to enter University this Autumn.

Several students were employed at summer camps, a few went to work on farms, and four boys from one school tried working on the pipeline. The long hours and 7-day-a-week job proved too much for 3 of these teen-agers, but one boy stayed with the job until early in August. As a member of the High School Orchestra, he wanted to earn enough to purchase his own trumpet, and a few other things he had set his heart on.

For a number of the older students, the end of June was graduation from the residential school. One boy and four girls began courses in July at the Manitoba Technical Institute and another young woman (a twin sister of the boy who went to New York) is attending Normal School in Winnipeg.

Quickly the summer has passed and the students are at school again. Like all children, they are finding it hard to settle down to the routine of rising bell, the classes, the evening study periods, and the regular hours of retiring. Sometimes a member of staff is privileged to hear long tales of wondrous things that happened in the holiday weeks. He hears descriptions of train journeys, large cities, strange sights, but more often, stories of treks through the bush, boat trips on the shining waters of the northland, of a day's catch of fish, of the berry bushes hanging heavy with fruit, or of the great harvest of wild rice. As he listens to these stories he understands why there is an occasional restlessness among his young students as their conversation and their thoughts turn to their homes.

ENCOURAGEMENT!

"Glad Tidings" Secretaries!

If at first they don't renew,
  Try, try again!
You can't tell what folk will do—
  Try, try again!
'Tis the law of womankind,
  Frequently to change her mind;
Call and see what you will find—
  Try, try again!

'Tis our magazine they need—
  Try, try again!
Full of such good things to read,
  Try, try again!
Tell them what it means to you,
  Make them want to read it, too;
Then they surely will renew—
  Try, try again!

—*Adapted*

A THANKSGIVING MEDITATION

by MRS. G. R. PYE

By special request, the following "Thanksgiving Meditation" has been written by the Chairman of the Publications Committee, with the hope that readers of The Glad Tidings may find it thought-arousing, and of help, as they prepare for their Thanksgiving and Thank-offering Meetings. This year, a "Thanksgiving Service of Worship" is not published in our October issue, because of the very fine "Service of Thanksgiving", which has been prepared by the Organization Department, and sent to all Secretaries of Adult Groups; to Synodical and Presbyterial Presidents; and to the Synodical and Presbyterial Secretaries of Senior, Evening, and Young Women's Groups, and which will, doubtless, be widely used throughout the Society.

"Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself." Matt. 6:34.

GOD GIVES US LIFE by days, one at a time. Each day has its own duties, its own needs, its own trials and temptations, its own griefs and sorrows; and with each day God gives us strength sufficient for that day. However, if we insist on dragging back tomorrow's cares and piling them on top of today's, the strength will not be sufficient for the load because God will not add strength just to humour our whims of anxiety and distrust. We really have nothing to do with the future, save to prepare for it by doing well the duties of today. As one writer has put it: "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things which you cannot see, and could not understand if you saw them."

Sometimes our minds play curious tricks with us by enveloping past history with a glory it never really had, and by making days that are gone seem romantic, in comparison with the days in which our lives are cast. Then too, we often find ourselves dreaming of better times ahead, postponing prayer and opportunities for service near at hand, and waiting for that "something" which will make life easier for us. There is a story of an Indian princess who was once given a basket and told she might pick the finest ears of corn in the row. The only condition was that she must choose as she went and could not retrace her steps. As she went along, she felt each ear but did not pick it, thinking that surely better ears were ahead, and so came to the end of the row with her basket empty. We are all guilty of this at some time or another. We must learn to believe in today. It is all that we possess. The past is of value only as it can make the life of today fuller. There is no assurance of tomorrow. We must make good today. Yesterday—today—tomorrow—but the greatest of these is today.

Let us therefore, at this Thanksgiving season, be thankful that we are alive in the world today—now—and have a chance to grapple with its problems, to share our abundance with those less fortunate, and to give of our time and energy in the service of Him who gave His all that we might live.

The first Thanksgiving Day held on this continent did not come out of prosperity—it came out of adversity and pitiful poverty. Those early Pilgrims thanked God for being with them and helping them in their present struggles. They saw God in their time. And so our gratitude to Him should not be just a thanksgiving for benefits or blessings that are peculiar to each of us, or our friends. Instead of this, it should be gratitude for all that belongs to our lives—for joy and sorrow, for health and sickness, for success and disappointment, for virtue and temptation, for life and death, because all of these are meant for our good.

"Now thank we all our God,
With heart, and hands, and voices.

* * *

Who from our mother's arms
Hath blessed us on our way
With countless gifts of love
And still is ours today."

GLAD TIDINGS READERS!

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If not — we are waiting for it!

Don't miss an issue.

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Searchlight on the Mission Overseas

The Korean Christian Centre for Leadership Training

by MARY E. WHALE, B.A.

THE REVEREND DONALD POWELL in a recent letter wrote the following: "The Young People's camp at Atami on the south coast was attended by over 150 delegates and leaders from all the Korean churches in Japan, and was the best yet. I believe that when the Korean Christian Centre is a realized dream the needs of this Church will be met in a more effective way than is possible even now. A permanent site for camps and conferences for our Church here is certainly of prime necessity. The goal is to train adequately, the leaders of tomorrow, and the contribution of our Canadian Church will pay dividends."

The Christian centre, which the Korean Christians in Japan have dreamed of for a long time, is coming closer to reality. Realizing the need for a central place in which leadership training could be carried on throughout the whole year, not just during a camping season, the leaders of the Church searched for property which might suit their purpose. They found the land in a suburban area between Osaka and Kyoto. The property is a wooded hillside with a stream and small plateaus where buildings may be erected. Having found the land, and made a payment on it, the Korean Christians have asked for help in a project which year by year emerges as a more and more important one. The Women's Missionary Society (W.D.) is giving this project special attention both in assisting with the financing and in leadership.

The W.M.S. has for some years, owned a house in Kobe. Since the war, the house has been occupied by G.B.M. missionaries. The last several years, it had become increasingly evident that the situation of the house, high above the city of Kobe, beyond the reach of public transportation systems, was unsuitable for work which the missionaries found they must do. It was very inconvenient for the Korean people to visit, so it was sold. At the time the decision was made, it was also agreed that the money received for the house would be turned over to the Korean Church for use in building up their centre for Christian leadership. At time of writing, very little remains to be done before the money is at the disposal of our Korean brethren in

Japan.

Through the years since the war, the Koreans in Japan have done much to re-establish their Church and to extend it. Though the main group of Koreans is in the industrial areas, principally in the Osaka area, there are Koreans situated throughout the three Japanese islands. Mr. Powell, and the leaders of the Church, made a survey of the country two years ago. In many places they were able to encourage small groups of Christians already organized, or help to organize those who may be the nucleus of future congregations. Assessing the situation, the men and women of the Korean Church realize that there is a tremendous task before them if, as a Church, they fulfil our Lord's command to preach the Gospel, even to their own people in Japan. They have small resources in material things, but a tremendous wealth in the heritage they have from a strong spiritually-minded Church in their homeland, and from their own convictions in the Christian faith. They realize that they must move as quickly and as strongly as they can in order to fulfil their mission. To do this, they have appealed for special help from a Christian Church they call their mother Church, and which they have every reason to expect will rise to this Macedonian call. They are asking us for help in the development of a lay leadership in their Church. It is in response to this call that the W.M.S. has given particular attention. Since the war we have made a very small contribution to the Korean Church in Japan. Now, in addition to the aid for the Christian centre, we have promised leadership, which will help develop the Centre as a sound leadership training school. By the time you are reading this article, Miss Jean Brown will be in Japan, and undoubtedly started on orientation and language study. But, our promise was that at least *two* women missionaries would be sent to help at this time. We are hoping and praying that by a year from now that part of our promise may be kept, or that we are able to see how it can be kept. We need at least one more young woman to give leadership in Christian education in this field.

Much has been said about this Church in Japan. In many ways its progress is a clear witness to the power of God to those who truly believe. In our association with the Church, we have gained a great deal in inspiration and in fellowship we have had with those who have come to this country to study. In entering into a stronger programme of co-operation than we have had for some years, we can be certain that we will gain much more, particularly if we will see and feel our own individual responsibility in its success. If we are to gain the most, we must give the most, particularly in interest and in prayer. We must follow Miss Brown as she enters this new field of service. We must pray for her, for Mr. Powell and Dr. Powell and for the Korean Church in Japan. This is a year for particular emphasis in our study, on the Christian Church in Japan.

Month by month our thoughts will be there. As you study, will you pray particularly for our Korean brothers and sisters, for the three members of the Canadian Presbyterian Mission staff, and for guidance for your mission boards in finding others who will join the staff in Japan.

Your Prayers are asked

—For children's work within our Church.

—For The Presbyterian Children's Work Committee as it plans for the work and prepares programme materials; the Synodical and Presbyterial Children's Secretaries who assist and train leaders; all who teach and lead in our Church Schools, Explorers and Children of the Church groups; the boys and girls themselves.

—For Miss Jean Brown, Dr. Marion Powell, and the Rev. Donald H. Powell in their ministry in the Korean Church in Japan.

—For the Korean Christian Centre, that those responsible for its development may be given vision to know how it may best serve the Korean Christian Church and enlarge its ministry.

—For our Hospital Visitors—Mrs. Bradley, Winnipeg, Man.; Miss Ellen Douglas, Vancouver and New Westminster, B.C.; Mrs. Anderson, Edmonton, Alta; Mrs. Leatherdale, Montreal, Que.; Miss Lila Schneider, London, Ont., that as they visit the many hundreds of men, women and children of many races and creeds, they may be given strength, divine guidance, and used mightily in this great service for the Master.

—At this season of Thanksgiving, remember also our mission fields. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into His harvest—the harvest truly is great but the labourers are few."—for it is agreed that prayer is the most valuable contribution one can make to the mission cause.

—For all others—for the work of the church at home and abroad, for the work of all women's groups, for the young people in the church, for the sick, for all who join with us in prayer, for the leaders in government at home and abroad. Many more items can be added to this prayer list as we "walk with Him."

CO-OPERATIVE CORNER

OUR ECUMENICAL MISSION

by REV. ROBERT B. TILLMAN, B.A., B.D.
Secretary of the Department of Overseas Missions
The Canadian Council of Churches

WE ALL tend to identify our own habits and culture with our Christianity. We are tempted to assume that our own particular ethics, statements of faith, ways of worship and style of living are Christian. We speak of *our* Christian civilization, *our* Christian nation, *our* Christian family, even of *our* Christian church. As if the gospel, the good news that God is with us, was something we possessed. Something to be given to others somehow less worthy than ourselves, somehow farther from God than ourselves.

Nothing could be more mistaken. The gospel is surely exactly the fact that the God of Jesus is at hand, close to every living creature. Jesus is in *fact* Lord, King, Redeemer of *all*. Whether they know it or not. And there are no exceptions of race, culture, nationality or creed. It is He who redeems. It is not us. Our task, as people who have awakened to know this fact of God's redemption, is to bear witness to it, so that the world may believe.

The history of the last 150 years of our churches, and of the Christian mission, can be written as the story of how Christians have begun to come alive to this fact. God has led his people into the establishing of churches right around the globe, and into making witness to the presence of Jesus Christ in every aspect of human life. And this happened just in a period when the world, divided and in revolution, was going through unprecedented changes, while at the same time becoming more and more *one* world.

That is why we speak of a new era in missions. We call our age an ecumenical age. The great opportunities for Christian witness, in a world where Christians are still a minority, finds, as never before, a world-wide fellowship of Christian churches scattered throughout almost all the nations. The mission of witness to which we are called is an ecumenical mission. It is a partial answer to the prayer of Jesus in the 17th chapter of John: "As thou hast sent me into the world, even so have I also sent them into the world . . . that they may all be one . . . that the world may believe that thou hast sent me."

Two things have happened. *First,* Christians have come to realize that the God of Jesus is for everyone in the whole inhabited world. It began when Christians from the divided churches came together as individuals, in order that some particular task of mission could be undertaken — for the sake of the world. For example, most people lacked Bibles. And so Bible Societies were founded in the last century, and today this is a united, co-operative action—to bring the Bible to the whole inhabited world. Bibles are taken now wherever people are: in hotels, in jails, in hospitals, in churches, in many lands and tongues. A few generations ago children, and for that matter most adults, could not read. Sunday schools were founded. We could go on. The list is a long one. Christians banded *together* in Sunday School Associations, Bible Societies, YMCA's, Youth Work, missions to the diseased, to the blind, to the aged, to industry, and so forth. Go back 150 years and none of these existed! Most of these forms of co-operative witness became national in form, and then world-wide. In all of them Christians awakened to human need, and to their responsibility to bring the good news of Jesus Christ and his healing, teaching, and saving power to the whole world of men and women . And they found that if this was really to be done it required the co-operative action of as many Christians as could be secured. It required Christians from every church and from every part of the world. It required a world-wide, an ecumenical, movement of Christians.

For if Christ is actually Lord of the whole world of men and women, then there is, quite literally, no person who does not need to be told about him. There is no aspect of human life, social, economic, political, cultural, or personal, but finds its true meaning only when seen in Jesus Christ. It was this conviction, growing and deepening, which drove 19th and 20th century Christians into forming world Christian bodies for witness, action and prayer.

The *second* thing that led to the new era in missions, and which laid the basis for our ecumenical mission, was the striking results of the world-wide missionary movement from the beginning of the 18th century. As a consequence of this tremendous outburst of missionary activity, there are today Christian churches all over the world, just as there were tiny Christian communities all around the Mediterranean Sea in the first years of Christian history. And here, too, the leaders, in whom the Christian world mission came alive, soon found it necessary to come together for as much sharing of experience, planning, and action as could be achieved. As the so-called younger churches in Asia and Africa grew to maturity, it was realized that the world mission required the utmost in joint and united effort by all the churches, as churches. A mission to the whole inhabited world, demanded a world-wide, a whole church. It required the dedicated efforts of Christians in an ecumenical movement of the churches themselves. Thanks to the 150 years of "foreign" missions, churches from many nations can now join *together* and undertake the "world-wide mission of a world-wide church".

We might sum it up by saying that it is the total fellowship of Christ's followers who must be engaged, if witness is to be made to the uttermost parts of the earth. It takes the spiritual resources, personnel and funds of the churches of every land and creed, used wisely and well, if there is to be an effective witness in our mixed-up, divided, and revolutionary world. Churches today are called, by the very nature of our world, (God as always speaks through events in history) and by the compassion and compulsion of Christ—by the one world and by the one Lord—to plan in complete spiritual equality how best to contribute their individual treasures of Christian experience, resources and prayer, for the upbuilding of all, and the proclamation of the gospel to those outside their borders.

The last half of the preceding sentence is taken from a report of the Department of Overseas Missions of the Canadian Council of Churches. It is primarily for this purpose of witness together that the Canadian Council exists. And the World Council of Churches. And the International Missionary Council. More than six hundred missionaries from our Canadian member churches, whose Mission Boards are represented in the Department of Overseas Missions (D.O.M.), are engaged in Africa, India, Japan, Korea, Bolivia, Formosa, Hong Kong, Trinidad and British Guiana. Their work is done as part of the world-wide fellowship of Christian churches who have come to see one another as members of Christ's people. Through the D.O.M. and the Canadian Council, our Boards and Churches participate in the International Missionary Council and in the World Council. As never before, we have come to recognize that we are parts of the whole witness of the whole church to the whole world. Indeed our ecumenical mission can be defined as the awakening of each Christian to the fact that he is called to do his part in the proclamation of Christ's Kingdom in some part of the inhabited world, from where he is. And that he can do it in the strength of the total fellowship of Christians and of Churches, the whole (ecumenical) household of faith.

Whatever our view of the church and of missions, (and no individual church is asked to soft pedal or play down its own life and convictions), we simply cannot, in this 20th century, disregard one another. In a divided world, forced to be one world physically, what devastating irony if we add to its divisions by our inability to serve our Lord and the world's Lord . . . *together!* Any church, or Christian, living in isolation from others, is not only out of line with the gospel, and the prayer of Jesus, but out of date! We cannot go it alone. Christ will not let us. We are all tied up together in one bundle of life, of which Christ is the head. And the mission to which Christ calls us is not my mission, or your mission; it is not the mission of my church or your church. It is His. Let us remember, whatever our churchmanship, that to "go it alone" is to invite the curse of seeking ourselves rather than Christ, our own church rather than His. It is only because the mission, in the deepest sense of the word, is His, that we are at all entitled to call it our's. As one ecumenical conference put it: "The nearer we draw to Christ, the nearer we are drawn to one another."

More than that. We need the insights and the correction, the inspiration, and the challenge of other churches, if we are to grow and deepen in our own participation in the mission. This is part of what is meant by the work ecumenical, having to do with the whole household of faith. We have all experienced this. Think, for example, of what Asian and African Christians have meant for us here in Canada when they have come and lived amongst us, drawing us out of ourselves, giving us a wider vision of what the kingdom is intended to be. The gospel is simply Jesus Christ. And we all belong to Him. Wherever men and women are, He is! And if we want to draw closer to Him, to understand Him, to be grasped by the *whole* gospel, we must do it together. And so, in what is called the ecumenical movement, Christians from some 165 churches in sixty countries are more and more entering into that process of mutual sharing, prayer, criticism, Bible study and action, out of which is painfully coming the beginnings of an understanding of what Christ is, and what Christ demands from us today.

In one meeting last summer, Christians from all the continents were discussing the lessons to be learned from the fate of missions in China. The debate grew rather heated, when the Ceylonese chairman suddenly rose and said: "Let's stop this! How can we profitably assess, praise, or blame, about how the mission was carried on in China? As a matter of fact, none of us, Asian, African, North American or European, would be here today but for the mission of the churches. We are all products of missions. Let's stop this discussion and ask ourselves where we go from here. The mission to which we are called, whatever our church or nation, requires from us the best we can plan and carry out together. Let us get on with the job with all the resources, knowledge and commitment we have amongst us."

What he was saying is that our mission is ecumenical. It is a world-wide mission of a world-wide church, and we are all in it together. The whole heritage of

Christianity, the spiritual resources and Christian character of the whole church is our's, that it may be brought to bear everywhere in the whole inhabited world. We are living in turbulent times. And when we look at ourselves, or at our churches, we might well despair. Humanly speaking the task is overwhelming. If our mission was simply to take ourselves, or what we have made of ourselves, to other men and women, we would have cause for pessimism. But somehow, in spite of ourselves, God uses us and our churches as he has used others. But the mission on which we are sent is not ours. It is Christ's. It is Christ. Nothing more, and nothing less. As Kenneth Cragg puts it, writing about missions to Muslims: "Those who take only themselves may not expect to do more than teach. They who take Christ are in a state of perpetual discovery."

Yes, these are turbulent times. But the opportunity has never been greater. Let us get on with the job. The ecumenical mission to which we are called today is an exciting and perpetual discovery, a new adventure with Christ, whose meaning we can only dimly see, but whose purpose we know, namely that the whole inhabited world may believe.

MRS. DENTON TAYLOR

Chairman Board of Missionary and Deaconess Training School

by MARY E. WHALE, B.A.

THE 1957 GENERAL ASSEMBLY passed a number of interesting measures in the interest of the Presbyterian Church in Canada, but the one which is most remarkable and history-making was the acceptance of the recommendation of the Board of the Missionary and Deaconess Training School that Mrs. Denton Taylor of Burlington be its Chairman. In making this appointment, the General Assembly has for the first time appointed a woman to head a major Board of the Church.

Mrs. Taylor is well known in Presbyterian circles. She has for a number of years taken a keen and active interest, not only in the Church at the local level, but in the

Church's work throughout the land and overseas. Her particular interests eminently fit her for the important post she is to occupy. She has given leadership, at both the group level and at board level, to teenage girls' programmes, particularly C.G.I.T. This experience has made her particularly aware of the need for well-trained leadership for both young and older people in the Church. It has also made her acutely aware of the needs of young people as they train for their lifetime career, particularly if they have been called to service in the Church.

But, Mrs. Taylor's experience is not limited to her leadership in girls' work. She is the daughter of the Reverend R. G. MacKay and the late Mrs. MacKay. She was educated in Prince Albert, Saskatchewan, and at the University of Toronto from which she graduated with a Bachelor of Arts degree. She and Mr. Taylor have two children.

One of the greatest needs in the Church to-day is a well-trained ministry. For many years the graduates of Westminster House have given very valuable leadership in the building of the Church in Canada and overseas. In the materialistic age in which we live, it is a well-known fact that the Church must preach with ever increasing zeal that men and women of all nations may hear and understand the Word of Truth. To answer this call there is need for all the resources of mind and Spirit to be used in the Christian cause. This is particularly true in training institutions. It is therefore a matter of thanksgiving that Mrs. Taylor has accepted one of the most important lay positions in the Church. In so doing, she is aware that the Board of which she is now Chairman, faces new and challenging days, as it seeks to find housing to meet the needs of the young women offering themselves for full-time service, but more important, as it seeks to fit a training programme to the needs of the Presbyterian Church in Canada, and for the needs of developing churches overseas. May the interest and the prayers of the whole Church be with Mrs. Taylor as she assumes chairmanship of the Board of the Missionary and Deaconess Training School.

A Special Gift!

For a limited time, the Publications Department will be able to offer, free-of-charge, to all who would find it of help in their planning, copies of an excellent book containing many useful suggestions and ideas for Church Socials and Entertainments, including Games and Biblical Contests for all ages. This is "Successful Socials for Young and Old" by May C. Smith, and as long as the quantity lasts, it will be available from this Department for the cost of postage and parcelling alone—10c.

The CONSTITUTION and BY-LAWS
of the Women's Missionary Society (W.D.) of the Presbyterian Church in Canada

CONSTITUTION

I. The Name:

The name of the Society shall be the Women's Missionary Society, Western Division, of The Presbyterian Church in Canada.

II. Aim and Purpose:

Its aim and purpose shall be to unite the women, girls, and children of the Church, in prayer, study and service for the advancement of the Kingdom of God at home and abroad.

III. Membership

1. MEMBERS: Any person in sympathy with the aim and purpose of the Society may become a member of the Society by becoming a member of a branch of the Society, attending meetings faithfully and supporting the work regularly.
2. ASSOCIATE OR HOME HELPER MEMBERS: Any person in sympathy with the aims and purpose of the Society, who is unable to attend the meetings of a branch of the Society, may become an Associate or Home Helper member of the Society by becoming an Associate or Home Helper member of a branch of the Society.
3. JUNIOR MEMBERS: Any branch of the Society, on payment of such an amount as the Council may from time to time determine, may honour a person under 18 with a Junior Membership in the Society.
4. LIFE MEMBERS: Any branch of the Society, on payment of such an amount as the Council may from time to time determine, may honour a person with a Life Membership in the Society.

   Any branch of the Society may honour a Junior Member, under 18 years of age, with a Life Membership in the Society, by adding four seals to the Junior Membership certificate on payment for each seal of such an amount as the Council may from time to time determine.
5. HONORARY MEMBERS: Any branch of the Society, on payment of such an amount as the Council may from time to time determine, may honour a person with an Honorary Membership in the Society.

IV. Organization:

1. WITHIN THE CONGREGATION: Any group of women, girls or children, in sympathy with the aim and purpose of the Society, may organize on one of the following bases:—(a) Auxiliary; (b) Affiliated Group; (c) Associate Group; (d) Children's Group.
2. PRESBYTERIAL: The Presbyterial shall consist of all Auxiliaries, Affiliated groups, Associate groups and Children's groups within its bounds, and insofar as is practicable shall be co-extensive with the Presbytery.
3. SYNODICAL: The Synodical shall consist of all Presbyterials within its bounds and insofar as is practicable shall be co-extensive with the Synod.
4. COUNCIL: The Council shall consist of:
   - (a) Elected delegates from Synodicals and Presbyterials;
   - (b) Council Executive members—elected and ex-officio (ex-officio members being:
     - (1) The President of each Synodical.
     - (2) The Executive Directors of the Society.
     - (3) The General Secretary of the Board of Christian Education and the Home executive Secretary and Overseas executive Secretary of the General Board of Missions).

(c) Ex-officio: The Chairman and Secretary of the Board of Administration and of the Board of Evangelism and Social Action. The Chairman of the Board of Christian Education and of the General Board of Missions.

The *Council* shall be the legislative body of the Society.

The *Council Executive* shall be the administrative body of the Society.

The *Council Executive* shall be composed of not more than thirty-five elected members and the ex-officio members (i.e., President of each Synodical, the Executive Directors of the Society, the General Secretary of the Board of Christian Education and the Home executive Secretary and the Overseas executive Secretary of the General Board of Missions.)

No work at home or abroad shall be initiated by the Council Executive without the consent of the Church Court having jurisdiction in the area concerned. In the case of overseas work, the approval of a General Assembly of The Presbyterian Church in Canada must first be obtained.

5. ORGANIZATION OF BRANCHES: No branch of the Society shall be organized without the consent of the Church Court of competent jurisdiction.

V. Meetings:

1. COUNCIL: The Annual Meeting of the Society, to be known as the Council Meeting, shall be held once a year at such time and place as determined by the Council, or by the Council Executive when authorized by the Council.
   Pro re nata meetings shall be called by the President upon request of the Council Executive.
2. COUNCIL EXECUTIVE: The Council Executive shall hold regularly stated meetings and special meetings as it deems necessary.
   Pro re nata meetings of the Council Executive may be called by the President.

VI. Officers of the Society:

The officers of the Society shall be: President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary for the conduct of the Society's work. The officers of the Society shall be the officers of the Council Executive.

These and any members of Council Executive without portfolios shall be elected at the Annual Council Meeting.

VII. Administration of Property:

All property, real and personal, acquired by purchase, devise, bequest, gift or otherwise, shall be administered by the Council Executive, subject in the case of real property to the provisions of section VIII and subject in the case of all devises and bequests to the direction of Council.

VIII. Board of Trustees:

Five Trustees shall be elected by the Council, one of whom shall be from the Council Executive, and shall be the Chairman of the Board of Trustees. These shall hold for the Women's Missionary Society, Western Division, all the real property which it may acquire by purchase, devise or gift, such real property to be administered for the benefit, and by the direction, of the Council through its Council Executive.

The Council Executive shall have the power to revoke the appointment of any Trustee in the event of the removal by death, or by reason of illness, incapacity, or refusal to act; and to appoint a Trustee to act in the place of the one so removed, until an appointment is made at the next meeting of Council.

IX. Report to General Assembly:

The Council Executive shall report the work of the Society annually to a General Assembly.

X. By-Laws:

The Council shall have power to formulate and approve By-Laws to facilitate the business and conduct of the work of the Society respecting the local branches, Presbyterials, Synodicals, Council, and Council Executive.

These By-Laws shall be altered only after a two-thirds favourable vote of the members present and voting at a regularly constituted Council Meeting, notice in writing concerning amendments having been given to Council Executive and published in the Society's magazine at least two months before the said meeting.

XI. Change of Constitution:

This Constitution may be altered only by the consent of a General Assembly of The Presbyterian Church in Canada.

Recommendations concerning alterations in the Constitution shall be sent by registered mail from Council Executive to each Synodical at least sixty days before its Annual Meeting. Such recommendations may then be considered by a Council at its regularly constituted meeting and after a two-thirds favourable vote by the members present and voting, the Council Executive shall present them to the Clerks of the General Assembly for the consideration of that body, and these shall be in their hands at least forty days before the meeting of a General Assembly.

BY-LAWS

I. Conduct of Business

1. MEMBERSHIP

1) *Junior Members:* The payment required to honour a person with a Junior Membership in the Society shall be $5.00, paid at one time.

2) *Life Members:* The payment required to honour a person with a Life Membership in the Society shall be $25.00, paid at one time.
The payment required to purchase each seal to be added to a Junior Membership Certificate shall be $5.00.

3) *Honorary Members:* The payment required to honour a person with an Honorary Membership in the Society shall be $100.00, paid at one time.

2. AUXILIARIES (ADULT OR GIRLS)

1) The Auxiliary shall meet regularly during the year for the purpose of becoming informed about the Society's work at home and abroad and the total mission of the whole Church. There shall be a service of worship at each meeting.

2) Reports: Each Auxiliary Secretary shall be responsible for preparing an accurate tabulated and written report, forwarding these to the corresponding Departmental Secretary of the Presbyterial *not later than December 31st.*

3) The Auxiliary shall present a report of its work to the congregational Annual Meeting.

4) The Annual Meeting of the Auxiliary shall be held in such time that all reports and the names of the newly elected officers may reach the Presbyterial Executive *not later than December 31st.*

5) The officers shall be President, Vice-President or Vice-Presidents, Secretary, Treasurer and other officers as may be deemed necessary.
The term of office of the President shall not exceed four consecutive years.

6) The Executive of the Auxiliary shall consist of its elected officers. The Executive shall have power to transact business requiring attention between the regular meetings of the Auxiliary.
It is the responsibility of the Executive to supervise the work of the various officers. Where certain offices are not filled the Executive shall assume the responsibility for carrying out the work of these offices and reporting such to Presbyterial.

7) Each Auxiliary shall forward all money contributed for mission work to the General Fund of the Society through the Presbyterial Treasurer.
Each Auxiliary shall have an Expense Fund separate from the regular contributions for missions.

3. AFFILIATED GROUPS (ADULTS OR C.G.I.T.)

1) Affiliated Groups shall include in their programmes regular mission study. They shall contribute regularly to the funds of the Society.

2) Reports: Each Affiliated Group shall report its membership and missionary contributions to the corresponding Departmental Secretary of the Presbyterial *not later than December 31st.*

4. CHILDREN'S GROUPS

1) Children's Groups (Children of the Church and Explorers) shall meet regularly during the year for study, worship and work. They shall contribute regularly to the funds of the Society.

2) Reports: Each group shall report its membership, missionary contributions and activities to the Children's Secretary of the Presbyterial *not later than December 31st.*

5. PRESBYTERIALS:

1) The Presbyterial shall endeavour in every way to further the Society's work and to promote the organization of new branches within its bounds.

2) Reports: Each Presbyterial Departmental Secretary shall be responsible for securing from the corresponding Auxiliary Secretary a tabulated and written report of the year's work. From these she shall prepare an accurate tabulated and written report and forward these to the corresponding Departmental Secretary of the Synodical *not later than January 20th.*

3) The Presbyterial shall present a report of its work to the Presbytery annually.

4) The Presbyterial shall meet annually, *not later than February 28th,* at such place as may be determined.

5) The officers of the Presbyterial shall be President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary. These officers shall be elected at the Annual Meeting.
The term of office of the President shall not exceed four consecutive years.

6) The Executive of the Presbyterial shall consist of all elected officers and ex-officio members (i.e., Presidents of Auxiliaries and Affiliated groups, leaders of Girls' groups and Children's groups).
The Presbyterial Executive shall have power to transact all business of the Presbyterial between Annual Meetings of the Presbyterial.
The number of Executive meetings shall be determined by each Presbyterial.

7) The Executive shall appoint a Sub-Executive of not less than five members who shall be drawn from the elected officers of the Presbyterial and shall include the President, First Vice-President, Secretary and Treasurer.
The Sub-Executive shall have power to transact any business which may arise between meetings of the Executive and to pass the Annual Reports in order that they may reach the Synodical Executive *not later than January 20th.*

8) There shall be a Finance Committee elected at the Annual Meeting, the Treasurer to be Convener.

9) Each Presbyterial shall have power to adopt by-laws applicable to its own Presbyterial provided these are not contrary to the Constitution and By-Laws of the Society.

6. SYNODICALS:

1) The Synodical shall carry out the decisions of Council. It shall in every way endeavour to further the Society's work within its bounds.

2) Reports: Each Synodical Departmental Secretary shall be responsible for securing an accurate tabulated and written report from the corresponding Departmental Secretary of each Prebyterial within the Synodical. From these she shall prepare a tabulated and written report to be forwarded to the corresponding Departmental Secretary of the Society *not later than February 20th.*

3) The Synodical shall present a report of its work to the Synod annually.

4) The Synodical shall meet annually *not later than April 30th* at such place as may be determined.

5) The officers of the Synodical shall be President, Vice-Presidents, Secretary, Treasurer and such other officers as may be deemed necessary. These officers shall be elected at the Annual Meeting.
The term of office of the President shall not exceed four consecutive years.

6) The Executive of the Synodical shall consist of all elected officers and ex-officio members (i.e., the President of each Presbyterial.)
The Synodical Executive shall have power to transact all business of the Synodical between Annual Meetings of the Synodical. The Executive shall hold at least two meetings a year, one of which shall be at the time of the Annual Meeting.

7) The Executive shall appoint a Sub-Executive of not less than five members who shall be drawn from the elected officers and shall include the President, First Vice-President, Secretary and Treasurer.
The Sub-Executive shall have power to transact any business which may arise between meetings of the Executive and to pass the Annual Reports in order that they may reach the Council Executive *not later than February 20th.*

8) There shall be a Finance Committee elected at the Annual Meeting, the Treasurer to be Convener.

9) Each Synodical shall have power to adopt by-laws applicable to its own Synodical provided these are not contrary to the Constitution and By-Laws of the Society.

7. COUNCIL:

1) The Council shall receive the Annual Report of the Society's work and the Annual Report of its Executive, shall take into consideration the interests and requirements of the whole Society, pass all estimates for the work, and transact any other business which the interests of the Society may demand.

2) The term of office of the President of the Society shall not exceed four consecutive years.

8. COUNCIL EXECUTIVE:

1) The Council Executive shall have power to transact all business between meetings of the Council.

2) The Council Executive shall assume full and sole responsibility for all members of the Society's paid personnel in matters of appointment, salary, dismissal, direction and discipline, with the necessary modifications inherent in the relationship of our work to the Synodical executives and to the several Courts and Boards of the Church and in addition, in our overseas work, to the Church of the country concerned and to the Overseas Mission Councils.

II. Representation to Annual Meetings

1. PRESBYTERIALS:

a) Elected delegates (i.e., one delegate from each adult group, one leader or one delegate from the girls' organization in each congregation and one leader from the children's department in each congregation).

b) The Presbyterial Executive (i.e., all elected officers and ex-officio members).
NOTE: In the event that the Auxiliary President, for valid reasons, is unable to attend the Presbyterial Annual Meeting, the Auxiliary Executive shall have power to appoint a member of the Executive as a delegate to the Presbyterial in her place.

2. SYNODICALS:

a) Elected delegates from Presbyterials—the number from each Presbyterial to be determined at the Synodical Annual Meeting.

b) The Synodical Executive (i.e., all elected officers and ex-officio members).
NOTE: In the event that the Presbyterial President, for valid reasons, is unable to attend the Synodical Annual Meeting, the Presbyterial Sub-Executive shall have power to appoint a member of the Executive as a delegate to Synodical in her place.

3. COUNCIL:

a) Elected delegates (other than the President) from each Synodical as follows:
Four from each of the four Western Synodicals
Six from each of the three Eastern Synodicals

b) Council Executive—all elected members and ex-officio members (i.e., Synodical Presidents, the Executive Directors of the Society, the Executive Secretary of the Board of Christian Education and the Home executive Secretary of the General Board of Missions.)

c) Ex-officio: The Chairman and Secretary of the Board of Administration and of the Board of Evangelism and Social Action. The Chairman of the Board of Christian Education and of the General Board of Missions.
NOTE: In the event that the Synodical President, for valid reasons, is unable to attend the Council Meeting, the First Vice-President of the Synodical (or a Vice-President in order of succession) shall serve as a delegate to Council in her place. In the event that the Chairman of a Board of the Church, as named in section 3 (c), is unable to attend the Council Meeting, a member of the Executive of the Board shall attend in his place.

III. Election of Officers:

1. APPOINTMENT OF NOMINATING COMMITTEE:

a) *Auxiliaries:* The Nominating Committee shall consist of three members, one of whom shall be from the Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the meeting to appoint its Convener.

b) *Presbyterials:* The Nominating Committee shall consist of five members, one of whom shall be from the Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the time of the Presbyterial Annual Meeting and elect its Convener.

c) *Synodicals:* The Nominating Committee shall consist of five members, one of whom shall be from the Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the Synodical Annual Meeting and elect its Convener.

d) *Council:* The Nominating Committee shall be composed of twelve members (five elected members of Council Executive and the seven Synodical Presidents). The five elected members shall be elected at the Annual Meeting. The Convener shall be one of the five elected members. The full Committee shall meet at the time of the Council Meeting.

2. DUTIES OF THE NOMINATING COMMITTEE:

a) *Auxiliaries:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Auxiliary and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

b) *Presbyterials:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Presbyterial and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

When a vacancy occurs during the year it shall be the responsibility of the Nominating Committee to present one or more names to the Executive, the Executive having the power to make the selection.

c) *Synodicals:* The Nominating Committee shall be charged with the responsibility of seeking suitable people to fill all the offices of the Synodical and present a slate to the Annual Meeting for election. No name shall be presented to the Annual Meeting unless the consent of the person has been secured.

When a vacancy occurs during the year it shall be the responsibility of the Nominating Committee to present one or more names to the Executive, the Executive having the power to make the selection.

d) *Council:* The Nominating Committee shall be charged with the responsibility of presenting a slate of officers to the Annual Meeting for election.

When a vacancy on Council Executive occurs during the year, it shall be the responsibility of the elected members of the Nominating Committee to present to the Council Executive for decision the name of one or more persons.

NOTE: Nominations from the floor of Annual Meetings will be accepted providing the consent of the nominee has been secured. If there should be more than one name for an office, election shall be by ballot.

IV. Duties of Officers:

The duties of officers shall be such as set out in the Society's HANDBOOK FOR OFFICERS.

NOTE: If a member without portfolio on the Executive of an Auxiliary, Presbyterial, Synodical or Council refuses to take office, she shall retire from the said Executive at the end of three years.

V. Business to Council:

Business for the consideration of Council shall be forwarded as follows:

a) From an Auxiliary—Such business shall be presented in writing to the Presbyterial Annual Meeting. If approved by a two-thirds vote it shall be transmitted to Council Executive through the Synodical Executive, with comment, *not later than April 1st* for presentation to the Annual Meeting of Council.

b) From a Presbyterial—Such business, if approved by a two-thirds vote, shall be transmitted to Council Executive through the Synodical Executive, with comment, *not later than April 1st* for presentation to the Annual Meeting of Council.

c) From a Synodical—Such business, if approved by a two-thirds vote, shall be transmitted in time for consideration by Council Executive before presentation to the Annual Meeting of Council.

VI. Quorum:

A quorum for any branch of the Society (Council, Synodical, Presbyterial or Auxiliary) or its Executive, shall consist of twenty-five per cent of the membership. In the case of Council Executive a quorum shall be nine.

In Remembrance

Mrs. Ellen Burroughs	Collingwood, Ont.	Barrie Presbyterial
Mrs. Harold Hale	Orillia, Ont.	Barrie Presbyterial
Mrs. J. R. Secord	St. Catharines, Ont.	Niagara Presbyterial
Mrs. F. J. O'Heron	Leamington, Ont.	Chatham Presbyterial
Mrs. Thomas Wyllie	Toronto, Ont.	West Toronto Presbyterial
Mrs. J. R. Wilson	Vancouver, B.C.	Westminster Presbyterial

W.M.S. TRAINING CENTRE

Albert College, Belleville, Ont. July 8-12, 1957

FOR SOME TIME it has been the dream of the Organization Committee to bring together for a continuous period Presbyterial officers responsible for the various age groups, and women carrying responsibility in local adult groups. This dream became a reality this summer in Belleville, for the three Synodicals of Hamilton and London, Toronto and Kingston, and Montreal and Ottawa.

Because of the accommodation available the registration was limited to 85 delegates. There were 83 women registered but for various reasons 10 of those registering were unable to attend. There were 73 women at the Training Centre representing 24 of the 28 Presbyterials in the three Synodicals. The delegation was made up of Synodical and Presbyterial Presidents, Secretaries for Children's, Girls', and Adult Work, officers of local groups, or members delegated by their groups to attend.

As the delegates arrived on Monday afternoon they were welcomed by the hostess, Mrs. A. Glenn Thompson, President of the Women's Missionary Society, W.D., and the Dean of the Centre, Miss Margaret Webster. They were assigned to their rooms and to the Workshop Groups which they would attend during the week; after that they began to get acquainted with those with whom they would live during the following days. What happened at Belleville?

Mrs. Karefa-Smart of Sierra Leone and Miss Margaret MacKenzie.

In the Bible Study Periods?

All who attended the Centre agreed that the presence throughout the Training Centre of Mrs. John Karefa-Smart of Sierra Leone, British West Africa, an outstanding leader of the Christian Church in the world, and her leadership in Bible Study, contributed much to the Training Centre. Her Bible Study was based on the need of the renewal of the Church, with emphasis upon: the timely treasure that the Church possesses; the ministry of the laity; the need for partnership in the Church; for men and women to work together in worship, witness and service.

Each morning, in the Bible Study period, passages were read and further passages for private reading and study noted. Mrs. Karefa-Smart pointed out the meaning of these passages for the Church today. As the delegates shared in these study periods they were made more and more aware that Christian people are "agents of His ministry" and that the things His agents must do are within the power of everyone. Over and over again it was emphasized that "All Christians are to preach the 'Good News' " and that the responsibility rests upon laywomen as upon laymen. It was noted that the reality of the Gospel is not disproved in this day when the news of the day contrasts greatly with the Good News, and that the "Good News is not just for those who know it and accept it—it is for all." Those who profess to be Christ's followers "must accompany Christ as He continues His work in the world." In order that the Gospel may be effectively made known there is great need for a "renewal of the Church", which to be effective must begin at the local level. "If the 'assembled' Church is true to its nature, the 'scattered' Church will be effective in the world."

In the Workshop Periods?

These were led by the National Age Group Secretaries, Regional Secretaries and members of Age Group Committees.

Careful study was given to the way in which officers of Synodicals and Presbyterials could help the local groups and their leaders, and how local group officers, and those responsible for programme planning, could make their local groups more effective in sharing in the Church's Mission. Materials available for use by officers and local groups were studied, and methods of using them were evaluated and experimented with.

In the Noon Assembly Period?

Conducted by Miss Frances Clark, assisted by Miss Mary Whale, Miss Margaret MacKenzie, and Miss Catharine Watson, it took the form of a Radio Broadcast and included news, interviews, announcements, commercials, a jingle contest and a variety of items day by day. The light and humorous way in which it was conducted provided a relaxing break in the day's routine, at the same time giving information in an interesting way.

In the Audio-Visual Period?

Following the Workshops in the afternoons a cup of tea was enjoyed, after which those who wished were given the opportunity of seeing films, slides and filmstrips which would be of use to them in their home churches. Opportunity was also given to find out how to use the various kinds of projectors.

In the Swimming Periods?

Morning, afternoon, and evening, there were brief periods when Miss Pauline Brown was on hand to supervise swimming for those wishing to take advantage of the swimming pool. Quite a number of the delegates appreciated this opportunity and got to know their fellow delegates better in this period of fun and refreshment.

In the Dining Room?

Various methods, including attractive table decorations and favours, were used to help people make new friends at the meal hours. Many questions were discussed, problems shared and solved in an informal friendly way. Staff and delegates enjoyed food and fellowship which was made enjoyable by singing new songs together under the leadership of Mrs. D. G. M. Herron.

In the Evening Programmes?

The evening programmes in the Chapel were planned to give information and inspiration, to show the work for which the W.M.S. is responsible, and how all departments work together to carry out the responsibility entrusted to them. This was shown on the Monday evening when each Department gave a brief outline of its work under the general subject "The Society at Work".

On Tuesday there was a presentation of the National Mission work with Mrs. A. Glenn Thompson as Co-ordinator. Those sharing in the presentation were Miss Hilda Blackwell, who told of Immigration and Port Work, Miss Gee Bun Lee and Miss Margaret Near who told of the work among the Chinese in Canada, Miss Catherine Watson who told of Downtown Mission Work, and Mrs. Thompson of the work among the Indians of Canada.

Overseas Mission Work was presented on Wednesday when Miss Mary Whale, Miss Pauline Brown and Mrs. Mildred Gehman of India, Miss Margaret MacKenzie, Mrs. Stephen How of Formosa, and Mrs. John Karefa-Smart of Africa, presented glimpses of types of work done by our Church in co-operation with the Churches of these lands, and our relationship with those Churches.

Thursday was Japan night, when the study theme—Japan—for 1957-58 was presented. At the dinner hour a demonstration was given of making Sukiyaki, a Japanese dish, and a number of the delegates had the opportunity of sampling this tasty food. Later a film on Japan was shown, the various workshop groups introduced the study for the different Age Groups, and Miss Whale told of her visit to the Korean Church in Japan.

In the Periods of Worship?

Each evening and at the close of the last session on Friday morning, the Dean of the Training Centre led in worship. These were periods of quiet and inspiration, when all became more aware of the "Timely Treasure" entrusted to them, and were brought into the presence of God who entrusts us with that Treasure.

(Continued on page 38)

You and Your Auxiliary

READING ON JAPAN

by LEETA McCULLY CHERRY

WITH OUR THOUGHTS so keenly focused on Japan in our W.M.S. Studies for 1957-58, I am sure that most of our members have, in these last few weeks, been reading as many books and articles about Japan as they possibly could—as, indeed, have I! And all I have read has been good and worthwhile, revealing, in one way and another, a fair insight into the inherent character of that complex land and its courteous and resourceful people. With one book in particular, however, I was completely captivated from its very first word, and when I closed the volume on the final summing-up chapter, I did not feel at all as if I had been merely reading a book. I felt that I had been actually living in that sorely-troubled and beauty-loving land all during World War II; that I was ONE with those people in their days of bombing, suffering and desolation; realizing with them the meaning of the Occupation, with its advantages and drawbacks; sensing the growing revolt of Youth and the emergence of the struggling new democracy; rejoicing in the long-awaited liberation of womanhood, both in personal and national spheres, from the old-age bondage of feudal customs; experiencing the true feelings and reactions of those kindly everyday folk of Japan, who, scarcely knowing what it was all about, were forced through all these bewildering changes in their own lives, the lives and thinking of those they loved, and the terrible chaos of their world.

That book is THE BROADER WAY—A Woman's Life in the New Japan—by Sumie Seo Mishima, a Japanese housewife who, along with her five years of special education in America in the 1920s, had absorbed much liberalism, international goodwill, and the best of American culture, only to return to a terrible economic depression in Japan, in which all of her experience counted for nothing. With her later marriage to a Professor of Economic History, she was to discover to her dismay that she was enmeshed in the ancient feudal traditions of the Japanese people, in which the mother-in-law's matriarchal claims stood first. In time, however, she came to terms, of a sort, with the august mother-in-law, who, since the husband earned not enough to support the household and his four children by a previous marriage, grudgingly agreed to the continuance of her teaching and tutoring. Constantly, her financial responsibilities grew more heavy, until soon she worked every day from early morning till late night, with obstacles of all sorts blocking her way. "A working woman in Japan then," she writes, "had to fight not only family sentiments, but also the prejustices of the general public; to accept stoically the wide wage discrimination against her sex; patiently handle the show of Japanese gentility about money matters; smilingly put up with the bias of her husband's friends against a working wife; face the facts of a grave depression, and of the Fascist ascendancy in the country which was steadily driving working women back into their homes."

It was under such circumstances that she brought forth her first book, "My Narrow Isle," and started to write for American periodicals. Then, suddenly, the Japanese army over-ran China and the international situation became tense, culminating in Pearl Harbour and the complete disruption of economic relations between the United States and Japan. From then on, with Sumie and her family, we experience all the deprivations, sorrows and hardships from the beginning of the China War to the end of the Pacific War — she, a Buddhist-Christian, opposed to war of any kind, as were all her family and friends. These years for everyone became a fierce, relentless struggle for mere existence and preservation, with a complete levelling of class distinctions for the mutual preservation of life and shelter. Food shortage was acute; clothing, patched and threadbare; even children were recruited for all kinds of labour service. These are gripping chapters of those wartime years.

The terrific bombing of Tokyo burned her house and belongings, and made her family refugees with countless others. Then came the Occupation by American soldiers; the black marketeers; the glamour-girls, "free marriages" and easy divorces; the lure of Communism for the young men and women — the complete shattering of family traditions and control, with the resultant confusion of mind, life, and national ethics.

At last, with the Atomic bombing of Hiroshima and Nagasaki, came complete surrender. And, incredible as it may seem; there was no bitterness. "Whatever else these two bombs had done," writes Sumie, "I was glad that they had brought the war to a close. And all the rest of the people there felt the same way, for none spoke against them. Our militant leaders had insisted on fighting the war out to the last man, dragging the entire people to destruction in their bloody wake. Now, they were no longer ashamed to admit defeat. I still cannot help but admit that the bombs, with their horrors of gigantic proportion, did bring, or at least speed up, an end to our tragic war—even the Emperor admitted that. Now, it seemed that the Japanese people were to survive their lost war. I add, though, that although the first two A-Bombs of mankind intervened for peace, this will never happen again."

It was the war, nevertheless, which truly liberated Japanese women, allowing them to enter professions, or take up positions and work of any kind they wished, with the new democratic Constitution giving to them equal rights in all fields of national life; the Basic Labour Law assuring them of pay on an equal basis with men; the Civil Code freeing them to a large extent from the feudal family laws. "Now, it is a woman's Paradise," many of the young men grumble—and choose to stay unmarried! How this all came into being, and how it all reacted on Sumie's family and friends, and on Japanese life in general, makes fascinating reading. Sumie, herself, was appointed translator and interpreter in the International Military Tribunal of the Far East, or the Major Crimes Court, at which sincere attempts at justice were made, and where she did most valuable work for her people.

In conclusion, Sumie Mishima, writes, "In the delicate world situation in the midst of which the country is tossed about today, the Japanese people must gather peace, bit by bit, wherever it is offered, and make the best of their chances. Gathering-in the cracked fragments of everything good in this troubled world — peace, democracy, international fairness, human tolerance —with wisdom, discernment and patience, is what our peoplpe have got to do, after their blind following after vainglorious nationalism. Communism and Democracy are vying for position in our land. Fortunately, there are a considerable amount of sound-thinking, far-looking, courageous-hearted men and women in this country who are now staunchly leading and defending the young democracy in Japan. They are our true hope. For to keep the democratic balance of the nation is the only way for Japan to keep peace within the country, and thereby contribute to the peace of the world."

I hope that you will read this book first, every word of it, and then read "IN THE GRAY RAIN", by Hazel Severson McCartney, which is very different, but an equally clear and vivid presentation of another cross-section of typical Japanese people. The author was for three years Secretary to a Missionary in Choshi, Japan, and in later years, at the beginning of World War II, worked in the Welfare Department of a Relocation Centre for Japanese, on the Colorado desert. After her marriage, Mrs. McCartney went with her husband to Tule Lake, the California Segregation Centre, where her husband was Relocation Officer. Another four years were spent in Japan, when he was teacher and Dean of Kyushu Gakium, a Lutheran High School for boys, and she taught in the Girls' School, as well as in the Government University for Women. During all these years, Mrs. McCartney came into personal contact with a great many Japanese, of all ages and stations of life, many of them Christians; came to know them intimately and well, to understand, admire, and love them for their many sterling qualities. It is of these people she writes in this book, with the keen perception and interpretation of a sympathetic, yet analytical mind, both as she knew them, their background and country, in the serene pre-war days, and as she met them again after their baptism of suffering and renunciation. This is not so much a story of a nation as of the individuals who make up that nation—poignant, delicate portraits which etch themselves on the heart and mind; real-life pictures of the beauty and graciousness, the hardships and determination, the sensitivity and romance which is inherent, now as always, in the people of Japan.

"In some ways, it is the best book on present-day Japan that I have ever read," wrote John C. Smith, of the Board of Foreign Missions of the Presbyterian Church, U.S.A., "It is a BEAUTIFUL book." I think that is exactly what it is—a beautiful book! Each chapter is a complete and delicate vignette, exquisitely written, painting in simple incident the everyday living of the patient, self-sacrificing Japanese women; the sincerity and hopefulness of the boy and girl students; the lovely children; the love of poetry, art and beauty which shines in every life, no matter how poor and humble. Through it all, runs like a golden thread, the story of Yoshiko San, who in her loving service so endeared herself to her American "Sensei" (teacher), and came to mean so much in her life.

Delicate in its portrayal and poetic in its writing, this book does not lend itself well to reviewing — it must be read to be appreciated and absorbed. And yet, in its very artistry, it is strong and convincing. The titles of its 29 chapters presage delightfully the pleasure and interest each one holds. On Broken Bough A Blossom; Fain For the Stillness; The Silken River Flows On; The Shining Sea is There Forever; Dear My Teacher; Nests In the Cryptomerias; Peony In the Rain; On Muddy Street; Falling Petals of Plum; We Must To Discuss Like Humans; Dream Over the Clouds—these are but a few, but they make keen indeed the desire for more.

"I have read In The Gray Rain," writes Pearl S. Buck, "and I have enjoyed the experience. Mrs. McCartney gives a lovely picture of Japan, subdued and gentle, and certainly very true, in the area of her experience."

Mrs. Buck, who is herself so brilliant a writer of fiction, particularly of China and the Orient, has written a new novel on Japan, called THE HIDDEN FLOWER, the story of a Japanese girl, born in America, married to an American soldier in Japan, and later returning to America. This, I hope, to be able to tell you about later.

Miss Teen-Ager

"SPEAKING OF SCHOOL"

by MRS. J. K. DONN

(Mrs. Donn is a member of the National Girls' Work Committee
and the mother of two teen-agers)

"Honestly, Barb, I'll never be able to do good work in his class—he really has me scared!"

"Who, Mr. Dempster? Don't be silly, Judy. He's a wonderful teacher, and his classes are really a lot of fun. I got good grades last year and it's certainly not my best subject. He's terrific!"

"Ask her how she felt at the beginning of last year, Judy," prompted Barbara's mother, looking up from her sewing.

"Why, that's right. I said the same thing didn't I? Mom tried to talk me out of it but I was so sure I'd never like him. Then, you remember, I was sick for about three months and some of the teachers came in to give me special lessons when I was feeling a little better. I dreaded it—especially Mr. Dempster. But you know—he seemed so nice, and after the lesson he started talking about something else and first thing I knew we were chatting away. He talked to me as if I were a real person, and—"

Her mother and Judy burst out laughing. "Well, what are you?"

"Oh, you know what I mean. It wasn't like talking to a *teacher* at all — almost as if we were really friends. When I went back to school, I couldn't imagine how I could have been so silly. Then take Miss Potter. Everyone thinks she's an ogre, but she's really kind. One day, when she was in the house, she must have realized I wasn't feeling as well as I had been. When she was leaving she put her arm around my shoulder and said, 'Now don't worry, you'll soon catch up with the class when you're back at school. Just do what you feel able to—and don't work too hard'."

"Miss Potter said that? You're kidding, Barb. She's really a grouch if ever there was one."

"No, I mean it! I sometimes think that those three months at home, when the teachers came in, made me see them in a different light. They really are interested in how you get along, and want to help you in any way they can. I think most of all I realized they were real people, just like Mom and Dad, who cared what happened to me."

Mrs. Davis handed Barbara the skirt she had been working on. "Try this on and let me measure the length so I can finish it tonight. Then you two can be on your way to C.G.I.T. When I hear how you discuss the teachers I think I'm lucky to be the mother of teen-agers instead of still teaching them."

"See Judy? No wonder I'm a model pupil. Mom keeps reminding me that she was once a teacher—and they have it tough!"

"Some of them really do, though Barb. Look at poor Miss Braithwaite."

"I don't remember meeting her." Mrs. Davis looked up inquiringly.

"She just came this year—from England. She has quite an accent. It really is a bit difficult to follow sometimes—and of course she does some things differently. But that doesn't excuse the class for the way they act. It's hard to describe just what they do. Sometimes they drop pencils and books one after another—or they make a racket with their chairs, and some of them pretend they can't understand her and ask her to repeat things—oh—just generally make life miserable for her. No one gets anything out of her classes and it's really not her fault. She must have a pretty low opinion of Canadian teen-agers. I hope she doesn't judge us all by our class."

"I hope not Barbara," said her mother slowly. "But unfortunately the actions of teen-agers (or any one else for that matter) reflect on a great many other people—their parents, their school, the organizations they belong to, and, if they should be travelling in another country, even on Canada. I wonder if you girls noticed an item in the paper the other night about one of our schools. A lady who was dining in a highway restaurant noticed a rather large number of teen-agers who came in. She realized they were travelling as a group, and was so impressed with their general behaviour that she made it her business to find out who they were, and where they were from. Then she worte a very nice letter to their school principal telling him how proud he should be of his students."

"It's funny, isn't it — almost everything you do affects other people. Did I tell you Mom, we've been having discussion groups in C.G.I.T. on 'What does it mean to be a Christian' — you know — in friendships, with money, and so on. Miss Patterson says—I think she was quoting some one—'If a man is a Christian even the family dog should know it'. Since we've been talking about it, somehow it's made me more conscious of how I act and what I do."

"That's true for me too, Mrs. Davis. In fact it's because of that Barb and I got to know Irma Johnson at school. Nobody likes her much. She always seems to be on the outside of things. What we talked about at C.G.I.T. must have really got through to us because one day when we went out to the lunch room we both thought of it at the same time and asked Irma to eat with us. She's painfully shy, but really nice when you get to know her. Now that I think of it she isn't alone now—she walks home with the crowd up Colborne St. almost every day—and she never eats

alone any more. You know, I still keep thinking about poor Miss Braithwaite. Say Barb, let's ask Miss Patterson if there's anything we—

"Miss Patterson! Oh Mom look at the time; We'll be late for C.G.I.T. Are you nearly finished?"

"Yes. You can step out of it. I can manage the rest of the skirt without you."

"You mean you'll have it ready for me to wear tomorrow? Mom, you're a doll! Come on Judy."

Boys and Girls!

JAPANESE STORIES

— as told by Leone How

Do you know stories such as "Goldilocks", "The Three Bears", "The Three Little Pigs"? I am sure you have heard them over and over many times. Well, the children in Japan also love to listen to stories, and they coax grandmothers to tell them again and again. Here are a couple of stories from Japan that are very well known to boys and girls there, and I am sure you will enjoy them, too.

Ura-Shima

Once upon a time, there lived a young fisherman called Ura-shima. One day as he strolled along the seashore he saw some boys teasing a sea-turtle.

"Look, look! There's his head," cried one boy, poking with a stick.

"Where's his tail?" a curious fellow asked.

"Come on, you lazy thing, run! Or I'll kick you," another commanded, as he sat upon the poor creature's back.

Ura-shima, who loved animals, tried to stop the boys, but no one listened. He had a bright idea. He bought the turtle from the boys. He then pushed it back into the sea and waved good-bye.

Several years went by. One day as Ura-shima was fishing in his boat he saw a great big sea-turtle come swimming toward the boat.

"Hello, Ura-shima," the turtle said. "Do you remember me? I'm the turtle you saved from the boys. I want to say 'thank you'. And I want to invite you to come and see Ryu-Gu Palace. Would you like to come?"

Now Ryu-Gu Palace is the palace of dragons at the bottom of the sea. Ura-shima had heard much about it but had never dreamed that he would be able to see it. Of course he wanted to go to Ryu-Gu Palace!

With the fisherman on his back the turtle swam deep, deep down into the sea. "Hello," they greeted everybody as they passed—sharks, whales, jelly-fish, salmon, and so many other fish. Finally they came to the magnificent Dragon Palace.

"How beautiful!" gasped Ura-shima. "White coral walls with pink coral pillars; floors of silver pearls, a roof covered with gleaming seashells, a garden full of soft lacy sea-weeds. How beautiful!"

The Queen of the Mermaids graciously welcomed Ura-shima, and escorted him through the Palace. The days were filled with sight-seeing, scrumptious banquets accompanied by beautiful dancing mermaids, games and shows where they were entertained by shrimps, squids, oysters and many other fish. Ura-shima might have been there a few days, or he might have been there years; he was having such a good time that it was hard to tell how long he stayed.

One day Ura-shima decided he should go home. As he was about to leave, the Queen of the Mermaids gave him a tamatebako (treasure box) for a gift and said, "Do not ever open this box."

Up, up, up they went, Ura-shima and the turtle. After waving good-bye to his good friend, Ura-shima hurried toward home.

"That's funny, everything looks strange in the village," thought Ura-shima as he walked up and down the streets. "Where is the village school? And where is the kind old man who used to sell vegetables? Where is the Ura-shima family?" He asked the villagers about his people.

They looked at him doubtfully and said, "Uh—Ura . . . Ura . . . shima, did you say? Let me see . . . oh yes, I remember now! My grandfather said they used to live in this village many many years ago." Ura-shima did not understand. He looked puzzled. He walked back to the shore and sat on the beach, lonely and sad.

"Do not open the box, do not open the box," a voice seemed to tell him. But finally his curiosity got the better of him and he flipped open the lid. What do you suppose was in the box? Smoke! White, white smoke! When the smoke had disappeared the young fisherman disappeared, too. And in his place sat an old, old man with snow-white beard, silver-grey hair and a wrinkled face. It was Ura-shima, now an old, old man!

Hanasaka-jijii

Long, long ago, there lived a Good Old Man who had a dog, Packi. He loved Packi very much. One day he heard the dog barking under a tree, saying, "Bow-wow, dig here! Bow-wow, dig here!" The Good Old Man dug, and found a pile of gold and silver.

His neighbour, the Wicked Old

Man, saw it and was jealous. He borrowed Packi and said, "Now bark! Tell me where to dig or I'll whip you to death." The poor dog could do nothing but bark under a tree. The Wicked Old Man dug hard, but there was no treasure. Instead there were worms, caterpillars, spiders, centipedes, toads and all kinds of ugly looking things. He was so angry that he killed the dog.

The Good Old Man buried Packi in his garden and soon there was a tree growing above the grave. When the tree was big enough, he cut it down and made an U-su. An U-su is a big wooden bowl like an oversized pestle and mortar, usually about two to two and one-half feet high. In Japan they use this to pound steamed rice to make into a chewy cake eaten especially at New Year's.

Now each time the Good Old Man pounded rice in the U-su it turned into gold coins. The Wicked Old Man saw it and was very jealous. He borrowed the U-su but whenever he pounded rice it did not turn into gold coins. He raged with anger and burned the U-su to ashes.

The Good Old Man then gathered the ashes and sprinkled them on his cherry trees. Ashes make good fertilizer. And lo and behold, whenever the ashes touched the branches, there cherry blossoms began to bloom and what a lovely sight!

One day His Majesty issued a decree saying he would richly reward the man who could make his cherry trees blossom. The Good Old Man went to the castle and sprinkled some ashes on the dry-looking cherry trees. In no time, the castle was surrounded with pink, pink blossoms. His Majesty was very pleased and rewarded the Good Old Man.

When the Wicked Old Man heard about it he went to the castle and told His Majesty that he too could make cherry trees blossom. His Majesty said he could try. So the Wicked Old Man climbed up a tree and took a big handful of ashes out of his bag. With a deep breath he scattered the grey ashes into the air. Everybody waited but nothing happened! Instead a gust of wind came blowing the ashes into His Majesty's eyes, ears, nose, mouth, and all over, and made him terribly angry. He ordered his soldiers to sieze the Wicked Old Man and put him into prison.

Thus were two old men rewarded, each according to his worth.

OCTOBER COLOURS

Most every colour that I love
  I see now in the fall:
The leaves are yellow, red
  And green. I love them all!

The hills are purple far away,
  Above the sky is blue.
October's like a rainbow.
  With sunshine smiling through!

(By an 11-year-old girl)

(Continuued from page 28)

What Happened at Belleville?

Delegates and Staff at the Belleville Training Centre in many cases came together as strangers and parted as friends—friends who realized in a new way their joint responsibility in carrying forward the work of the Society. The Christian fellowship was a wonderful experience and made working together a joy to all. People came to know of materials available to assist in the work at home, and proved their interest in such help by purchasing $235.70 worth of books.

All appreciated the excellent co-operation of the Albert College staff, who did everything possible to make the stay there a happy one, and the delegates felt that, if at all possible, such a Training Centre should be an annual event, and hoped that similar centres could be held in other parts of Canada also.

CHANGES IN ANNUAL REPORT

ORANGEVILLE PRESBYTERIAL

New Welcome & Welfare Secretary

Mrs. W. B. Sutton,
Orangeville, Ont.

VICTORIA PRESBYTERIAL:

Senior Auxiliary Secretary
Change of address

Mrs. H. Warren
Old address: 2218 Beach Dr.
New address: 2641 Cavendish Ave.

Lord, I would thank you for gifts
without season;
The flash of a thought like a banner
unfurled,
The splendour of faith, and the
sparkle of reason,
The tolerant mind in a turbulent
world!

Selected

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVE.,
VANCOUVER, B. C.
PRESS SECRETARY

KAMLOOPS—OKANAGAN PRESBYTERIAL—All members of the Synodical extend a welcome to the newly organized Auxiliary at St. Giles Church, *Prince George*. Ten members were present at the first meeting, held on May 16th. Mrs. A. F. MacSween, Presbyterial President, helped to organize the group and gave an outline of W.M.S. work. Mrs. H. Calderwood is president of the new Auxiliary and secretary is Mrs. H. White, 375 Patricia, *Prince George,* B.C.

WESTMINSTER PRESBYTERIAL — A very successful annual tea was held by the *Prince Rupert* Auxiliary, when the Explorer and C.G.I.T. Groups, under the leadership of Mrs. Wilson Murray and Mrs. I. McGhan, had a stall featuring candy and doll novelties. Rev. Ivan S. Gamble, the new Minister, was guest speaker at their June meeting, Mr. Gamble stated the W.M.S. should work along with the Minister to create a missionary interest throughout the congregation and challenged the members to witness for Christ. The Auxiliary is losing its oldest member in the person of Mrs. John Bremner who is leaving for *Vancouver*. Mrs. Bremner has been connected with the *Prince Rupert* Church since 1911 and in recognition of her long and faithful service in the W.M.S. she was presented with a gift and entertained by the members at a special gathering.

40 Members were present at the June Luncheon meeting of Mount Pleasant Auxiliary, *Vancouver*. Rev. W. D. G. Hollingworth was guest speaker and gave a wonderful address on his work. Mrs. M. Clifford, Synodical president, also addressed the meeting.

At the April meeting of Jamieson Auxiliary, First Church, *New Westminster,* they celebrated the 70th Anniversary of the organization, which took place in St. Andrews Manse, April 6, 1887. This was the first branch of the "Women's Foreign Missionary Society" in B.C., called the Columbia Mission Band. Mrs. T. Schouler was elected its first president. Special guests at the Anniversary were Mrs. M. Clifford, Mrs. I. LeHuquet and Mrs. G. M. Bell, Presbyterial Historian. Miss A. G. Hill, Auxiliary Historian, presented a very comprehensive sketch of Women's Missionary Work, starting in *Great Britain,* tracing the movement across *Canada,* and showing 70 years progress in *New Westminster*. A large anniversary cake, baked by Mrs. O. H. E. Thorpe, added interest to the occasion.

Miss Ellen Douglas was guest speaker at the Easter Thank-Offering of Jamieson Auxiliary when she gave an illustrated talk on the Bhil Field in *India,* with pictures by Miss M. Sherrick.

ALBERTA SYNODICAL

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

EDMONTON PRESBYTERIAL — *Edmonton* Presbyterial has had an interesting year. Several interesting speakers have come to the city; among them, Dr. Osei of *Ghana.* The C.G.I.T. of the various churches took charge of one Presbyterial meeting, with Mrs. George Millson, our Girls' Work Secretary, presiding. The girls conducted a worship service; put on a skit based on the Good Samaritan; showed pictures and led a sing-song. The Presbyterial entertained new arrivals from *Hungary* and the *Hungarian* members of First Church. The welcome of Mrs. W. O. Nugent, President, was interpreted to the guests. The programme included music by Brahms, Hungarian hymns led by Mrs. Komlos, and solos by Mrs. Szabo and Mrs. Sass.

Plans for the camping season at *Sylvan Lake* were the subject of one meeting attended by over fifty members. At the June meeting Mrs. George Anderson of *Chauvin* spoke on her experiences at Council.

Next year we hope to reach such faithful groups as *Lloydminster* and *Killam* by holding meetings there. The distances are great and difficulties many but we shall do our best, encouraged by the happenings of the past few months.

PEACE RIVER PRESBYTERIAL—Peace River Presbyterial met in *Brownvale* on June 25 with representatives from *Dixonville, Last Lake, Heart Valley, Wanham, Grand Prairie, Fort St. John, Gordondale, Blueberry Mountain* and *Brownvale.* Devotions were led by Miss Rae McLetchie. Mrs. W. H. Grove reported on Synodical and Mrs. I. R. Metcalfe on Council. Present were Miss Lillian Reay and Miss Cathy Denholm who are working on the Van on the *Alaska* Highway. Miss Reay spoke on the work she had been doing in *Toronto.* Miss Norma Kennedy presented the new leadership training programme to be taken by age groups with Presbyterial Secretaries.

RED DEER PRESBYTERIAL — The W.M.S. of Knox Church, *Red Deer,* was at home to the Home Helpers on May 30. Mrs. W. R. Bell kindly offered the Manse for the occasion.

Several W.M.S. members attended the closing of the Mission Band of Knox Church and assisted with food and leadership. This meeting was arranged by Mrs. K. Bryant and took the form of a hike and outdoor supper.

Carstairs W.M.S. held the June meeting at the home of Mrs. Marsh and Miss Richardson. Two verses of the hymn, Forever with the Lord, were repeated and a minute's silence observed in memory of Mrs. Reist.

Plans were made to make a quilt for the Indian School and for a Home Helpers' supper to be held in September.

SASKATCHEWAN

Mrs. W. W. Douglas,
307 2nd Street,
Weyburn, Saskatchewan
Press Secretary

REGINA PRESBYTERIAL — The Explorer Group of First Presbyterian Church, *Regina,* held their graduation, with Mrs. E. H. Hermanson presiding, and Miss Beverley Vancyse and Miss Rosemary Laidlaw welcoming the guests. Miss Cheryl MacMillan, Chief Explorer in the Senior Group, presided at their own Worship Service. Pins and prizes were presented by Mrs. N. D. Kennedy.

The C.G.I.T. girls held their service with Mrs. McRuer in charge, and Mrs. S. J. Henderson presented two Junior Memberships to Explorers and two to C.G.I.T. girls. Mrs. Edwin Sneath presented a Junior Membership to Miss Sylvianne Forsythe, and Mrs. Hermanson, now resigning after many years as Leader, was presented with a gift in appreciation of her splendid leadership. Mrs. D. Newbury spoke for the mothers of the Explorers and Mrs. McCracken spoke on behalf of the mothers of the C.G.I.T. members. The Rev. Dr. N. D. Kennedy also addressed the meeting. A Social Hour followed, at which the Explorers were hostesses.

SASKATOON PRESBYTERIAL — The Annual Meting of this Presbyterial was held recently, with Mrs. Ross Downey presiding, and Miss Lily Macarthur the Guest Speaker at the evening session. Following the dinner, pictures of the *Christopher Lake Camps* were shown. Reports of the different Groups showed that in their studies they had used The Record, The Glad Tidings, reports from the Board of Missions, and stories of our Missionaries as given in the Presbyterian Calendar. Mrs. Ross Downey was re-elected as President for the coming year.

MANITOBA

Mrs. W. S. Smith,
1481 Alexander Ave.,
Winnipeg, Manitoba
Press Secretary

WINNIPEG PRESBYTERIAL—On June 5th, 1957 the Senior Auxiliary of First Church, in *Winnipeg,* presented Mrs. J. L. McFadden with a life membership in the *W.M.S.* Mrs. McFadden has been closely associated with the Sunday School of First Church since the organization of that Congregation in 1925, having taught for seven years at first, and been Superintendent of the Junior Department for the past twenty-five years.

BRANDON PRESBYTERIAL—The second annual Ladies Camp of the *Brandon* Presbyterial was held at the Presbyterian Campsite at *Clear Lake,* with members present from *Hartney, Melita, Souris, Carberry* and *Brandon,* and Miss Joyce Pearsall, Regional Secretary from *Win-*

nipeg, with Miss Agnes Hislop, on furlough from the *Bhil Field* in *India,* the much-appreciated Leaders. The varied and interesting programme included Mission Study, Work-Shop, and Visual Aids, in which the theme, "I have need for a quiet place," was carried throughout. Mrs. W. Whitely was in charge of Morning Devotions; Mrs. J. G. McBurney was Camp Director; Mrs. E. L. Leeson was in charge of Music and Recreation. A visit to *Wasagaming* rounded out a very interesting week.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

CHATHAM PRESBYTERIAL — Fifty Home Helpers of St. Andrew's, *Puce,* met to present their Secretary, Mrs. G. Addison, with a Life Membership, and to hear the address of the Guest Speaker, Mrs. Scarth Macdonnell of *Riverside.*

Mrs. J. P. McAlpine of *Windsor* addressed the W.M.S. Auxiliary of New St. Andrew's, *Turnerville,* on the Legends and Customs of Holy Week, and Miss F. Ward, United Church Deaconess told of the girls from other lands who had attended the Training School.

Miss Louise Reith, M.A., was Guest Speaker for the Sectional Meetings at *Turin,* for *Kent* County, with Mrs. O. J. Powell, *Ridgetown,* in charge; and at *Leamington,* for *Essex* County, with Mrs. F. Harold in charge. At the W.M.S. meeting of Knox Church Auxiliary, of Turin, Mrs. Hans Zegerius, wife of the Minister, was presented with a Life Membership.

The Ellen Douglas Auxiliary of the W.M.S. of Knox Church, *Windsor,* celebrated their 19th Anniversary with a Supper Meeting at the home of Mrs. J. Butler. This Auxiliary has planned a busy schedule as their new Church nears completion. Mrs. J. Laforet led a recent meeting when all members took part in a discussion on the different phases of church-visiting.

Mrs. J. B. McAlpine was Speaker and Mrs. H. Paulin, soloist at a recent meeting of the Alexander Bartlet Auxiliary of the W.M.S. of St. Andrew's Church, *Windsor,* when Mrs. W. B. MacKeen, Welcome and Welfare Secretary gave a splendid report. Two girls were sent to C.G.I.T. Camp by this Auxiliary, and Secretaries reported new Glad Tidings subscribers, catering for two banquets, as well as service given to the Cancer Clinic and Red Cross.

St. Andrew's Senior Auxiliary of the W.M.S. of *Windsor,* also sent two girls to the C.G.I.T. Camp. Mrs. D. MacMillan presented the study on *Burma,* and Mrs. R. A. Chisholm reported on the Synodical meeting, and a successful Lilac Tea was held.

At a recent meeting of the Sunshine W.M.S. Auxiliary of *Leamington,* Mrs. C. Steedman spoke on "The Amazing Power of Prayer." This Auxiliary, as a Group, attended Preparatory Service prior to Church, *Dundas,* met together to their meeting. A delegate to the *Belleville* Training School went from the Sunshine Auxiliary.

HAMILTON PRESBYTERIAL—The annual Sectional Meeting of the W.M.S. Auxiliaries of *Stoney Creek, Binbrook,* and *Grimsby,* was held in St. John's Church, *Grimsby,* when the Speaker was Mrs. Angus McKay of *Jhansi, India.* Mrs. Alex Skene presided; Mrs. Frank Duvall brought greetings from *Hamilton* Presbyterial, and Mrs. A. South welcomed the visitors. Tea was served by the ladies of St. John's Church.

The Rosalind Goforth Evening Auxiliary of New Westminster Church, *Hamilton,* gave a Mother and Daughter Banquet for the Explorers Group of that Church, to mark the graduation of seven of its members into C.G.I.T. Twelve Explorer Stars, and two Junior Membership Seals were presented by Mrs. T. Middleton. Mrs. Arthur Douglas, Presbyterial Children's Work Secretary, and the Rev. T. G. Marshall, spoke to the girls. Greetings were brought from both Senior and Evening Auxiliaries, and Sonya Lee, Chief Explorer, with Lynda Tonella, were toast mistresses. The Explorers presented a fine programme.

The Senior Auxiliary; Margaret Pirie Evening Auxiliary; and the Sarah Dunning Young Women's Auxiliary of the W.M.S. of Knox Church, Dundas, met together to hear the address of the Rev. Stephen Lall, of *India.* An Honorary Membership was presented by Mrs. A. Drury to Mrs. Robert Brown, and Life Memberships were given Mrs. Thomas Allen and Miss Jessie Leyden.

Mrs. O. R. Farnan, Girls Work Secretary, spoke on "The Works of Jesus" at a meeting of the Home Helpers of St. John's W.M.S. Auxiliary of New Westminster Church, *Hamilton,* and a Life Membership was presented to Mrs. Rae Sharpe. The Senior W.M.S. Auxiliary of New Westminster, Church *Hamilton,* presented Life Memberships to Home Helper, Mrs. Thomas Miller and to Mrs. Robert McBride. Mrs. James McAvoy, of Calvin Church was Guest Speaker. The C.O.C. and Explorer Group Leaders of Hamilton Presbyterial were entertained at a barbecue supper at the home of Mrs. A. R. Douglas.

On Feb. 27th, 1951, Mrs. Denton K. Taylor organized the Evening Auxiliary of the W.M.S. in Knox Church, *Burlington,* and became its first President. In her honour, it is now called the Margaret Taylor Auxiliary of the W.M.S. Prior to her departure to *Belleville,* the members presented her with a Life Membership; the Senior W.M.S. Auxiliary gave her a Bible, and the C.G.I.T., a book of poems. Mrs. Taylor has been appointed Chairman of the Deaconess Board of the Presbyterian Church in Canada, the first woman to hold this appointment.

HURON PRESBYTERIAL — When the W.M.S. Auxiliary of the W.M.S. of Carmel Presbyterian Church, *Hensall,* celebrated their 67th Anniversary, Mrs. A. Fleming of *Goderich,* was Guest Speaker, and told of Mission Work in the Arctic. A birthday cake, decorated with the W.M.S. letters, centred the table at the Anniversary Luncheon which followed the meeting.

Mrs. Donald MacDonald, of *Hensall,* was Guest Speaker at a recent meeting of the W.M.S. Auxiliary of *Seaforth.* Dressed in her blue Sari, Mrs. MacDonald, a former Missionary in *India,* spoke of the customs, needs and opportunities of that great country. "Rendering Gratitute to God" was the subject of the address given by Miss Janet Hogg, when the McKillop Auxiliary of the W.M.S. of *Seaforth,* presented the programme for the Blyth Auxiliary, W.M.S. Mrs. F. Kling was soloist. About twenty-five children from the rural community have formed a C.O.C. Group, sponsored by First Presbyterian Church, *Seaforth;* and hold monthly meetings in the local school. The two leaders have planned an interesting programme for the months ahead.

The W.M.S. Auxiliary of Knox Church, *Clinton,* has enjoyed interesting meetings, using for their Programmes, the Study Book and map, supplemented by current news of the Church at Home and Overseas. A former member frequently sends a Bible Quiz.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD,
TORONTO, ONTARIO
PRESS SECRETARY

BARRIE PRESBYTERIAL—Two excellent Children's Rallies were held in *Barrie* Presbyterial during the summer, with programmes arranged by Mrs. W. W. Campbell, Children's Group Secretary, and conducted by Mrs. J. D. C. Jack of *Stayner,* due to Mrs. Campbell's illness. Sixty-one children and leaders attended the *Elmvale Rally.* The *Allandale* Explorers gave the Devotions, and *Hillsdale* and *Elmvale* C.O.C. groups contributed the musical numbers. The *Midland* C.O.C.'s presentation of the Biblical drama, "The Centurian's Servant," was a new note on the programme.

Eighty-one children and leaders attended the *Alliston* Rally. A Bible Story by Mrs. Posno of *Cookstown,* and the choral reading of the 23rd Psalm by Baxter, comprised the Devotional, and musical numbers were contributed by *Tottenham* Explorers and *Ivy* C.O.C. Mrs. Cochrane presented a flannelgraph story. A film strip "Elena of the Philippines" was shown at both Rallies.

An interesting meeting was held in *Bradford* Presbyterian Church on June 4th, when the W.M.S. Auxiliary of that church celebrated its seventienth anniversary. Over eighty signed the guest book and were welcomed by Mrs. H. P. Maitland and Mrs. T. Martin. The meeting was ably conducted by the President, Mrs. John Depew.

The Scripture was read by Mrs. T. McCracken from a Bible bearing the date 1841, which had belonged to Mrs. Algeo, one of the Society's earliest members. The Rev. H. P. Maitland led in prayer and two numbers were sung by Misses Eileen and Eldora Elliott accompanied by Mrs. Charles Watson.

Miss Margaret Davey read a short story of the Society from 1887 to 1957 and closed with a tribute to the many dedicated women who had served over the years.

A short memorial service followed when Mrs. M. Booth, granddaughter of an early member, Mrs. T. Kilkenny, placed a basket of flowers on the communion table in loving memory of those faithful members who have gone to their reward.

Miss Margaret MacKenzie, on furlough from *Formosa,* was the speaker.

On Tuesday evening May 28th an impressive service was held in St. Andrew's Church, *Huntsville,* when Miss Clara Hanes, recently graduated from Deaconess Training School, Toronto, was designated to the order of Deaconess.

At the organ and directing the music was Mr. Dick Phillips; Rev. J. Herbison, minister of St. Andrew's, preached the sermon. The service of designation was conducted by the Rev. J. C. Cooper, B.A., B.D. of *Elmvale,* moderator of Barrie Presbytery. Mrs. J. D. Ralston, principal of Deaconess Training School made the presentation of the school insignia. This was followed by an address by the Rev. J. L. Burgess, M.A. of *Alliston.* After the benediction more than a hundred people adjourned to the church school room where a reception was held. Rev. Herbison presented Miss Hanes with a Bible and an atlas from St. Andrew's congregation, and Mrs. Jack, President of *Barrie* Presbyterial presented a gift on behalf of the Presbyterial. Little Betty Lou Cryderman made a presentation on behalf of St. Andrew's Senior Auxiliary, and the President Mrs. J. Cross on behalf of the "Ruby Walker" evening group.

A social hour followed, refreshments being served by the Senior Auxiliary. Rev. Jack, Clerk of *Barrie* Presbytery, expressed thanks for the warm welcome extended to the visitors and Miss Hanes graciously expressed her thanks also.

The *Collingwood* Senior, Evening and Young Women's Auxiliaries in their Easter Thank-Offering Meeting, had as their guest speaker, the Rev. G. L. McIntyre.

WEST TORONTO PRESBYTERIAL—In St. Andrew's Presbyterian Church, *Strange,* June 11th, 1892, an Auxiliary of the Women's Foreign Missionary Society of the Presbyterian Church in Canada was formally organized by the ladies of the congregation and Mrs. W. B. McMurrich, President of Toronto Presbyterial Society.

Sixty-five years later, on June 12th, 1957, over 100 people, including former members of the Auxiliary and members of nine sister-Societies, met to celebrate the anniversary of that first meting.

The President, Mrs. R. Farren, presided for the Service of Worship. The Rev. J. E. C. Shepherd, in his words of welcome, stressed the theme of Ebenezer, and Mrs. Shepherd read the 115th Psalm.

The Prayer of Remembrance was offered by the Rev. D. C. Wotherspoon, M.A., Glebe Church, *Toronto,* a former minister of the charge. Mrs. A. S. Curr, President of *Toronto* and *Kingston* Synodical, was the guest speaker.

The history of the Society was presented by Mrs. W. Finch, and greetings were brought from *West Toronto Presbyterial* by the President, Mrs. W. J. Agar, and Mrs. W. E. Berry.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO
PRESS SECRETARY

MONTREAL PRESBYTERIAL — KNOX CRESCENT AND KENSINGTON CHURCH, *Montreal,* held its second Family Night, and feel that this annual event has real value because of the clear picture gained of the work being carried on with the younger groups.

After supper, and while still around the tables, the young members of the "family" repeated their Purpose, their Theme, and the youngest group sang a hymn and said a prayer. The name of that youngest group, the Children of the Church, is in itself a reason for holding a "family" meeting. What a thought that term gives of the responsibility of the "body of believers" in regard to the lambs of the fold.

An item of interest was the art work of the place cards for the head table, each one of which, individually drawn by Miss Clare Litton-White, represented a different country of the Junior Groups' study area, *East Asia.*

Miss Jean Brown led in reciting the 23rd Psalm and, after the Lord's Prayer, the hymn "When He Cometh" was sung.

The Explorers provided quite an education for their elders and younger friends by a quiz on countries studied; the C.O.C.'s delighted everyone with their singing; while the C.G.I.T. gave a skit in which grave charges were laid against certain C.G.I.T. middy wearers who were brought to the bar of justice. The Rev. Adam Thomson, led in some chorus singing.

There were 13 presentations of Seals, five of which were given by Mrs. C. W. Eagle, Chairman of the Board of Managers of the Church. Then the Head of the Family, The Rev. Dr. Clifton J. MacKay, gave a talk in which he pointed out that the only way we can pay the debt to those who brought the Gospel to our forefathers is by seeing that the Good News is passed on. The meeting closed at eight o'clock with the Benediction.

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The Glad Tidings

OVEMBER
1957
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"They shall not grow old, as we that are left grow old;
Age shall not weary them, nor the years condemn,
At the going down of the sun, and in the morning,
We will remember them."

(Laurence Binyon)

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EDITORIAL

The Spirit of Missions Within Our Church in 1957

by THE REV. J. A. MUNRO, M.C., B.A., D.D.

Secretary for Home Missions

Scripture Reading—2nd Corinthians 4: 1-18.

Text—2nd Corinthians 4, verse 1 (King James Version)

"Therefore seeing we have this ministry as we have received mercy, we faint not."

IN THE REVISED STANDARD VERSION this verse reads "therefore having this ministry by the mercy of God, we do not lose heart." J. B. Phillips interprets this, "this is the ministry of the new agreement which God in His mercy has given us and nothing can daunt us." Henrich Kraemer, in his book on "Religion and Christianity," makes a brief analysis of the writing of Calvin, Luther, and Zwingli, to underline the point that Christian Faith is quite distinct from the philosophy of religion, or even a philosophy of Christian religion. The faith by which a Christian lives is something altogether distinct from a system of thought and definition. This life in Christ is the gift of God to us; its invincible power is demonstrated in the act of the Resurrection. The very nature of the life we live in Jesus Christ compels us to be witnessing people. It is in our witness and the quality of our living that God reveals Himself to others about us. By our living, our teaching and preaching, Jesus Christ is mediated through our personalities to the world about us. Paul says, "for what we preach is not ourselves, but Jesus Christ is Lord, with ourselves as your servants for Jesus sake." Over against the material world of our day and the many conflicts, it is good to read again the words of Paul, "for it is God who said, let light shine out of darkness," and as in our text—"therefore, having this ministry by the mercy of God, we do not lose heart."

Living in the world in which we do in our own generation, this agreement with God through Jesus Christ, as mentioned by Phillips, gives to us first of all a *religious sense.* This is the sense which makes us capable of being part of of the world in which we live, and part of our generation, and yet above and beyond. Our adoration of God, our communion with Jesus Christ, and our fellowship with the Holy Spirit, require us to measure today with God's eternity. It means that the Christian can bring a knowledge to bear upon the problems of his own life and of his generation. This religious sense indeed is the thing which keeps our hearts in good state. We do not lose heart. In our generation, many things seem dire and vexatious, and materialistic powers seem to reign in great areas of the world, but the sense which is born in us of Jesus Christ gives us clear eyes and courage, so that we may appraise and meet the situation of our own day and the developments which shall arise out of it.

Secondly, it gives to us a *religious experience* which provides us with the motive power to be good witnesses in a world gone astray. This religious experience in Jesus Christ is not something superficial, or something which can be described easily. It is the whole of our personality, complex as it is, flushed through by the meaning of Christ in His redemptive act. Those who shared the earthly ministry of Jesus were conscious of this nearness with God, the continued experience of the Heavenly Father within Him. In our day this is perhaps the most effective missionary aspect of our Christian life. Those who are outside of the Christian fellowship are surely, first of all, made curious by the marks of our experience in Christ, and then drawn to the Master with a great desire in their own heart that they may share this experience.

Thirdly, this means *religious growth.* One of the failures of the Church has been that it has maintained a very primitive Christian faith. Throughout all the teaching of Jesus Christ and the writers of the New Testament, large and important areas of their thinking were given to the matter of growth. This has not been taken too seriously by the Church teaching of the last few generations. On this continent, particularly, people are content to be babes in Christ, and they feel little responsibility for development of real Christian personality. Surely real communion with God through Christ means to come to the full stature of the knowledge and love of God.

This brings us to the fourth point of *religious maturity.* By religious maturity, we mean the perfection of the individual and also perfection within the fellowship of the Church. Such things as stewardship, the place of women in the Church, definitions of our religious faith, are problems only when we are immature. With a truly mature Christian fellowship, these would cease to be problems and would become rather matters of our teaching and practice. This does not mean that there can be no further growth in the Christian Church, but the Christ and His way of life. I should think that a mature community after 2,000 years would have made up its mind as to where women fit into the Christian Fellowship.

This leads us to consider a fifth point, and that is *religious courage and boldness*. These have nothing to do with vanity or conceit. Boldness in Jesus Christ is a factor of Christian personality. It means that we as individuals act directly and decisively; we know where we are going. No combination of calamity or distress can prevent us from walking in the right direction. This, too, is true of the whole church fellowship; we should not be daunted; we do not lose heart. Today is a day of much uncertainty through the world. Certain materialistic teachings have made great headway in areas of the world, but surely if there should be a highway through all the vicissitudes of this life and generation, that highway should be "a highway of our God." If faith in Christ has been implanted in the hearts of men, and is fructified by the Holy Spirit and by fellowship, it will also be nurtured and come to true maturity. With this experience in Jesus Christ we will have boldness to lay hold upon those many things which are vexatious in our day; we shall know that we are called of God to look beyond ourselves to the whole community and to nations of the world. This surely is the response of the Christian heart to the stimulation of all those things which make up life as it is today. The highway of our God is not only in our own community and across our nation, but across the nations of the whole world. If we as Christian folk walk that highway with the sense, experience, growth and maturity which is demanded of us in Jesus Christ, we shall have the boldness which will make us attractive to this and other lands, rather than the boldness of those who walk the highways of the world, seeking to build themselves up and destroy, persecute and kill.

Let us then as a Women's Missionary Society and as a church, see to it that we have the knowledge and experience fit for maturity, and let us bring all our powers to bear on making known the mind of Jesus Christ in this our generation.

COURAGE

"Courage is a midnight song through the deep darkness singing
Till the music born of faith sets all life's rafters ringing.
Courage is a sensing that in spite of pain and sorrow
God will see us through to-day and meet our need to-morrow."

PRAYER

SPIRIT OF GOD, descend upon hearts and make them sing with joy as did the angels, giving glory to Thee because a Saviour came to earth to redeem the people from their sins.

As the Christmas season approaches, our hearts become tender in the glow of love that still shines so brightly from the manger of Bethlehem. We would have our hearts not only made tender, but also cleansed of sin and selfishness and made thoughtful and wise, that we may truly celebrate the birth of Jesus.

Let our ears hear the cry of the needy, and our hearts feel love for the unlovely. Give our hands strength to perform deeds of loving kindness, and enable us to do all with graciousness and joy. May the fullness of the love of Jesus Christ be in our hearts, that others may be sharers through us in the blessings which He brings.

Bless, we beseech Thee, those in all lands who gather in spirit around Bethlehem's manger to praise the new-born Saviour. May those who are far from homeland and loved ones experience special joy as they celebrate Christmas with men and women, girls and boys, who heard from them the story of the angels' song proclaiming to the shepherds the "good tidings of great joy".

Be with all those everywhere who are engaged in the relief of suffering, poverty, distress, ignorance and perplexity, and who through thus giving of themselves are seeking to establish the Kingdom of God —the kingdom of love and peace.

Make us thoughtful of those who are spending their first Christmas away from their homelands, in our country.

May Christ be born in many hearts that do not know Him, and be given full place in those hearts that have professed to know Him, yet have not been willing to give Him full control of their lives.

We confess that even as we celebrate the coming of the Babe of Bethlehem sent to be our Redeemer, we reject the teachings of Thy Messenger. We find it easier to celebrate His birth, than to follow His teachings. Help us, O God, to remain with Thy Son even unto Calvary, and from Calvary lead us to Easter morning.

Enable us each one to keep Christmas alive in our hearts and lives throughout the days of the year ahead of us. This we pray in the name of Him who came to save the people from their sins.

Amen.

Miss Webster Leaves Our Society

BY JEAN S. WALLACE

DEDICATION MIGHT BE the most apt word to express the type of service Miss Margaret Webster and her parents have given to the Lord through the Presbyterian Church in Canada. Her father, a successful businessman for quite a few years, sacrificed his income and career to train for the ministry in order to give all his talents and time to God. It was into this Christian home Miss Webster came, and like Samuel she was "lent to the Lord" from her birth.

After receiving her degree from the University of Western Ontario, she entered the teaching profession, witnessing for her Saviour in her daily life, in contacts with her pupils, and in her church through the various organizations. But, like her father, she had a desire for fuller service and answered the call of our Women's Missionary Society and the Board of Christian Education to become Secretary for Girls' Work in our Presbyterian Church. Her organizing capacity and efficiency in this Department, as well as her Christian witness during the seven years she occupied this position is known to many of you and must have reached into the hearts and lives of many girls. Her capability is so outstanding that she was called to serve in the wider sphere of interchurch work as Associate Secretary of the Department of Christian Education of the Canadian Council of Churches. After four most successful years in this field, where her distinctive talents were used so admirably, our W.M.S. claimed her again, and she returned to the Presbyterian Church in Canada as Director of Organization in our Society. For the last five years her special gifts for organization and of clear thinking have been of great value to her own Department, to the Council Executive, to the whole Society and to the various boards of our Church on which she has servd as a representative of the W.M.S. The last four years also, Miss Webster has been Corresponding Secretary for the North American Area of the Department of Women's Work of the World Presbyterian Alliance, and so represented her Church in the world field of Presbyterianism as well as

MISS MARGARET WEBSTER

giving Presbyterians in Canada a world viewpoint in Presbyterian affairs.

Now most regretfully we must part from her. When a Principal for the Missionary and Deaconess Training School was required, the desire was to procure the most outstanding woman possible, so the special talents of Miss Webster made her the choice for this responsible position. She will be a great loss to our Society as Director of Organization, but in her new position we shall benefit from her excellent training of the young women who graduate from the Missionary and Deaconess Training School and come to serve our Society with dedicated hearts. We are grateful for the years of service she has given to the W.M.S. and we wish her God's richest blessing in the position to which God has called her.

Your Prayers are asked

—That all in this fair land may be mindful to return thanks always to Almighty God, Giver of all good things, for the freedom under which we live, and for the opportunities before us to share this freedom of life and thought with others who have experienced its loss and suffered accordingly.

—That those in new positions of authority in government, and leaders in professions may seek wisdom and guidance from Him, Who is Wisdom, Power, Holiness, Justice, Goodness and Truth.

—For those who during the coming months will lead groups for children and girls, that our young people may see in their leaders a reflection of Jesus Christ.

—For girls' work within our Church, and the teen-age girls of our Church.

—For the Presbyterian Girls' Work Committee; the Synodical and Presbyterial Girls' Secretaries, and all who teach teen-age people in Church Schools.

—For Miss Helen Acton, R.N., who has just arrived in India, and will be beginning language study.

—For Miss Mary Lankin, R.N., who has successfully completed her first year of language, and who will be studying on the field, doing some medical work, part-time.

—For Miss Ida White, R.N., who, through this past year has carried a heavy burden of responsibility in her attempt to maintain the work established and to make progress towards the goal we have for the Mobile Clinics. (Miss White comes on furlough in the Spring of 1958).

—For Miss Pauline Brown, R.N., who will be returning to India after studying at Knox College, this Autumn.

CO-OPERATIVE CORNER

Vellore Prepares for Admission of Student Nurses

by MRS. MILDRED GEHMAN, Reg.N., B.Sc.
Vellore All-India Christian Medical College

MUCH CARE, planning, and prayer, goes into the opening of our July Session, when the school year begins and we admit well over one hundred students to our Christian Medical College in Vellore. These students graduate later as doctors, nurses, technicians, compounders, and radiographers, and go forth to serve, remembering our College motto which is: "I came not to be ministered unto, but to minister."

Vellore begins its preparation for the admission of new classes early in the year, when would-be students start writing in for application forms and the college announcement. In June more than four hundred students, many of them B.Sc.'s, will write the entrance examination for the Medical School, and fifty will be accepted. By early June well over one hundred applications will be on file in the Dean's office in the School of Nursing. Fifteen will be accepted for B.Sc. Nursing, and thirty-five for the Registered Nurses Training.

In the School of Nursing, Annamma Mathews and Aleyamma Kurivilla list the applicants according to

The Graduating Nurses

Dr. Ida Scudder celebrates her 86th birthday.

where they come from, their religion, their S.S.L.C. average (grade 13) or University standing, their grade in English, their age and height. Yes, height is important for we do not accept a girl under 4′ 10″. Also a note is made of any who are sponsored by co-operating Missions who wish to support their students, and have them come back to work in the Mission following graduation.

When this is done, Florence Taylor calls a meeting, and following prayer, we decide whom we shall call for B.Sc. Nursing Selection tests, and whom we shall call for certificate classes. We call about thirty-five girls with high grades and a good mark in English for our Selection tests. Most of those not chosen will accept the certificate course. In selecting these seventeen-year olds, for that is the age of many of them, we keep in mind the thought that we want to help other Missions. For instance, Devanesie's history tells us that she is from Dohnavur and they expect her to go back and work in their mission hospital. We know she was a temple baby, rescued and brought up by Amy Carmichael workers. Her grades are high, should we give her a scholarship and call her for B.Sc. Nursing? Then there is Annie George from Travancore. Her father is a pastor in the Church of South India, and there are seven younger children in the family. Yes, we will call her! Most of our nurses help younger brothers and sisters through college after they graduate. Sagunthala White's parents died coming out of Burma during the Japanese invasion, and she is adopted by American missionaries who are about to retire. Her grades look as if she might be B.Sc. material. K. Sofia is a Moslem. Moslem girls are kept in the home and we seldom have a Moslem application. Her grades are good enough for the certificate class and we accept her. Lolitha is a Hindu girl from Madras who speaks Tamil. Very few Tamil girls enter the nursing profession because of the stigma that "The nurse is a menial and treated as such," which prevails in India. We need Tamil-speaking nurses, so we accept Lolitha. Our hospital would have to close its doors were it not for the Christian girls from Travancore who have shouldered the nursing down the years.

Word goes out to those who are called and Selection Time arrives. In the meantime, Mildred Gehman, who takes care of student health, has checked the health records of all who are coming, and made arrangements for X-rays, eye-testing, and complete physical examinations during the selection period. A College bus meets the trains and delivers the students, fathers or brothers to the nurses' hostel, where they are met by the Dean of the hostel who directs the students to their rooms, and relatives to nearby hotels. Members of our Student Christian Movement see that newcomers find their way to chapel prayers in the early morning, and so begins two days of testing for the degree applicants, in Manual Dexterity, Arithmetic, English, Three-Minute Speeches, Group Discussions, Emergency tests, planning and playing games, and personal interviews. The girls are divided into groups of six or seven, with a senior member of the School or Nursing-Service staff as leader, who reports to the Selections Committee. On the second evening these girls put on a variety entertainment, which staff and students wouldn't think of missing. Next morning the Selections Committee makes its final decisions. Some disappointed students decide to accept the certificate course. Others go home and back to college. The same day, certificate students arrive and the orientation programme begins.

Orientation week includes trips and tours interspersed with classes. The Freshies are taken on a tour of the hospital, to Schell (our eye hospital), and to the Medical College. Miss George, our hostel Dean, tells them about hostel rules and privileges, Mildred Gehman speaks to them in regard to their health. From Annamma Mathews, they learn how to use the library, how to study, and how to take notes. Annie Jacobs, our hospital evangelist, speaks to them concerning the religious life and activities of the college, and of the community. They are taken to see the city and the Churches of South India, where they may wish to worship. Incidentally, they see the temples of other gods worshipped in Vellore, and something of the way of life in this city. There may be time to climb our mountain, and visit our rural centres, where the girls will receive training in public health nursing. The week ends with a welcoming tea for the new students, and very soon the Freshies will be entertained by our Student Christian Movement and invited to become members.

Orientation week is also Dedication week for the Christian Medical College. On Monday evening, members of staff, who will teach Bible to the student-body, meet in the hospital chapel to plan the Bible study for the coming year, and the study for Dedication week in particular. A preparation service for Dedication is held toward the end of the week, and Sunday morning finds the Fort

The Lamp-Lighting Ceremony.

Church filled largely with our staff and students for Communion service, presided over by a Bishop of the Church of South India. Later in the morning there is Intercession for our students, at the college and at the hospital. Dr. Inbanathan, our college chaplain, conducts the Dedication service for staff and students on the badminton court at the nurses hostel, when we ask for God's special guidance in the year ahead.

On Monday following, the probationers, or Freshmen, don their uniforms, pin up the long braids, and begin to take on a professional look. In each class are 1 or 2 Hindus, possibly a Moslem, an Anglo Indian, a Roman Catholic or two, learning to live with Christian girls, most of them from Travancore. At the end of the struggle for acceptance as a student nurse, comes the Lamp Lighting Ceremony, when the students dedicate themselves to Nursing and to Christian service.

In this ceremony, Dr. Ida S. Scudder, our beloved Principal Emeritus, who was called of God to medical work in Vellore, speaks to the students, and lights the Florence Nightingale lamp. With this the nursing staff light the big lamps of the school of Nursing. From these, the new first year students light their little lamps and the dark chapel is lit and aglow with the light from many oil lamps. These students take a pledge well worth remembering and making our own:

"So much we receive
in order to give,

To fail to give
is unworthy to receive;
But to forget to receive,
Is to have little to give."

Our student nurses need your prayers. They are far too few for the work they have to do. We need more student accommodation to enable us to admit more students. Only so will these students have the time we would like them to have, to talk to their non-Christian patients about how to keep well, and about the Saviour who died of them.

Our Cover Picture — The Memorial Chapel

by LEETA McCULLY CHERRY

OF PARTICULAR INTEREST in this Month of Memories is our Cover Picture of the Altar of Remembrance, in the Memorial Chapel of the Peace Tower in Ottawa, whose soaring Gothic perfection and inspirational meaning is the Mecca of all visitors to the Nation's Capital, no matter from whence they come, for it is acknowledged to be of equal beauty and dignity to Giotto's bell-tower in Florence, the famous architectural gem in that city of beauty, which has held the world's admiration for six centuries.

The Memorial Chapel and the Altar of Remembrance, in its noble simplicity and impressive dignity, is our Nation's consecrated tribute to its war dead—the gallant men who died to keep us free, and whose knightly sacrifice we, as a nation, honour always in our hearts, and publicly each year on Armistice Day, November the eleventh. In this Chapel, the very floors are rich with meaning, for they are made of stone brought from those battlefields of France and Flanders with which Canada's name is forever linked in sacrifice and glory. The inner stones are laid in the form of a Cross, and from the apex of this rises the Altar of Remembrance. In and between the arms of the Cross, the names of the battlefields are sunk into the flooring, the brass lettering beaten out of the cases of spent shells — the Somme, Mount Sorrel, Ypres, Valenciennes, Mons, Arras, Cambrai, Amiens, Vimy, Passchendaele, and Hill 70. About the borders, and at the base of the Altar are the great slabs of black marble which were the gift of Belgium. Rising three steps above the floor, on the black marble of the steps, and in the very centre of the Memorial Chamber, rests the Altar of Remembrance, chiselled from a perfect block of fine Yorkshire limestone, the gift of Great Britain to Canada. About the ends and the sides are carved the Royal Arms, the Arms of Canada, and those of each Province.

In this Altar rests the golden Book of Remembrance, which was almost ten years in preparation, so exquisitely and perfectly is it fashioned. Embossed within that book are the names and rank of all those who died that we might live, each name in alphabetical order by year of death. Nowhere in all the world is there to be found another such book; no book of similar size has in modern times been so wonderfully illuminated and handsomely executed. Weighing sixty-eight pounds, it is all done by hand, and each one of the 18½ x 15-inch pages is of extra thick opaque calf-skin vellum, each one replete in its significance. The finest 24-karat gold has been used, and the names are written in special black ink which can never fade. The initial letter of the surname beginning each new letter of the alphabet is illuminated in gold and richest colouring. Each page is richly embellished with armorial bearings, battle honours on painted ribands, scenes descriptive of the Canadian campaigns overseas, birds, animals, and other reproductions distinctive of the Dominion.

Altogether, some 66,651 names appear on the 601 pages, arranged in two columns with an average of 115 names on a page, and where the names of Nursing Sisters appear, a Geneva Cross is shown; for naval casualties there is an anchor. Every morning at eleven o'clock, the hour of Armistice, the glass cover which protects the Book of Remembrance is removed, and the recruit, with the finest record in the preceding 24 hours, comes from the garrison on duty at the capitol to turn the page, so that each day of the year one may read another page of these illustrious names. Through the recurring years, each name is visible once in twelve months, and actually the same page lies open on the same day of each year. Many people plan to visit the Memorial Chapel on the day when their one beloved name may be seen, and it is always possible to do this by writing to the Warden, who keeps a date chart which tells the exact date on which each numbered page will be open. It is a book of rare beauty and artistic conception — about ten inches thick and bound in red Nigerian morocco leather, into which is set an outer cover of boxwood, carved with the armorial bearings of Canada. These are the names of the men who died in the 1914-1918 War, but some future day there will be placed in this Altar also, another Book of Remembrance, and this will list similarly the names of all those other valiant ones who gave their lives in the Second World War.

In the flat top of the Altar, there is a heavy glass plate resting in a moulded bronze frame picked out in heavy gold. About this are inscribed the words — “Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.” Upon this frame are beautiful, small devices in cloisonné enamel, inscribed in Latin, for Truth, Justice, Peace, Fidelity, Honour, and Courage, and there is one small plain shield with the red cross of St. George. At each corner the most exquisite small figures of kneeling angels keep poignant vigil, and around the bevelled margin of the great stone are the steadfast words of John Bunyan's Mr. Valiant-for-Truth, when, before passing through the river of death, he left his sword and skill for defence to future pilgrims, saying "My marks and scars I carry with me, to be a witness for me that I have fought His battles, who now will be my Rewarder; so he passed over, and all the trumpets sounded for him on the other side."

The Memorial Chapel is not very large—just 24 x 24 feet—but it rises in a full 47 feet of grace and symmetry to its high white dome of fine stone tracery, and so skilfully has it been designed that the glowing purples, reds, blues and golden lights of the great tall windows which gleam like jewels in the pure white walls, constantly cast their gentle reflections across the top and into the depth of the Altar. The eastern window on the left of the entrance shows The Call To Arms, in which the gathering warriors are represented by symbolical figures of Victory, Labour, Progress and Science. The south window, facing the entrance, shows the beautiful Assembly of Remembrance; the west window, through which the sunset light always glows in muted glory, presents The Call to Peace. To stand before this Altar of Remembrance at the sunset hour, when the singing melody of the Carillon high in the Tower above, showers its benison upon the departing day, and all the lovely colourings of "The Dawn of Peace" fall in gentle radiance over the Altar and the Book of Remembrance, is a completely unforgetable experience.

The Chapel itself is built of Chateau Gaillard stone, white and fine in texture, and the gift of the people of France, as are the noble columns of St. Anne marble, and the stone of the floor. Two sets of wrought iron gates guard the entrance, flanked on either side of the outer gate by stone lions rampant, one bearing on its shield the dragon of war—the other one, the dove of peace. Carved in high relief on the wall behind each one is the Sword of Sacrifice, its blade wreathed with laurel, and surmounted with the imperial crown. Rose, thistle, shamrock, fleur-de-lis, and maple leaves interwine on the outer gates; over the inner gates are carven stone medallions of the pack mule, the horse, the reindeer, the dog, the small field mouse, and even the little canaries, whose sensitive reactions so often were the saving warning to men in the submarines far below the stormy waters—a very touching memorial to "the tunneller's friends, and the humble beasts who also served and died." When these doors swing open, the full purity and exquisiteness of this Shrine of Remembrance is revealed in all its perfection and idealism with almost startling emotional impact.

From the left of the entrance, the walls are broken into 17 carven stone niches, each one enclosing a white marble tablet whose engraved golden letters form the continuous record of Canada's part in that heroic struggle. A Gothic arch holds each tablet, and the devices of the various fighting units are depicted thereon. Where niche meets niche, the joining columns are surmounted by carved devices of all the branches of the Canadian Corps. West of the entrance, the last panel is reached. There is carven the Mother's Silver Cross of Sacrifice, and crowning all is the Angel of Peace, recording the names of those who fought that peace might remain on the earth they themselves must leave. High above, and against the open stonework of the Cloister gallery, is the symbol of motherhood, the grieving woman, bravely looking into the future as she holds her two children close in her protecting love. Intricately carven into the design of the arched doorway are the trees, flowers and fruits of Canada, and the deeply-cut words which are indeed the fitting finale to those proud hearts whose gallantry is forever fragrant and remembered unto all generations in this sanctified and beautiful Chapel of Remembrance —"All's well, for over there, among his peers, a happy warrior sleeps!"

And from the great Peace Tower, rising 293 feet into the sky over Parliament Hill, and in whose guarded heart rests the Altar of Remembrance, peals forth Canada's greatest Carillon, itself installed to commemorate the Peace of 1918, and inaugurated on the Sixtieth Anniversary of the Dominion. On New Year's Eve, as the huge clock in the Tower chimes the midnight hour, the bells of the Carillon send over the air to all of Canada their singing welcome to a brave new year, while the same pure notes fall gently and caressingly into the still and holy silence of the Altar of Remembrance in tender benediction and loving memory.

The Christmas Service of Worship

The Christmas Service of Worship will be published in the December issue of the Glad Tidings. As this issue is mailed on the 15th of November, copies of our magazine should be in the hands of subscribers in good time for the December Auxiliary meetings, and in ample time for Programme Committees to plan for its use in the Christmas Meetings.

This year, the Service is prepared by Mrs. J. L. Craig, a member of Parkdale Presbyterian Church, Toronto, and the incoming President for 1958 of the Janet Geggie Auxiliary of the W.M.S. of that Church.

What is My Task?

A Homemaker Considers The Stewardship of Her Time

by (MRS. G.) MARY PECKOVER

(Mrs. Peckover is a member of the Adult Work Committee)

AT A HIGH School Family Forum recently, someone asked the speaker about extra-curricular activities for the students. He replied that parents and students alike needed to learn to budget their time. Too much work, too much play, too much social activity, or too much time spent in service to others, is not good. For our mental and spiritual happiness, we need to strike a balance in our daily activities. Also we need to find a balance between what we do for others and what we do for ourselves.

To the busy housewife and mother, this seems impossible. And yet it is most necessary. We cannot expect suddenly at fifty or so to acquire an overall perspective on life. We must begin to set the pattern now, while our children are young, for the days ahead when they no longer need our constant attention.

As our children become active in various community organizations, such as Y.M.-Y.W.C.A. and school activities, some of their parents are needed to help the leaders. As these agencies help us with our children, we feel an obligation to help them too. It is not difficult to find a place to serve, but difficult to decide when it is best to say yes and when to say no. We must learn to maintain a balance. There is more to life than just housework and community service.

Most Christian women realize the need of service to their church, both at home and at large. There are many needs for women's help in the church. The various women's organizations require assistance, and their activities are so varied that every woman can find in them a means of serving in whatever way her interests and talents lie. Women's help is needed in choirs, Christian Education, visiting the sick, shut-ins, and newcomers.

Again we should keep balance in mind. We should not spend all of our spare time in church work to the exclusion of all community service. How are the people in our community going to hear about our church and its activities if we have no time left to meet them in other community organizations? This type of evangelism is an important phase of our church's work that is often forgotten by church workers.

The place where most housewives need to learn to budget their time is in that time used to develop their inner resources. A gentleman, in speaking of his mother, said that she had one hour after dinner every day that was her own. She went to her room and neither children nor her husband disturbed her. What she did during that hour, he never knew, but some oil paintings of flowers and other handwork showed that her fingers were busy for part of that time. She was a woman who knew and loved her Bible, so part of the hour must have been spent in prayer and study. This "island of solitude" is something that we all need daily, whether we realize it or not. It is difficult to arrange for an uninterrupted hour, but a few fifteen minute periods should be possible, and would serve to introduce the experiment gradually. For those who have children at school, the few minutes of peace between the time that the last one leaves and the household duties begin, could be used as one period. Those with pre-schoolers could take a few minutes when the children first go out to play. Ten or fifteen minutes of quiet before the hectic rush to get lunch could give a double benefit of a mother refreshed and less tense. Each woman really needs to work out the time best suited to her own situation.

To some readers it would be easier to find the time for a period of silence, than to know what to do during the period. It is difficult to find time for adequate personal devotions and yet, if we wish to live a Christian life, daily time spent in prayer and Bible study is essential. We often think of starting a new hobby or a new interest, when the baby starts to school, when the spring cleaning is finished, or some other task is accomplished. The time to start something that we really want to do is now. Once we postpone a thing, we are tempted to continue postponing it. We owe it to ourselves, our family and friends, to find new interests and keep from becoming boring and drab. These "islands of solitude" can be periods for re-creation which can make us better persons.

Each of us should be prepared, at least once a year, to look over the ways in which we spend our time. Do we achieve a proper balance between work, play and service? Do we achieve a balance between time spent in service to others, and time spent on our own spiritual development? A housewife has many avenues of service to consider and it is often a temptation to spend too much time on the material side of life. When we "take stock" of our time, we should plan to spend some time at work, some time at play, some time in activities with others, some time in service to others, and some time to nourish our own inner resources. We should strive for a healthy balance between body, mind and spirit.

DIXIE KEE

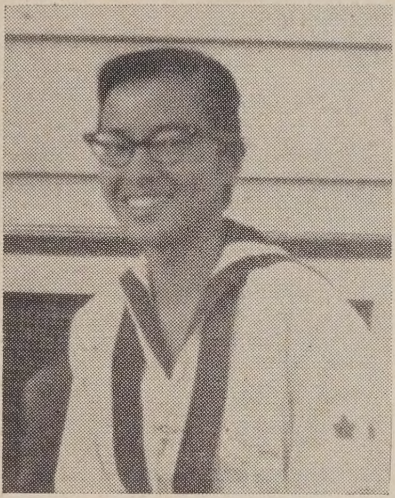
by THE REV. DAVID A. SMITH, D.D.

(Superintendent of Chinese Work for the Presbyterian Church in Canada)

SOMETIMES WE ARE ASKED whether or not Nursery School is really worth while. This article shows that Nursery School was a very real influence in the life of the young chinese girl, Dixie Kee.

"Miss Dixie Kee of our Vancouver Chinese Church, has just been elected Provincial President of the Inter-denominational C.G.I.T. groups of British Columbia. Already she has proved herself well worthy of this distinction. She is the first Chinese to be so honoured. Last year, she was one of the Vice-Presidents. Dixie is a product of our Vancouver Kindergarten and Sunday School and is, today, one of the leaders of our Young People's Society, and acting Secretary of the Sunday School.

From her earliest years she has taken a faithful and active interest in the work of the congregation. That may seem an everyday sort of statement to make, but when we know that Dixie is the youngest, and, yet, the only baptized member of her whole family, then it is fraught with a meaning far above the ordinary. It stands for courage, if we know anything of Chinese filial obligations. It shows, too, a consecrated determination. Above all else, it displays true missionary and witnessing devotion. In other words, 'She has what it takes.'



Dixie, who is seventeen years old, was baptized only one year ago. At this Service, her parents and other members of her family were present. That, in itself, was a victory of faith and courage, and again exemplifies the saying, 'a little child shall lead them.'

Dixie, who is Secretary of the Student's Council, will soon be graduating from the High School. With that in mind, she has already fixed her course for the future and is preparing herself accordingly. To use her own words: 'I have decided to be a Deaconess.'

Needless to say, this gladdens all our hearts and we can truly say, 'This is the Lord's doing and marvelous in our eyes.' This, then, is just another evidence in the work of the way God moves.

NATIONAL STAFF — 1957-58

DEACONESSES

Miss Winnifred Ripley		
Miss Margaret Boyd	1011 Pandora Avenue	Victoria, B.C.
Mrs. A. C. McGillivray	912 Kennedy Avenue	North Vancouver, B.C.
Miss Evelyn Murdoch	c/o J. A. Murdoch, 13136—104th Ave.	North Surrey, B.C.
Miss Lillian Reay		
Miss Athalie Read	Apt. 29, 125 Bold St.	Hamilton, Ontario.
Miss Hilda Blackwell	9 McLennan Avenue	Toronto, Ontario.
Miss Hazell Davis	119 Browning Avenue	Toronto, Ontario.
Miss Flora Whiteford	Queen St. East Presbyterian Church, 947 Queen St. East,	Toronto, Ontario.
Miss Catherine Watson	Apt. 6, 5161 Queen Mary Road	Montreal, Quebec
Miss Dorothy Lukes		Montreal, Quebec
Miss Helen Ross	Cecilia Jeffrey School	Kenora, Ontario.
Miss Kathleen Stewart, R.N.	Cecilia Jeffrey School	Kenora, Ontario.
Miss Martine Jansen van Beek		

HOSPITAL VISITORS

Miss Ellen Douglas	618 Fourth Street	New Westminster, B.C.
Mrs. Jessie Anderson	Apt. 2, 10458—83rd Avenue	Edmonton, Alberta.
Mrs. G. W. Bradley	Suite 10A, Hartman Apartment	Winnipeg, Man.
Mrs. W. B. Leatherdale	3477 Vendome Avenue	Montreal 28, Quebec.
Miss Lila Schneider	21 Barker Street	London, Ontario.

CHINESE WORKERS

Miss Gertrude Scott	2543 Richmond Ave.	Victoria, B.C.
Miss Grace Lee	1971 Newton Street	Victoria, B.C.
Miss Ruth Yeandle	3732 West Seventh Ave.	Vancouver 8, B.C.
Miss Susan Yeung	Ste. 3, 440 Main St.	Vancouver 4, B.C.
Miss Annie Wilson, L.L.C.M.	Suite 4, 1386 W. 13th Ave.	Vancouver 9, B.C.
Mrs. Mary Yuen	261 Keefer Street	Vancouver, B.C.
Miss Margaret Near, B.A.	9 McLennan Avenue	Toronto, Ontario.
Miss G. B. Lee	200 Howard Park Ave.	Toronto, Ontario.
Miss Florence Goertzen	Apt. 6, 5161 Queen Mary Road	Montreal, Quebec
Mrs. G. P. Louie	4822 Henri Julien St.	Montreal 14, Quebec
Miss Elsie Lee	679 Pelissier St.	Windsor, Ontario.

INDIAN SCHOOLS

Mr. Howard Neely, Principal	Cecilia Jeffrey Indian School	Kenora, Ont.
Mrs. Howard Neely, Matron	Cecilia Jeffrey Indian School	Kenora, Ont.
Mr. N. M. Rusaw, Principal	Indian Residential School, Birtle	Birtle, Manitoba.
Mrs. N. M. Rusaw, Matron	Indian Residential School, Birtle	Birtle, Manitoba.

In Remembrance

Mrs. Harold Hale	Orillia, Ont.	Barrie Presbyterial
Mrs. Walter Morris	Sarnia, Ont.	Sarnia Presbyterial
Mrs. Hugh Rose (Sectional President)	Ailsa Craig, Ont.	London Presbyterial
Mrs. David Wilson	Whitby, Ont.	East Toronto Presbyterial
Mrs. William Lavis	Whitby, Ont.	East Toronto Presbyterial
Miss Mildred Watch	Quebec City, P.Q.	Quebec Presbyterial
Mrs. J. R. Wilson	Vancouver, B.C.	Westminster Presbyterial
Mrs. Harry L. Craig	Sarnia, Ont.	Sarnia Presbyterial

OVERSEAS MISSIONS STAFF—1957-58

BRITISH GUIANA:

Miss Ellen Anderson	2B Bel Air Park, Kitty, East Coast, Demerara, British Guiana.
Miss Margaret Ramsay	Wendela, Suddie Essequibo, British Guiana.

INDIA:

Bhil Field

Miss Helen Acton	Canadian Prebyterian Mission, Jobat, M.P., (via Dohad), India.
Miss Pauline Brown, R.N. (on furlough)	Apartment 2, 189 Holmwood Avenue, Ottawa, Ontario, Canada.
Miss Agnes Hislop (on furlough)	Meath Park, Saskatchewan, Canada.
Miss Margaret Kennedy	Canadian Prebyterian Mission, Amkhut, M.P., (via Dohad), India.
Miss Mary Lankin, R.N., B.A., M.P.H.	Canadian Prebyterian Mission, Jobat, M.P. (via Dohad), India.
Miss Beatrice Scott, B.A.	Canadian Prebyterian Mission, Amkhut, M.P., (via Dohad), India.
Miss Mary Sherrick, B.A., B.Ed. (on leave of absence)	Box 502, Weyburn, Saskatchewan, Canada.
Miss Lily Simpson, R.N.	Canadian Presbyterian Mission, Jhansi, U.P., India.
Miss Irene Stringer	Canadian Presbyterian Mission, Jobat, M.P., (via Dohad), India.
Miss Ida White, R.N.	Bhabra P.O., M.P. (via Dohad), Mendha, India.

Jhansi Field

Miss Edith M. Magee, B.A.	Canadian Presbyterian Mission, Jhansi, U.P., India.
Miss Margaret Leask, B.A., M.R.E.	Canadian Presbyterian Mission, Jhansi, U.P., India.

Co-operative Institutions:

Miss Bessie MacMurchy, R.N., B.Sc.N.	Graduate School for Nurses, Indore, M.P., India.
Mrs. Mildred Gehman, R.N., B.Sc.N. (on furlough)	c/o George Sandilands, R.R. No. 7, Galt, Ontario, Canada.

KOREANS IN JAPAN:

Miss Jean Brown, B.A.	c/o Rev. Donald Powell, 1 Takezono Cho, Suita, Osaka, Japan.

NIGERIA:

Miss Agnes Gollan, B.A.	Union Secondary School, Ibiaku, Ikot Ekepene, Eastern Nigeria, West Africa.

TAIWAN:

Miss Dorothy Douglas	3 MacKay Street, Tamsui, Taiwan (Formosa), Free China.
Miss Geraldine Greer, B.A.	3 MacKay Street, Tamsui, Taiwan (Formosa), Free China.
Miss Hildur Hermanson, R.N.	94 Chung Shan Rd., N., Second Section, Taipei, Taiwan (Formosa) Free China.
Miss Hazel Macdonald, B.A.	94 Chung Shan Rd. N., Second Section, Taipei, Taiwan (Formosa), Free China.
Miss Margaret MacKenzie	3 MacKay Street, Tamsui, Taiwan (Formosa), Free China.
Miss Isabel Taylor, A.T.C.M.	c/o Katharine Moody, Chang Jung Girls' School, Tainan, Taiwan (Formosa), Free China.

NEW APPOINTMENT:

Miss Dorothy Bulmer	Missionary and Deaconess Training School, 156 St. George Street, Toronto, Ontario, Canada.

* * * * * * * * *

Not for one single day can I discern
my way,
But this I surely know—
Who gives the day—will show the
way,
So I securely go.

A Look at Mobile Medical Work on the Bhil Field

by MARY E. WHALE, B.A.

ON SEPTEMBER 3RD of this year, Miss Helen Acton, R.N., sailed from New York to Bombay, India. The designation of her task in India is to work in medical work on the Bhil field. Miss Acton applied for work with us a year ago. At that time, the question of nurses to assist in the work in the Bhil country was a most urgent one. Members of the Bhil Mission, the Bhil people themselves, and those of you who knew the need, made this a matter for prayer. The answer came when Miss Acton and Miss Mary Lankin who is now on the field, offered their services.

The fact that these two young women are now in India preparing to do medical work, causes us to review in our minds the work they are going to do and its significance in the life of the Christian Church and in India itself. We are all familiar with the fact that wherever God has called His servants to preach His Gospel, among them there has been men and women of the medical profession. The Word of God is preached not only by the spoken Word, but in the acts of men and women. Perhaps there is no service which gives greater visible evidence of the power of God than does the healing of the body.

We are familiar with the developments of the hospital in Jobat. We are also aware that eight or nine years ago, members of the W.M.S. Nursing staff, set about to strengthen the out-reach from Jobat. Miss MacMurchy and Miss McConnell pioneered in surveying a wide area, some of which had been untouched by any Christian service. They pioneered too, in methods of reaching as wide an area as possible with a regular medical service. From the beginning, the Evangelists worked with the Medical people, helping to make them acquainted with the various areas, following-up those who were treated in the Clinics, but most of all, showing that the strength of the Christian witness is very great when one believes that God is able to do all things, from the healing of the body to the salvation of the soul.

When I was privileged to visit many of the clinics which had been established by 1955, it was becoming very apparent that the development of the extension work from Jobat would be concentrated in certain areas where a programme of Public Health could be carried out.

In Miss Ida White's reports, and

in the Bhil Council minutes, there is evidence that the dream of all who have worked on this project, is slowly but surely coming to pass. Again it was my privilege to visit Sardi and Mendha, where Miss White has been able to start a programme of pre-natal and well baby clinics. Concentration has been in these two areas, because of the accessibility, particularly in Sardi, of a large community of people, and also from a practical point-of-view, because there are buildings available, to house all those engaged in the projects.

We must not forget that the first Mobile Unit sent to the field, was used by Miss Pauline Brown, in the development of the Mobile Work, south of the Narbada River, and centred in Barwani. Here a different type of service was evolved, one in which Miss Brown gradually worked out a co-operative programme with the Government Hospital in Barwani. This has seemingly been a very interesting Christian witness, for the Government people have learned to rely on Miss Brown and her colleagues, for advice, and for a standard of conduct of the work which Christian Medical Missions have established in India. Miss Brown had other unusual experiences in that, on the fringe of the Bhil Country, her medical services have been challenged by strong Hindus. In each case, when this happened, there was clear evidence that God had a purpose for mobile medical work in that area. On more than one occasion, Miss Brown and her co-workers were aware of the tremendous power given to them by God to preach His word through Medical practice. In these months of Miss Brown's furlough, Miss White has attempted, with all the other work she was establishing, to keep some contact with these clinics.

Let me briefly tell you what can happen in a day's work. Early in the morning, after community prayers, the "van" starts out. The "crew" includes a missionary nurse, two nurse assistants, if two are available, and the driver. The evangelist goes too. If the clinic is to be held in the area of a resident evangelist, he will join the Clinic. They proceed on a regular schedule, going to the villages on the local bazaar days (bazaar days in the Indian villages, are like Friday night in a shopping centre). The Clinic is set up in the same place each time, a place which has been allowed by the local authorities. It may be the verandah of a shop, or a house, or it may be under a banyan tree. A group is gathered by attracting its attention by singing, or the playing of hymns on a recording machine. The evangelist conducts a service of worship, aided by all the members of the group. The significance of the presence of the spirit of God in the healing of the bodily ills, is stressed in this service.

Then follows the clinic, in which people with all manner of diseases present themselves before those whom they have learned to trust. If the difficulty is malaria, skin diseases, colds, medicine is dispensed in the clinic. If the nurse in charge is in doubt concerning the illness, she advises the patient to go to the nearest hospital, which, in the northern area, is Jobat. Mothers are encouraged to have their children in the hospital, and more and more are doing so. Gradually the people are learning to lose their fear of medical people and hospitals. It would seem, from a lay-observer's point-of-view, that the time will certainly come when preventive medicine will be the main task in these clinics. Of course, everything does not always run smoothly. There are always those who refuse to go to hospitals, and then the nurse must decide whether to use her own skill and judgment, or let the patient go untreated. Here again there has been evidence of the miraculous power of God.

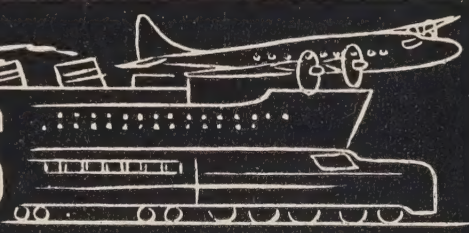
In Mendha and Sardi, Miss White is developing a visiting programme, in which, after the clinics, the nurses, and she herself, if she is not busy, visit the homes in the community. In this way, they carry the Gospel message, as they seek to follow-up their clinic patients. Opportunity is given too, for discussion of cleanliness, food values, and the care of children. In all of their work, as close a link as possible is kept with the Jobat Hospital. Dr. Cunningham, and whatever assistants he may have, constantly give advice, visit the clinics when possible, and of course receive and treat patients sent to them. In a recent letter from Miss White, she said that she and Dr. Mueller, an interim assistant, were working on T.B. follow-up, hoping to keep in touch with those who had been in hospital, and who needed a regular check-up. They hope too, to find any cases which might not yet be known, and do some preventive medicine in that way.

This then is the programme which the W.M.S. medical staff has pursued with a good deal of energy, and very much thought and prayer, in the past eight years. It is the picture into which Miss Lankin and Miss Acton are venturing; to which Miss Brown is returning in a few months. From this observer's point-of-view, it is a witness of the power of God, which is a most worthy one, and which has been blessed in these past years. If it is allowed, it will continue to develop, and serve the Bhil people in a way in which God our Father will be glorified.

THE GLAD TIDINGS

It is now time for getting subscription lists in order for the 1958 Glad Tidings. Do not wait to be asked for your subscription, but gladden the heart of your Glad Tidings Secretary by giving it to her early. Individual Subscriptions from January to December—$1.00 per year.

Comings and Goings



NATIONAL DEPARTMENT

Miss Flora Whiteford, Deaconess in the Presbytery of Victoria, has been transferred to the Presbytery of East Toronto. Miss Whiteford will begin her duties early in October, with headquarters in Queen Street East Presbyterian Church.

Miss Winnifred Ripley, who has been in charge of the Rocky Mountain House Van during the summer, will serve as Deaconess in the Presbytery of Victoria, beginning in October.

Mr. and Mrs. Ivan B. Robson, Principal and Matron of the Cecilia Jeffrey Indian School for several years, resigned from the staff at the end of June. The new Principal and Matron are Mr. and Mrs. Howard Neely.

OVERSEAS DEPARTMENT

Members of the Overseas Staff on furlough are spending the academic year studying.

Miss Pauline Brown, who last year took courses in Public Health, in Ottawa, will be spending the Autumn term studying at the Deaconess Training School. She will return to her field early in 1958.

Mrs. L. W. Gehman, on furlough from Vellore Medical College, South India, is in New York, studying on her degree of Master of Science, at Columbia University.

Miss Agnes Hislop is in Richmond, Virginia, at the Assembly's Training School, Presbyterian Church U.S. She is taking courses in Christian Education and Rural Evangelism.

Miss Dorothy Bulmer, who was appointed to the Overseas Staff in July, will be spending this year as a student in the Deaconess Training School in Toronto.

ORGANIZATION STAFF NEWS

We are sorry to report that Miss Georgina Bone, because of illness within her family, has found it necessary to resign as Presbyterian Regional Secretary in Saskatchewan. Miss Bone, formerly a teacher, is teaching school again in Saskatoon this year.

Miss Bone joined the staff of the Society in 1954. Since that time she has made a very fine contribution to the work of our Church in Saskatchewan. Fortunately, until a successor can be secured, Miss Bone has agreed to continue to care for correspondence with groups in Saskatchewan.

It is our hope that before too long, it will be possible for her to join the staff of the Society again.

A Report From Britain

by

MRS. KENNETH McMILLAN

(Mrs. McMillan is the wife of the Rev. Kenneth G. McMillan, B.A., B.D., General Secretary of the British and Foreign Bible Society in Canada, and is now a member without portfolio of the Council Executive.)

RECENTLY it was my privilege to accompany my husband on our first visit to England, Scotland, Holland, Belgium and France. Although we were only out of Canada a short time, we had the opportunity of attending many vitally interesting meetings—the annual meeting of the British and Foreign Bible Society in Central Hall, Westminster, attended by 2,000 people and addressed by that beloved world-known figure, Pastor Niemoller of Germany; the Presbyterian Church of England General Assembly which met in Wallesly near Liverpool early in May; the General Assembly of the Free Church of Scotland meeting in Edinburgh, the historic General Assembly of the Church of Scotland with all its regal splendour; and the annual Women's Missionary meetings of both England and Scotland. Although all these meetings are of interest to every member of the W.M.S., it will be primarily with the annual women's meetings about which I write. Every gathering for me was packed with interest and many times my thoughts drifted home to you, the members of our Women's Missionary Society, and I would wish so earnestly that all of you could share with me the glorious experience of attending those meetings, hearing of the tremendous challenges met and overcome, and coming away with hearts dedicated anew to the tasks confronting us.

When I was asked to write this article, the desire I had while overseas to share my experiences with you returned, and I felt perhaps I could impart to you some of the zeal and selfless devotion which could not help but leave a memorable impression on the hearts of all present, although no mere pen will be able to convey the true spirit of the sessions.

One of the several fine challenging addresses given at the annual meeting of the Presbyterian Church of England Women's Missionary Association was delivered by Miss Daisy Pearce, of Formosa, in which she stressed the importance of Christian kindergarten teachers. She stressed the important part kindergarten teachers play in the development of a child, and that often, where doors are closed to all other missionary workers, the teacher of the children is welcomed into the home, and, if she is a Christian teacher, what an influence she can have on that home, on those parents and that child!

At this meeting too was emphasized a thought which we here in Canada would be wise always to keep before us—the peril of thinking of our work as a closed shop. Our work as missionary women is never finished; there are always new doors to open; and I am quoting from another speaker that day who very eloquently summed it all up in this plea: "Let us pray that we may all have a keener missionary vision — and the power to pursue it."

Following a brief but fascinating trip to the Continent, we flew back to Scotland for the opening of the General Assembly of the Church of Scotland. I cannot imagine anyone failing to be impressed by the opening ceremonies of that Assembly. I am quoting from "The Scotsman" in its description of the colourful prelude when I write, "there is nothing in Edinburgh's year quite like this outward sign that another Assembly is about to begin." For years I have read the Scottish papers reporting on the colourful pageantry which marks the opening of the Assembly and as I watched I was most grateful to be realizing an ambition which I had cherished almost from childhood — that of being in Edinburgh during Assembly week. One could write at length on the Assembly but I wish now to give you my impressions on the annual meeting of the Women's Guild which met in Usher Hall. Both in England and in Scotland, the Women's Annual Meetings are held at the same time as the General Assemblies. Never shall I forget the thrill of attending that meeting, or of the Women's Foreign Mission meeting which was held the following day, again in Usher Hall. Even though I was given a ticket as an overseas guest, I had to be there well ahead of time or the space allotted could not be kept. What an experience it was for me to look out over that attentive gathering of 3,000 women, with an overflow of 500 seated in the Highland Church nearby, equipped with a sound system so all could hear! Then as the seats became filled, I shall long remember watching those women, old and young, filing into that great auditorium and sitting on every available step. Even so, many were left standing outside, unable to be seated either on a chair or a step.

The Women's Guild was made up this year of over 160,000 members — an increase of 3,000. Of their money raised, 55% is used in the wider work of the church and the remaining 45% is used for congregational purposes. You may be interested in merely a few of the services rendered by the members of the Guilds—care of old people in the congregation and in the community, visiting and taking services in the local hospitals, and giving free labour at holiday homes. At this meeting we were privileged to have present The Lord High Commissioner Mr. Walter Elliot and

Mrs. Elliot, the Right Reverend Dr. George MacLeod, the new Moderator, and Lady MacLeod. We were addressed by Mrs. Elliot, the wife of The Lord High Commissioner. Certainly in the years to come, many memories from time to time will return, but of one thing I am certain—whenever during a service we rise to sing Hymn 599 in our Book of Praise, I shall vividly see beside me on the platform that day the stern but kindly elderly lady who whispered to me as we stood up to sing, "I never sing the last verse as I feel it's bargaining with God." Indeed as we commenced to sing the last verse, I noticed she was true to her convictions and remained silent while we sang:

"Such blessings from Thy gracious hand
Our humble prayers implore,
And Thou shalt be our chosen God,
And portion evermore."

The following day was equally as momentous, when Usher Hall was again packed to capacity for the Women's Foreign Mission Annual Meeting. At this meeting ten fine young women were presented as new missionaries, five to India, four to Africa and one to Jamaica. They were all so young, and one could not help but wonder what marvellous experiences await them in the years ahead. We had with us on the platform that afternoon, Miss Grace Chirwa, a nurse from Nyasaland who was the granddaughter of a great African pastor converted by David Livingstone. She spoke a few words on the wide influence of their Bible Guild, made up of educated members who gather together and then read the Bible to those who cannot as yet read. As I listened to her, my mind could not help drifting back three generations to the time Dr. David Livingstone responded to God's Call and had gone forth from Scotland and brought her grandfather into the Christian fold. Also at this meeting we had Rev. H. R. Ghose of India, whom I had met and heard a few weeks before in England. He urged his listeners not to forget India. At the present time the churches are inclined to let India look after herself but he emphasized that as yet India is not able to do so. "India," said Dr. Ghose, "needs our prayers and help more than ever before."

"Buddhism," continued Dr. Ghose, "is strong and at present its aim is to go out and evangelize the world to Buddhism."

The following day the Moderator, the Rt. Rev. Dr. George MacLeod, addressed the Assembly meeting of the Church of Scotland's Women's Home Missions Committee. I think his words to that meeting in Scotland could well be applied to ourselves. He said he was horrified to hear missionary women talking of the "deserving" poor, as if the church's primary task was with the poor, providing they were "deserving". "The task that faces us," said Dr. MacLeod, "is to help

(Continued on page 38)

You and Your Auxiliary

THE NOMINATING COMMITTEE

by LOUISE A. REITH

When does a local W. M. S. Adult Group elect its Nominating Committee?
How many and who are on the Nominating Committee?
What are the duties of a Nominating Committee?

THESE ARE SOME QUESTIONS WHICH are asked quite frequently. We find the answers to the first two questions in the By-Laws of the Women's Missionary Society, W.D. of the Presbyterian Church in Canada where it is stated in regard to Auxiliary Nominating Committees: —

"The Nominating Committee shall consist of three members, one of whom shall be from the Executive. These shall be elected at the Annual Meeting. The Committee shall meet at the close of the meeting to appoint its Convener." Note particularly the time at which the Committee is to be elected and the Convener chosen.

What are the duties of a Nominating Committee?

We know that the vitality of a group depends to a great extent on its leadership. A great deal of responsibility in connection with the choice of this leadership rests upon the Nominating Committee. Therefore it is very important that care be taken in choosing the Nominating Committee.

It is important that those on the Nominating Committee are persons who are wholeheartedly committed to the basic purposes and objectives of the Society. They need to understand the duties of each of the group officers, in order that they can explain, to those whom they ask to consider taking the various offices, just what would be expected of them.

It is important that members of the Nominating Committee know the women of the congregation, and are able to evaluate their various abilities in order to know who would be most capable of carrying out the duties of the various offices.

In order to carry out their responsibilities, the Nominating Committee will need to meet several times during the year to study the duties of the various officers, the qualities necessary in the people assuming those offices, and people available who could fill the offices. Having come to decisions about whom to approach for the various offices, members of the Committee will then have to meet with these various people. It is important that those meeting with the prospective officers challenge them with the importance of the work to be done. Never say there is "nothing to do". No one wants that kind of office, nor would there be any need for it.

All the helps available for each officer should be given to the one approached and, if she is interested, it might be arranged for her to meet with one who has carried the same office well.

The Nominating Committee must obtain people's consent to let their names stand for office before including their names on a slate of officers to be presented at the Annual Meeting of the group.

Having considered all offices and the people available to fill them, having approached those whom they considered suitable and obtained their consent to be nominated, the Nominating Committee draws up a slate of officers to present to the Annual Meeting of the Group.

Once officers are elected, Nominating Committees should not lose interest in them but should watch how they carry out their duties of office. They should be on the lookout for those in the local group who would make good Presbyterial officers and let Presbyterial Nominating Committees know about them. They should be constantly on the look-out for women with abilities suited to the various offices, know of printed material and leadership training opportunities which would help them become better fitted for the offices which they hold or might hold, and make these known to them.

To be a member of a Group Nominating Committee is an interesting and responsible position for a woman who understands the work of the Society, and the abilities necessary to carry on the various aspects of that work in the local group.

BROAD AND NARROW MINDS.

Small-minded people are denunciatory and inflammatory in their speech. Broad-minded people are restrained and conservative.

Small-minded people see little good in those who disagree with them. Broad-minded people see some good in everybody.

Small-minded people are often very much concerned about other person's business. Broad-minded people ignore it.

Small-minded people are envious of those who do well. Broad-minded people are merely ambitious to do well without being envious of those who achieve it.

Small-minded people exaggerate the little they do know. Broad-minded people realize how little, relatively, anybody knows.

Small-minded people think they are always right. Broad-minded persons know how easy it is to be wrong.

Small-minded people are constantly sitting in judgment upon others. Broad-minded persons are content for others to sit in judgment upon them.

Which are you—small-minded or broad-minded?

Miss Teen-Ager

A FAMILY AFFAIR

by BARBARA ANN SMITH

Barbara Ann Smith is a lively teenager from Riverside (Windsor) Ontario. Her studies in High School, her enthusiastic leadership in teen-age activities, her interest in the church and her growing share of responsibility in the family affairs, give her a wide variety of interests. Some day Barbara Ann hopes to use her talents in teaching school.

SUNDAY MORNING is a very active time in our family. Everyone rushes around in a "dither" getting ready for Church and Church School. Mary Evelyn can't remember where she left her shoes. When Daddy finally gets to the bathroom to shave there is no hot water left. We are almost ready to leave when Ricky decides his shoes need polishing. In spite of it all, we finally arrive at Church and Church School together.

At lunch time it is fun to talk about the interesting things that we heard or learned. One time Mom asked Ricky (age 6) what the Church School lesson was about that day.

Ricky replied, "Oh, it was about Abraham and all those characters!"

"Well, did they do anything interesting?"

"No, just ordinary stuff," he said. It makes one wonder just how much he takes in. But then one other day close to Easter time, this same Ricky announced to us that the teacher told them, "When it is Easter time, we shouldn't be thinking about the Easter bunny. We should be thinking about Jesus who died on the cross for us!" So it would seem that everyone learns something even though we don't always show it.

Church has been important to our family as long as I can remember. When I was just a little girl, about 4 years old, I would wait to speak to the minister after church every Sunday. He'd always give me a big hug and a squeeze, and I wouldn't go home without it. I can remember too, when my brother and sister were baptized, and what a happy time it was for all of us.

One of the most important events in our family happened when I was ten years old. My father had a very bad case of polio and the doctors said he didn't have a chance of living. Our family and friends prayed for him and Daddy did come through it. At the present time, Daddy has completely recovered from polio. This incident brought our family closer together, and gave us a greater understanding of what God means to us.

Now all the family is busy in church work. I sing in the choir and help with Children of the Church. Mom goes to choir with me and is a member of the W.M.S. Daddy is on the Board of Managers and is the financial secretary of the Church School. Ricky belongs to the C.O.C. and Mary attends Brownies. Of course, everyone goes to Church and Church School. In the past four years, my sister and I have not missed a Sunday at Church School. Mom teaches a Primary class while Daddy teaches teen-age boys. It was a happy day for Daddy when the senior boys in his Church School class joined the Church.

These are a few of the things that make me glad to belong to a family that works together in the Church.

Our family has gained a much deeper interest in what happens to our Church, and what is happening across Canada. Daddy was so busy in the Sector Plan which was carried out in several parts of Canada, that we all learned of the needs of the other churches and how the money would be used.

We have also become interested in the Christian Church around the world. Around Christmas time last year, a Finnish girl arrived in Canada. She attended my school and soon we became good friends. One Sunday I brought her to my Church, and she said it was quite a bit different to her church service in Finland, for the people in Finland stand throughout the whole service. She said it was a Finnish Lutheran church she went to there. Our minister told me there wasn't too much difference between their belief and ours, and it made me feel very pleased when I heard it. Christ's work is carried on everywhere making friends of people from every nation of the world.

You can believe me! Being a Christian is a full time job, and it requires your whole time when it is a family affair.

FOUR THINGS

Four things we all must learn to do,
If we would make our record true;
To think without confusion clearly;
To love our fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely.

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How many names can **you** add to the Subscription Lists for 1958?

Boys and Girls!

SHARING CHRISTMAS

by MISS LILY M. MACARTHUR

AT CHRISTMAS TIME we wish people "Happy Christmas" and one of the ways we do that is giving presents. Often the nicest ones are those we have made ourselves. Sometimes the gifts are made in our Church School class; others at C.O.C. or Explorer group; some we make at home.

As you plan what you will make this year, think about making gifts which will tell the story of God's great gift, when He sent the Baby Jesus into the world. Here are some suggestions for making gifts to be used in the Church and your home, and to give to people outside your home. They are suitable for a group, or for a person working alone to make.

1. **Make a Frieze** for the Kindergarten children.

   A frieze is a wall border. It may be made out of shelf or wallpaper, with pictures pasted on to it. Wallpaper should be cut to half the width. Be sure to allow enough length of paper to hold all the pictures.

   One Frieze could tell the Christmas story. The pictures could be:
   - (a) drawn and coloured
   - (b) cut from Church School papers.
   - (c) outline pictures cut from black paper of shepherds, sheep, manger scene, wise men, camels, angels and stars.

   Another frieze could be of Christmas symbols — stars, angels, candles, Christmas trees, wreaths, holly, red stockings, bells.

   If you do not have a separate Kindergarten room your friezes could be put on the wall of the room where the Church School meets.

2. **Make a Movie** of the Christmas story

   To make one you will need
   - (a) a small carton
   - (b) a long strip of paper two inches narrower than the width of the carton.
   - (c) Christmas pictures to paste on to the paper.
   - (d) two round sticks four inches longer than width of the carton.
   - (e) paste.

Directions for making

(a) On each side of the carton make a hole about 4 inches from the top, large enough for the sticks to go through. Do the same about 4 inches from the bottom.

(b) Put the sticks through the holes. One boy or girl could prepare the carton while others draw, color, cut out and paste pictures on the long strip of paper. Put the pictures on the narrow way of the paper.

You might like to put some Bible verses, and words of a Christmas Carol on your movie strip. When your strip is ready paste the ends to the sticks.

If you and your church group are making the movie, decide what you will do with it when completed. You could show it to the Church School on Christmas Sunday, or at a Christmas gathering of parents and children. Then give it to a child or children in a hospital or home. Children in a hospital would enjoy it even after Christmas Day is past.

If you are making it by yourself at home why not use it at your family service of worship.

3. **Make a Peep-show** for someone who is not able to share in the Christmas services and fun.

   Materials needed:

   (a) a large shoe box. Keep cover to protect the tissue paper top when completed.

   (b) light blue tissue paper.

   (c) black or navy blue and brown construction paper; also silver or blue paper such as on Christmas cards.

   (d) Pictures of the manger scene, donkey, cows, and any others which fit in with the Christmas story, such as shepherds, sheep and the wise men. These pictures should be about two inches shorter than the depth of the box.

Directions for Making

(a) Cut hole about 1 inch square in one end of box.

(b) Paste the black or blue paper on other end and sides of box —inside of course.

(c) Paste tiny bits of gold and silver paper on the dark paper for stars.

(d) Paste brown paper on bottom of box for the ground.

(e) Cut out pictures of the manger scene, leaving a quarter inch of paper at the bottom to turn under and paste to ground.

(f) Looking through the opening at the end choose the best place for the manger scene, than arrange the donkey, cows, sheep, shepherds or wise men so that all are seen. Then paste the pictures to the brown paper ground.

(g) Paste the blue tissue paper over the top of the box, and holding the box so that light falls on the tissue paper, view your scene through the small opening.

4. **Help Decorate Your Church**

   Ask someone who is helping to

decorate your church if there is some way you or your group could share in helping to make God's house beautiful for the Christmas season.

5. **Plan a Christmas Service of Worship** to be used in your home. Here are some suggestions.
   - (a) Choose the Bible reading from these passages: St. Matthew 2:1-12, St. Luke 2:1-18, Isaiah 9:6. Decide whether one person will read the passage or if all will share.
   - (b) Sing some of these hymns. They are all in our Church Hymn Book.

     Away in a Manger (729)
     Holy Night, Silent Night (172)
     O Come All Ye Faithful (174)
     While Shepherds Watched Their Flocks (168)
     O Little Town of Bethlehem (169)

     If anyone in your home has learned a new Christmas hymn wouldn't it be fine to have him or her sing it at this service?
   - (c) Show your Christmas movie (if you made one) and tell the story as you show it, **or** have a Christmas story told or read. Your Church School or day school teacher will tell you where you could find a suitable story.
   - (d) Make your own prayer. Thank God for sending Jesus to tell us about His love and forgiveness, and for the happiness of Christmas. Ask Him to help you all to see ways you may share the many good things you have, not only at the Christmas season, but all through the year.
6. **Make Place Cards** for your Christmas dinner table.

   To Make the Cards
   - (a) Cut white cardboard into pieces about 3 by 2½ inches. Your mother will tell you how many cards are needed.
   - (b) Fold each card through the middle the long way.
   - (c) Just along the fold on each card paste a small Christmas picture, or a piece of holly or evergreen.
   - (d) Print the name of one person who will be at the table on each card.
7. Did you ever think that the gift of some of your time would be a very welcome gift to certain people? How about writing a note inside of a Christmas card you have made, telling your mother, father, neighbour or grown-up friend that you will give some of your time to do something extra or special such as shovelling snow, running errands or playing with some of the little folks so that their mother will have time to rest?

May you have a happy time preparing for Christmas.

Books you'll like!

Reviewed by LEETA McCULLY CHERRY

BUILDER ABROAD

by DR. HUGH MACMILLAN

(Canadian Missionary in Formosa since 1924)

In the story of the Presbyterian Missionaries to Formosa, and in the upbuilding of a strong Presbyterian Church in that land, the name of Dr. William Gauld is one of the most outstanding, and never-to-be-forgotten in its influence. Yet, as one of his Formosan friends said to the author of this most interesting book, "Little has ever been written about him, nor did he write much himself. He made his mark on our world with his teaching, and his trowel, but unless someone now takes up the pen, in time he could be forgotten." Dr. Hugh MacMillan, one of our own Canadian missionaries, who followed in the footsteps of this other valiant soldier for Christ in Formosa, has accepted that challenge, and this excellent biography of Dr. Gauld is the result—a very happy result indeed, since it was published just in time for Mrs. Gauld, who was equally beloved in Formosa, and now lives in Guelph, Ontario, to have it in her hands for her ninetieth birthday celebration.

Many of our readers will remember Dr. Gauld, who died in Formosa in 1923, after spending half of his life in the rugged hinterlands of that "Island Beautiful," which he came to love so well, and where he accomplished so much for the people he taught and inspired in so many different ways. Others, who never knew him personally, yet knew his work and high ideals, as well as those younger readers, who need to know and value the life and accomplishments of these pioneer missionaries who laid the foundations of the Presbyterian Church in distant lands—all of these will gain true knowledge of the man himself, his devotion and steadfast leadership, and what it has meant to the Formosan Church of today, in this carefully-prepared volume, written with real interest and understanding.

Born on a Canadian farm, near London, Ontario, he was inspired toward his life-work when, as a High School student, he listened one day to the message of George Leslie MacKay, home on furlough from Formosa. When, as his studies deepened, and the years brought him nearer to his goal, Dr. MacKay appealed to his Church for a colleague, William Gauld determined to be the answer to that appeal, and so, eventually, he began his remarkable work in Formosa, as a missionary of the Presbyterian Church in Canada. A Formosan Christian once said of these two men, in the poetic language of his people—"Kai-Bok-Su (Dr. MacKay) came here sowing the seed of the Gospel. He cast this far and wide, throughout the plains, and into the distant mountains. Then came Go-Bok-Su (Dr. Gauld), building granaries to protect and preserve the harvest, in order that more and better seed might be forthcoming."

Dr. MacMillan in this excellent story of those years in Formosa, when for two decades William Gauld remained the senior missionary to his Canadian colleague, sums up the character and life-work of this remarkable man in these words—"Gauld had many talents to which he gave practical and far-reaching expression in Formosa. He was a farmer, who knew daily toil, and the value of a field for its potential crop. He was a carpenter and a mason, who drew his own architectural blueprints, and built many homes and buildings. He was a theological college professor who led his students into the sacrificial use of time and energy, even of life itself. He was a Christian, who saw Christian character and democratic procedure as the basic foundation of Church and Society."

This book is enjoyable reading, and one well worth possessing by all who are interested in missions generally, and our work in Formosa particularly, and in the men who have made it a glorious story. Price 50c.

SUDDENLY THE SUN

By Eleanor Hull

This is a true story which began in the Japan of 1886, ends in the United States of today, and as it follows the fortunes of the Takahashi family, vividly reflects the changing patterns of two cultures, which have seemed through the ages as far apart as the poles. The telling of it was prompted by the perception of the Rev. R. Dean Short, a young Baptist minister who knew these very fine Japanese people, and was keenly interested in their life-story as told him by one of his own parishioners, a close friend of the family. He, in turn, being deeply impressed, brought the author, Mrs. Eleanor Hull, to hear it too, and she has transcribed that inspiring life-story into a book of real beauty and enlightenment as to the character of Japanese Christians.

"The responsibility now was mine," writes Mrs. Hull, "to try to describe a woman's journey from Orient to Occident; from feudalism to the Atomic Age; from Buddhism to Quaker Christianity." Actually, this is a biography of Shiziko Takahashi, and it is so moving a chronicle of a valiant, and often misunderstood, human spirit that the reading of this book will both shame and inspire the reader. We follow this family with great interest and sympathy when they sail to America, where they find themselves not looked upon as individuals but as "Japs", and where they face housing discrimination, economic hardships, even the tragic death of one of their children, and must fall back for strength upon their utmost resources of courage and patience.

Later they were to find comfort and friendship in their Church; the father's shrewdness, and artistry, placed him eventually in a profitable business; one year, the gentle mother, Shizu, was chosen "Mother of the Year", and her years of sacrifice were crowned with honour. Then came World War II—and a Relocation Camp for these good people, where with all the others of their race, they were guarded by soldiers with fixed bayonets! Was this the end of the adventure? Was this what they had come to America for? And yet, there was no bitterness. Only a great faith and hope, so strong and sure that when the war ended Shizu was able to gather her dear ones about her and say, simply and thankfully—"Let us go home!" And that "home" was America, and the friends and life which had come to mean so much to all of them. Well worth reading; Price, $2.75, cloth; $1.50, paper-bound.

WITH PEN AND BRUSH

Compiled by Margery L. Mayer

This is a book of prose, poetry, and art work, done by Japanese young people themselves. It was produced and compiled in answer to a request for a book in which Japanese teen-agers would express their own feelings about their country, families, friends; their thoughts about other young people, religion, and world peace; their attitudes toward the problems faced by many young students in the Japan of today. The author travelled all over Japan arousing interest in such a book, and contests were held for material, in youth magazines, schools and missions, factory and farm areas, and through ministers throughout Japan. All of the essays, poems, and drawings are winners in these contests, and one-third of the contributions came from students in co-educational public schools. Backgrounds of these young people range all the way from sons and daughters of government officials, doctors and jurists, to the children of farmers, skilled labourers, and merchants. Almost twice as many girls as boys are represented in the contributions, and all contributions are both interesting and valuable, representing, as they do, such a wide and diversified scope of thinking among Japan's young people.

In four sections of the book, these young boys and girls write about—The World We See; Every Day in Our World; Our World and Others; and Our World and God—and these essays all reveal calm thinking, straightforward judgments and hopes, expressed with the deep, clear sense of beauty that is the tradition of their country. Price, $2.50, cloth; $1.50, paper-bound.

(Continued from page 26)

the 'undeserving'." In the same vein another speaker, the Rev. Dr. Wm. Barclay, lecturer at Glasgow University, warned his hearers that today perhaps the greatest danger facing the church is that of respectability. "It has come to be in the church," Dr. Barclay stated, "that you must be respectable to get in." The church was never meant to be a body of people rejoicing in their own righteousness. The church was never meant to condemn the sinner; it was meant to help him. The church was never meant to give a person who had made a mistake the last push into the gutter; it was meant to stretch out a hand and lift him up. We are so sinfully respectable in the church," continued Dr Barclay, "that if a person makes a mistake the church is the last place to which he will normally turn for help." I wonder how many members of our churches and members of missionary circles are guilty of this shortcoming? How earnestly do we endeavour to gather into our midst those who have fallen? Have we not often been guilty of shunning those who have slipped by the wayside, lest we be looked upon as not being "respectable" by associating with them? I fear many of us have sinned in this respect.

If I were asked what memories will remain uppermost in my mind in the coming years, I would mention the eloquence and persuasiveness of the speakers, the great masses of Christian people standing in line hoping to gain admittance to these annual church meetings, and the consciousness of the whole of Edinburgh that the church courts were in session. The intense interest made me feel that we here in Canada are too prone to accept with apathy the privilege of attending our own church meetings.

I would like in closing to leave with you the message sent to the church by our beloved Queen Elizabeth: "In these times we are faced, as a people and as individuals, by problems which are constantly changing and which make ever-increasing demands on our resources of character, resilience and ability. If we are to overcome them we must show in our national and personal lives the fortitude which comes from unquestioning acceptance of the fundamentals of our Christian Faith."

MY DAILY CREED

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more;
Let me be, when I am weary,
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.

Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With the brother that is weaker;
Let me think more of my neighbour
And a little less of me!

THROUGH THE SOCIETY

BRITISH COLUMBIA

MRS. T. FISHWICK,
1636 E. 29TH AVENUE,
VANCOUVER, B.C.
PRESS SECRETARY

KOOTENAY PRESBYTERIAL — In the spring, the re-organized *Nelson* Auxiliary was pleased to have Mrs. A. J. Edmonstone of *Trail,* Presbyterial President, as their guest speaker, when she gave reports on the Synodical and Presbyterial annual meetings. The meeting was held at the manse and the President, Mrs. W. D. Grainger, conducted the devotional service.

The *Cranbrook* Evening Guild heard a most interesting report of the General Council from Mrs. Douglas Jarrett of *Kimberley.* A question and answer period brought forth most interesting information. Members of the Evening Guild also journeyed to *Kimberley,* to join with the Young Women's Group in their June meeting.

The C.G.I.T. Group in *Cranbrook,* under the leadership of Mrs. George Johnston, held an impressive Affiliation Service with the W.M.S., following their Mother-and-Daughter banquet. There are 19 girls in the group. Mrs. M. Schnell, president of the Evening Guild, assisted in the service.

VICTORIA PRESBYTERIAL—The July meeting of the St. Andrew's Auxiliary, *Victoria,* took the form of a social gathering in the lovely home by the sea of Mrs. David Cooper. Many members and friends attended and spent a most enjoyable afternoon. Mrs. F. O. Jenkinson gave a special welcome to the Home Helpers. Devotions were conducted by Mrs. Elena MacKay, taking as her theme "What does the Church expect of us and what do we expect of the Church."

WESTMINSTER PRESBYTERIAL—At a recent meeting of *West Vanvouver* Auxiliary, Mrs. Mary C. Williams was presented with a Life Membership and Pin. Mrs. R. P. Allen made the presentation on behalf of the Auxiliary, expressing their appreciation for her work as Auxiliary Secretary, S.S. Teacher, and at times Church Organist. Margaret Leschym and Kathryn Rattray were presented with Junior Memberships. These are given each year by Miss Annie Hill to Explorers of the Presbyterial who qualify by attendance and interest in the activities of the Explorer Group, the Sunday School, and Church. Mrs. LeHuquet, Presbyterial President, brought greetings to the Auxiliary and gave a fine address on "Being Thankful."

WESTMINSTER PRESBYTERIAL lost a loyal friend in the passing of Mrs. J. R. Wilson, widow of the late Rev. J. R. Wilson. Although inactive in recent years due to ill health, Mrs. Wilson had been a Life Member of the W.M.S. since 1921. She was a former president of *Marpole* Auxiliary and before coming to *Vancouver* was active in W.M.S. work in various parts of *Saskatchewan.*

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA.
PRESS SECRETARY

CALGARY PRESBYTERIAL — During the past summer, a new venture, which has proven quite successful, has been enjoyed by the ladies of Grace Presbyterian Church, *Calgary*. The Executive of the Afternoon Auxiliary of the W.M.S. started general discussions on "Women's Viewpoint." The first meeting was held at the home of the President, Mrs. Norman McMann, with Mrs. S. Durnford leading the discussion. Her subject was "Something for Nothing." Another meeting of interest was held at the home of Mrs. J. W. Crawford, with Mrs. Janet Metcalfe as the leader. Her topic was "Women's Place in the Church." Tea was served at each meeting, and a silver collection taken. Many more gatherings are planned, and it is hoped to continue this new venture throughout the year.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307-2ND STREET,
WEYBURN, SASKATCHEWAN.
PRESS SECRETARY

PRINCE ALBERT PRESBYTERIAL — The Church Services in St. Andrew's Presbyterian Church, *Tisdale,* were conducted by the members of the W.M.S. of that Church, while the Minister, the Rev. Mr. Agar, was on holiday. Mrs. Len Cresswell, and Mrs. George Armstrong had charge of the first service, when Mrs. Cresswell spoke on "Faith." The Elena MacKay Evening Auxiliary of the W.M.S. conducted the second Service, with Mrs. Don Bethune speaking on "Obedient Stewards." Mrs. Lyle Stephenson; Mrs. Reg. Johnston, and Mrs. Cliff Hanneson assisted in the order of service.

At a regular meeting of the Elena MacKay Evening Auxiliary of the W.M.S., in the Church Hall, two interesting films were shown, after a short business meeting. Several visitors were welcomed. Following the Meeting, a delicious lunch was served and a Social Hour enjoyed.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL — At the Fifth Birthday Party of the Elsie Henderson Evening Auxiliary of the W.M.S. of *Kirkwall,* held in the Church, Mrs. W. E. McCutcheon, Presbyterial Young Women's Secretary, the Guest Speaker, spoke on "The Urgency of the Hour." Members of the afternoon Auxiliary of the W.M.S.; the Y.P.S., and men of the Church were interested guests.

Parents, friends, and children were present recently at a meeting held in *Alberton* Presbyterian Church, when an Explorer Group was organized. Mrs. N. Anderson, Past Secretary of Children's Work in the Presbyterial, spoke of the ideals behind an Explorer Group, urging W.M.S. members to pray for the new Leaders, and to assist them both financially and with their talents. Mrs. Wilma Butter, and Miss Mildred Markle, the two Leaders, were presented with Explorer Buttons.

Mrs. W. E. Woodruffe, *St. Davids* welcomes Anniversary or other items of historical interest. Mrs. Alex Pryer, *Niagara-on-the-Lake,* recommends a year's subscription to "The Glad Tidings," as an ideal Christmas gift.

NIAGARA PRESBYTERIAL—Mrs. J. J. McLean, Sectional President, was honoured when the newly-organized W.M.S. Auxiliary of St. Giles Church, *St. Catharines,* was named the Ada McLean Evening Auxiliary. Mrs. L. D. Wooding is the first President. The Rev. C. D. Henderson installed the officers, and greetings were received from Miss Kinnear, Presbyterial President, and from the Robinson W.M.S. Auxiliary of Knox Church. Mrs. R. M. Ransom of *Fort Erie* was Guest Speaker, and told of the work she and her husband had been doing in *China* before the Communist occupation.

The Cradle Roll Mothers were guests of the W.M.S. Auxiliary of St. Andrew's Church, *St. Catharines,* when Mrs. C. G. Vais gave an address on the value of truly Christian homes. Knox Church, *Welland,* has a newly-formed W.M.S. Evening Group. Officers of Niagara Presbyterial warmly welcomed this new Group at the Organization meeting, held in their recently-completed basement — a first step toward the erection of a new Church.

After an afternoon of quilting for an Indian Residential School, members of the *Fort Erie* W.M.S. Auxiliary were hostesses at Supper, when Mrs. Mildred Gehman, of Vellore Hospital, *India,* their Missionary Prayer Partner, was an honoured guest, and later told of her work in *India,* using beautiful coloured slides to illustrate her address. *Chippawa* Auxiliary of the W.M.S. was visited by Mrs. J. Jenkins, Presbyterial Literature Secretary, with an attractive display of literature. Mrs. Jenkins plans to make similar visits to all Auxiliaries in the Presbyterial.

SARNIA PRESBYTERIAL—At the annual Home Helpers Meeting of *Guthrie* Church W.M.S. Auxiliary, *Alvinston,* Mrs. Scott Fulton spoke on the "Responsibilities of W.M.S. Membership." At *Cameron* Church W.M.S. Sectional Meeting, Mrs. L. H. Sinclair spoke on "Time and Talents." Mrs. G. A. Gordier, speaking at the W.M.S. Auxiliary of St. Andrew's Church, *Corunna,* gave a comprehensive outline of the Annual Council Meeting, in *Toronto,* and Mrs. H. McBean and Mrs. J. Needham gave full reports of the Synodical meeting.

STRATFORD PRESBYTERIAL—A well-attended Conference was held in *Atwood,* with Mrs. George Cleland presiding at both sessions. Mrs. A. Hamilton reported the Annual Council Meeting and Synodical reports were given by Mrs. Aitcheson, of *Avonton;* Mrs. Strong of *Exeter;* Mrs. Love of *Atwood.* The Theme of the meeting was "Go and Make Disciples." Mrs. Robert Anderson of *Toronto,* who spent four years in the *Yukon,* was Guest Speaker, and was introduced by Mrs. Archibald of *Milverton.* Greetings from Presbytery were brought by the Rev. C. M. Lewis. A Story-Telling Contest by three teen-age girls was an interesting feature of the evening. Mary McGillawee and Donna Innes, speaking on "George Leslie McKay" tied for first place, and Eleanor Elliott, who spoke on "Hugh MacMillan," came second. Mrs. T. L. Scott of *Cromarty* closed the meeting with prayer.

LONDON PRESBYTERIAL—A Mother and Daughter banquet, for which the Crescent Circle ladies catered, was held in Knox Church, *St. Thomas,* with 165 present. Mrs. H. S. Rodney said grace, Mrs. J. M. Stirling was mistress of ceremonies, and Mrs. J. K. West, guest speaker. Greetings were brought from the Girls' Work Board by Mrs. V. W. Raison, *Glencoe,* and Mrs. W. Knott, *Belmont.* Following the banquet several of the girls, from both junior and senior groups, received their stars in an impressive ceremony. The Senior Explorers of Knox, *St. Thomas,* presented an Easter play called "Awakening" which was well received by a large audience.

PARIS PRESBYTERIAL — The Summer Conference of the Presbyterial was held in St. Andrew's Church, *Tillsonburg,* with Mrs. V. T. Hewer presiding. A resolution opposing the sale of beer in grocery stores was presented and passed. Members from *Norwich* assisted in the worship service. Reports were given on C.O.C. by Mrs. W. Matheson; on Synodical by Mrs. F. E. Ellis; and on Council Meeting by Mrs. James Malcolm. The Guest Speaker was Miss Margaret MacKenzie of *Formosa,* who stressed the work among kindergarten children there, and in teacher-training classes. Mrs. J. Vermay of *Simcoe,* was appointed to attend the first W.M.S. Training Centre in *Belleville.*

The members of Alexandra Church, *Brantford,* honoured their Mission Band leader, Mrs. Gordon Mitchell, by presenting her with a Life Membership and pin. Mrs. E. P. Winhold and Mrs. Geo. Michie made the presentation.

MAITLAND PRESBYTERIAL — When Maitland Presbyterial met in *Molesworth,* Mrs. William McInnes of *Brussels* was presented with an honorary membership in recognition of many years of service in her local auxiliary, and also as a member of the Presbyterial Executive from

1939-1945. The special speaker was Mrs. Angus McKay of *Jhansi, India.* Four C.G.I.T. members from *Brussels* were presented with their graduation certificates.

"More missionaries are urgently needed for our Church's work in *Formosa,*" said Mrs. Geo. Malcolm, when she addressed the W.M.S. Auxiliaries from *Bluevale, Teeswater,* and *Belmore* at Knox Church, *Belmore,* and showed slides illustrating the personal work of the Malcolms. An interesting devotional programme was arranged by the *Belmore* ladies, and following the social hour, Mrs. Armstrong, *Teeswater,* and Mrs. McMurray, *Bluevale,* expressed the appreciation of their societies.

Lucknow Auxiliary of the W.M.S. held a special meeting to honour the Rev. Angus and Mrs. McKay, who returned to *India* in September. The Auxiliary presented Mr. McKay with a cheque for $100, a legacy left to the Auxiliary for missionary work. A small gift and corsage was given Mrs. McKay.

BRUCE AND OWEN SOUND PRESBYTERIAL—At the morning service in Knox Church, *Tiverton,* Helen Cottrill and Marlene Rappel, faithful C.G.I.T. members for five years, were presented with Junior Life Membership certificates by Mrs. J. L. McKenzie, the first C.G.I.T. president. *Hanover* C.O.C. Miss R. M. Threndyle leader, entertained their parents at their final meeting for the season, Six Junior Memberships and four seals were presented for perfect attendance. The Explorers met at the Manse when four of the graduating members were presented with Certificates.

When *Tiverton* W.M.S. celebrated its 59th anniversary, Mrs. John Evans presided, Mrs. E. Henderson led the devotions, and Mrs. J. L. McKenzie recalled some of the early meetings, held in the members' homes.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD,
TORONTO 10, ONTARIO.
PRESS SECRETARY

EAST TORONTO PRESBYTERIAL — At the Supper Meeting of the W.M.S. Auxiliary of Glebe Presbyterian Church, *Toronto,* an Honorary Membership pin was presented to Mrs. John Gray, by Miss Ida Sharpe, in recognition of her years of faithful service, both to Glebe W.M.S. Auxiliary and to East Toronto Presbyterial. Reminiscences of happy associations with Mrs. Gray in sharing Presbyterial duties were recalled by the special guests —Mrs. Fred Black, President of East Toronto Presbyterial; Mrs. A. S. Curr, Synodical President, Mrs. J. Newstead, Synodical Corresponding Secretary; Mrs. F. Rutherford, of St. Andrew's W.M.S., *Lindsay.* Mrs. H. W. Arkley presided at the meeting, and Miss Ida McDonald was soloist, accompanied by Miss Eileen McVittie.

WEST TORONTO PRESBYTERIAL — The Sixty-Fifth Anniversary of the

Auxiliary of the Women's Missionary Society of St. Andrew's Presbyterian Church, *Strange,* was held recently with the Synodical President, Mrs. A. S. Curr, the Guest Speaker. She stressed the great need of money and missionaries, and, using the word "togetherness," said that only by working together could we accomplish what we are called upon to do. Nine Auxiliaries were represented, with a registration of 120, and greetings were brought from West Toronto Presbyterial by President Mrs. W. J. Agar, and by the Vice-President of Section Three, Mrs. W. E. Berry. Two Charter Members, Mrs. Port and Miss Elizabeth Egan, lighted the birthday candles.

ORANGEVILLE PRESBYTERIAL — The *Orangeville* Presbyterial Children's Rally was held at St. Andrew's Presbyterian Church, *Priceville,* with an attendance of 114. The Service of Worship was conducted by *Claude* and *Ventry* Mission Bands, and the words of welcome and reply were given by *Priceville* and *Swinton Park* Groups. Biblical Dramas were excellently presented by *Ventry, Priceville, Boothville, Claude,* and *Orangeville.* Mrs. R. D. Fraser, President of Orangeville Presbyterial, addressed the children, and Mrs. H. W. Caslor, Children's Secretary of the Presbyterial, expressed appreciation to all who had contributed to the success of the Rally. Mr. Stuart Macintyre, of *Inglewood,* and the Rev. Donald Sinclair, of *Dundalk,* showed motion pictures of *Africa.*

At the Orangeville Presbyterial W.M.S. Rally, in Erskine Presbyterian Church, *Dundalk,* President Mrs. R. D. Fraser presided and the new officers were installed by the Rev. Donald Sinclair. An Honorary Membership was presented to Mrs. E. C. A. Reynolds, from the Auxiliaries of Orangeville Presbyterial, in recognition of her many years of faithful service. Miss Hilda Blackwell, who had served as Port Receptionist at *Montreal* and *Quebec* was Guest Speaker, and told of the many ways help was given to folk arriving in *Canada* from other lands. Presbyterial Visitations were planned for the months ahead.

BARRIE PRESBYTERIAL — Orillia Presbyterian Church lost a valued member in the recent death of Mrs. Harold Hale, in her eightieth year. Born in Peterborough, *England,* Mrs. Hale came to *Canada* as a child, and was educated in *Orillia* Public and High Schools. Graduating from the Deaconess and Missionary Training School in *Toronto,* for almost seven years she served, as a Missionary of the Women's Missionary Society of the Presbyterian Church in Canada, in village evangelistic work in *Central India.* After her marriage in 1920, Mrs. Hale took an active part in all the work of the Church in *Orillia.* For two years she was President of the Women's Canadian Club of *Orillia.* The funeral service was held in St. James Church, and conducted by the Rev. Frank Lockwood, assisted by the Ven. Archdeacon Lightbourn, and the Rt. Rev. Dr. J. A. MacInnes. Sympathy is extended to her husband and two sisters.

Collingwood First Presbyterian Church suffered a great loss through the death of Miss Ellen Burroughs. Though her first love was for children, she served throughout the years on several of the missionary groups of the Church, and for a time as Recording Secretary of *Barrie* Presbyterial Executive. In failing health for some time she, nevertheless, continued as Secretary of the Senior Auxiliary of the W.M.S. of her Church, until the time of her death. Her love for children found expression through long years of service as a Primary teacher on the Public School staff and through Sunday School work. She was also Secretary of the Cradle Roll of her Church for many years.

ALGOMA PRESBYTERIAL—in appreciation of her many years of interest and aid in the work of the Presbyterian Church in *Sault Ste. Marie* Mrs. Damon Godfrey was honored in having *Westminster* Canadian-Girls-In-Training adopt her name for their company.

Mrs. Godfrey, who is Historian of the *Algoma* Presbyterial, has always taken a lively interest in Missions and is both a life member and an honorary member of the Women's Missionary Society.

A dedication and reaffiliation service took place when 25 girls became reaffiliated with the Women's Missionary Society, and four new members were initiated. All mothers of the girls and several W.M.S. members were present.

A duet entitled "Mother" was sung by Carol Williams and her mother, Mrs. J. H. Williams, leader of the group.

Mrs. Don McLean, Presbyterial Girls' Organizations Secretary, and Miss C. M. Acheson, president of the local Auxiliary, took part in the service, at the close of which Mrs. Damon Godfrey was escorted to the platform by her granddaughter, Rosalyn Godfrey, and presented with a corsage by her niece, Joyce Lang. The Rev. J. H. Williams paid tribute to Mrs. Godfrey and Mrs. Williams expressed appreciation to her on behalf of the C.G.I.T. and stated the reasons for naming the group the "Agnes Godfrey" C.G.I.T. After a few remarks Mrs. Godfrey pinned W.M.S. affiliation badges on 10 of the girls.

An anthem entitled "Evening Prayer" closed the service, which was followed by a Mother and Daughter banquet, prepared by members of the congregation and served by former members of the C.G.I.T.

EAST TORONTO PRESBYTERIAL — Miss Jessie Pollock, Home Helpers' Secretary, Scott Auxiliary of the W.M.S., St. John's Presbyterian Church, *Toronto,* presided at the afternoon meeting held when the bale of Work was on display.

A warm welcome was extended

to two Secretaries from *East Toronto,* Presbyterial, namely Mrs. F. Pattulo and Mrs. W. Langford; also other visitors and Home Helpers to a total of 32 ladies.

GUELPH PRESBYTERIAL — Professor David Hay, M.A. D.D. addressed the evening session of the Rally held by *Guelph* Presbyterial in St. Andrew's Church, *Hespeler,* on the subject "The Future of Women In The Church," and gave his hearers much food for thought. The afternoon session was devoted to business. Mrs. J. Shepherd reported the Synodical Annual Meeting; Mrs. F. Anderson told of the Evening Department Biennial Conference; Miss Lyla Sinclair gave highlights of the Annual Council Meeting. Mrs. J. D. Cleghorn presided at both sessions.

MONTREAL AND OTTAWA

MRS. ORVILLE FORRESTER,
WESTPORT, ONTARIO.
PRESS SECRETARY

QUEBEC PRESBYTERIAL — In the sudden death of Miss Mildred Watch, the Rotha Reid Auxiliary of the W.M.S. of St. Andrew's Presbyterian Church, *Quebec City,* has lost a valued Past President and member for many years. As Vice-President, she presided at the monthly meeting held three days before her death, and in the work of our W.M.S., as well as other Church activities, she gave unsparingly of her time and energy.

Miss Watch was President of St. Andrew's Church Red Cross Group for many years, and an active member of the Baden Powell Chapter of the I.O.D.E. In both of these Societies, she worked unceasingly. Her loss will be felt by many and her place not easily filled. To those of us who are left to carry on the work, she has given an example of unselfishness and courage.

PRAYER FOR MY FRIENDS

LORD, for each friend whom Thou hast given to be
A help, a comfort, and a power to me;
For all who have supplied my spirit's need
In any joy or sorrow, I would plead.
Grant them their heart's desire, if it shall blend
With Thy desire, Who knowest all the end;
Do Thou fulfil their mind, if, Lord, in aught
Their thought be hidden in Thy deeper Thought.
In sevenfold measure grant them, Lord, I pray,
The sympathy I never can repay.
In every hour of sorrow do Thou bend
To heal, sustain, to cheer, and to befriend.
Encircle them in Peace so deeply still
That, resting calmly on Thy changeless Will,
They may be wrapt in steadfast joy in Thee,
And live the Risen Life more perfectly.

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The Glad Tidings

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1957
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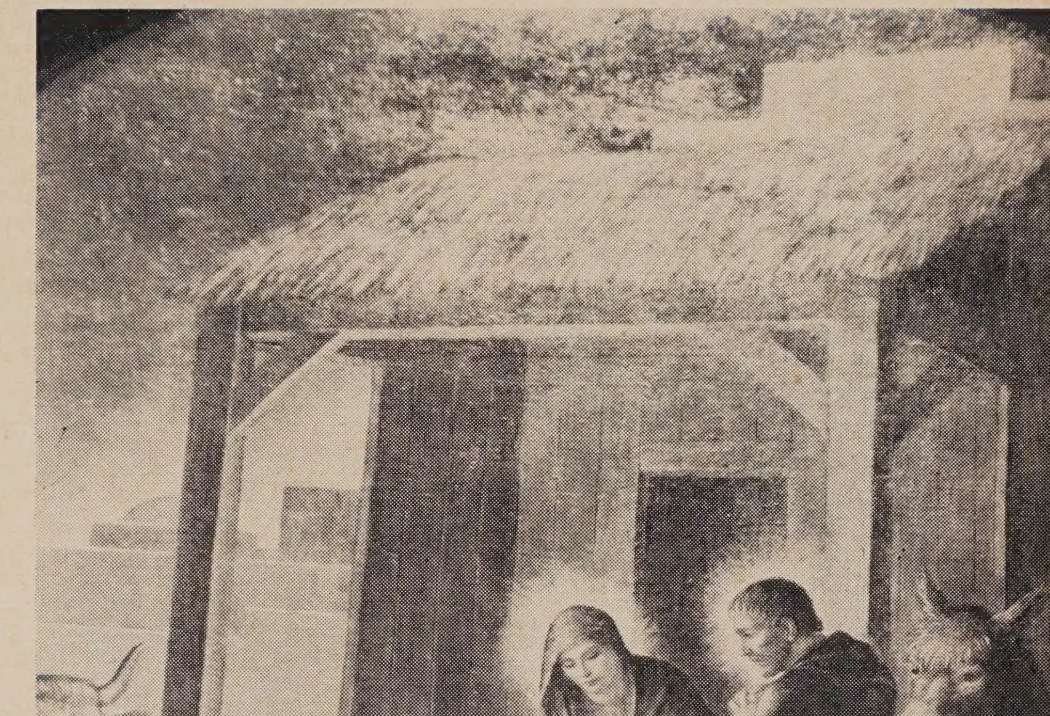

"Once in Royal David's city, stood a lowly cattle-shed,
Where a mother laid her Baby, with a manger for a bed;
Mary was that Mother mild,
Jesus Christ her little Child."

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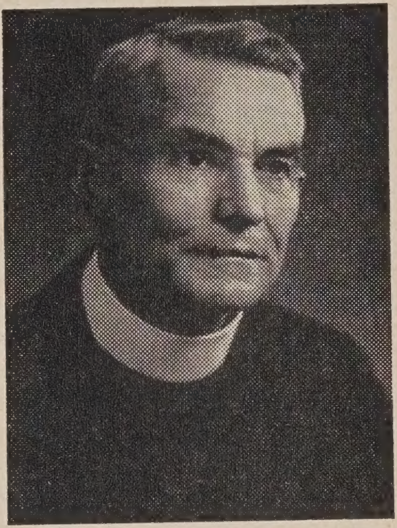
EDITORIAL



A CHRISTMAS MESSAGE

by THE REV. W. A. CAMERON,
B.A., LL.D., D.D.

IT WAS to a company of shepherds that the first announcement of our Lord's birth was made known. The office of Shepherd, though given an honorable place in the Old Testament, was counted in New Testament times as one of those occupations which, generally speaking, no parent would be happy to see his son undertake. Yet it was to a group of those who carried out the duties of caring for their flocks, to whom was given the startling word "Unto you is born this day, in the City of David, a Saviour who is Christ the Lord."

To them it must have meant much, that when the long-expected Redeemer had come, they were not forgotten. It was not to those officiating in the services of the temple that the good news was given, but rather to those whose occupation made it difficult for them to attend the services in the Holy City, or even to be present in the local synagogue. It was fitting that He who had come "not to call the righteous but sinners to repentance" should have the first announcement of His coming made to those counted as outcasts, by the "unco guid" of that day.

Outwardly, it seemed as if there was little in the way of preparation for His appearance. There were a few choice souls, such as Simeon and Anna, who believed that they would live to see the Promised One, and who recognized Him when He was brought into the temple. But for the most part, His coming was unnoticed.

It is true that the suffering of the people under the bondage to Rome, caused a revival of the hope, never entirely relinquished, that the "day of the Lord" was not far off. And, beyond Israel, this expectancy was known, and the eyes of many were turned towards Israel. Among these were strangers from afar, who travelled far in the hope that they might find Him. These were astrologers who gazed into the stars, that from there, they might determine men's destiny. As they journeyed west, they would hear of the expectation which centred in Judea. And so, toward Jerusalem they turned their steps, that they might find Him who was destined to be the King of the Jews.

In their coming, with their gifts, from a land far distant, may be seen the Vanguard of a world looking for someone who was worthy of their allegiance, before whom they could bow down, and whom they might serve. Though, as a Babe, He was unconscious of the presence of these travellers who had journeyed from afar, that they might offer to Him their richest gifts, their coming was not without significance.

The Babe, born in Bethlehem, had come with a mission, not for one land. The heart of the Gospel He had come to bring, was summed up in that startling message "God so loved the World". During His ministry, Greeks came, seeking for Him; a Syro-Phoenician woman came, desiring His help for her child; a captain of a hundred Roman soldiers sought His aid for a servant. None was denied.

This was a difficult lesson for the early Christians to learn, that He had come as the Saviour of the world. They thought that one must become a Jew that he might become a Christian. The early Church leaders were divided on this matter of how wide was the Gospel message; who were included within its scope? To whom should it be offered? It was that great Apostle to the Gentiles who first learned the lesson, that Jehovah was the God of the Whole Earth, and that the gospel which was to be proclaimed in the Name of Christ, was not to be stopped by any national borders, but was to be given to all men everywhere.

The Aegean Sea was crossed, and Europe was given the message. And from Rome to Britain; to America, the message of God's redeeming love for the lost was carried. And thanks be to God, that those pioneers, who braved the terrors of the deep, in the sailing vessels of the days of Colonization were, so many of them, God-fearing men and women, who whatever else they left behind, brought with them their Bibles. They were led not by the lure of gold, but purposed that in this new land, they might enjoy a larger measure of freedom than they had previously known. In the very centre of these new communities, which were in the process of making, the house of God was to stand.

To assist the pioneers, the Churches in the Mother Country sent money and ministers. The emigrants, who left Scotland as members of the Selkirk Colony, made it one condition of their coming to the Red River, that a minister should accompany them. Though they were forced to wait for forty years to have that promise fulfilled, when their first minister arrived, in the person of Rev. John Black, and the first communion service was held, three hundred were present.

In the years of immigration that followed the building of the Canadian Pacific Railway, our Church was blessed with men of vision, who under the leadership of Rev. James Robertson, Rev. David McQueen, and others, saw to it that the Church was there, wherever there were a dozen Presbyterian families.

And when discovery of gold in the Klondike led to the rush over the trail of '98, and to the discovery of the new north, Dr. Andrew S. Grant and others who later joined him, in the name of Christ and His Church, ministered not only to the material needs of the gold seekers, but stood four-square against the powers of evil, that were a peril to the young manhood of the mining camp.

And when at the turn of the century, large-scale immigration took place, of peoples from non-English speaking countries, with no religious leaders among them, they were not overlooked. Promising young men were chosen from their families, given a course of training at Manitoba College, and at the Assembly of 1913, eighteen of them were publicly received into the ministry of our Church.

And so the work has gone on. In cooperation with other Christian Churches we have sought to proclaim to all within our borders, for whom we carried responsibility, the ever new message that Jesus Christ is Lord of all. We have been a missionary Church, with a missionary message at the heart of our work.

But this has not been all. We have not been unmindful of that first Christmas message, that Jesus was born, that He might reign as King over the Whole Earth. And so, from the very beginning of our life as a Church, our ambassadors went forth to share in the responsibility of making God's love known wherever man is found. Those men and women who offered themselves in those early days, for service overseas, had not only within them, deep devotion to Christ. They also were true pioneers, blazing the trail, for those gallant men and women who to this day have continued to follow them. To recall but a few whose names stand out as forerunners in an illustrious company we think of Rev. George Leslie MacKay of Formosa; Rev. Jonathan Goforth of Honan; Rev. John Buchanan of the Bhil country; Rev. John Wilkie of Jhansi; and Rev. J. B. Cropper of British Guiana. These, with their wives and the lady missionaries, laid strong and sure foundations, upon which those who followed were able to build the Church of Christ, among a people, to whom the first Christmas message was a story of good news.

In all these lands much the same pattern has been followed. The missionaries were pioneers, and progress was painfully slow. Great patience was needed. It took time for the missionary to gain the good will of the people to whom he had come, and to be trusted by them. Through faith and perseverance, the beginning of a Christian Church was the result.

The second stage was the growth in knowledge and wisdom on the part of these young Christians. Much had to be learned as to what being a Christian meant, in the particular situation in which faith in Christ and obedience to His will had to be worked out. But the missionaries were there. Their advice could be sought, and their counsel gladly obtained. Gradually responsibility of a limited nature was assumed. The Church grew in numbers and experience.

And then the place was reached, where the Christian body of believers began to think of the Church not as having come to them from another land as an importation, but as being their's, belonging to the members in a very real sense. With that, came a sense of responsibility for the completion of the unfinished task, of bringing the message of the love of God in Christ Jesus to their own fellow countrymen. This was perhaps partly influenced by the political changes which were taking place. These mission fields were in lands which had been dominated politically by the West. Within the last decade a new freedom had come to vast areas where the people now assumed a new responsibility for their own national welfare.

A most notable gathering was held in Prapat in Indonesia, in March of this year, when the Churches of South East Asia came together to plan for their common responsibility in regard to Evangelism. As they saw it, that was the task of bringing to the non-Christian peoples of that great area, the Christian Gospel. This was the knowledge that the Child born in Bethlehem, on that first Christmas Day, had lived and died, to free men everywhere, of whatever race or color, from the bondage of sin. He had come among men as the living Word of God.

At Prapat too, it was recognized that not only was the task of each church to make Christ known to those bound to them by national ties. There was the call to go beyond national boundaries. The privilege of Evangelism belongs to the whole Church. The witness of the Christian is an obligation from which none can escape. It is of the very essence of being a Christian.

How slow we have been in learning this lesson! A Saviour who is Christ the Lord — the Lord of the whole earth, and of each person who dwells here. Is He the Lord of my life?

In this anxious time in which we live, as the Christmas season comes to us, and the spirit of good will is abroad among us to a greater extent than at any other time, may God help us that, as partners with the members of the Church of Christ in all lands, we may rejoice in the new partnership which is now possible, in seeking to work under His direction, that all men everywhere may come to know of His love.

Your Prayers are asked

—For all our staff abroad at this Christmas season. Pray for each one by name and for the work each is doing.

—For the leaders and members of the Church in British Guiana, The Korean Church in Japan, Nigeria, and Taiwan. Pray that, at this Christmas season, the joy and peace, that the knowledge of the love of God brings to hearts that are His, may be the gift of each one.

—For all members of the adult groups in the Women's Missionary Society.

—For those who carry special responsibility as officers.

—For the Synodical and Presbyterial Secretaries for Young Women's, Evening, and Senior Work.

—For the Adult Work Committee which prepares programme materials for use in adult groups.

—For the women of our Church, that, all across the Dominion, they may re-dedicate themselves to the cause of Christ, and, through Divine guidance, accept the opportunities to serve their Master, as He opens the fields of service to them.

—For the Chinese in Canada, that, as they come to a saving knowledge of the Lord Jesus Christ, they may feel a greater responsibility to carry on the work among their own people.

A Service of Worship for Christmas

Prepared by MRS. J. L. CRAIG

(Mrs. Craig is a member of Parkdale Presbyterian Church, Toronto, and, for 1958, is the in-coming President of the Janet Geggie Auxiliary of the W.M.S. of that Church.)

THE LIGHT OF BETHLEHEM

Opening Hymn—No. 169 "O Little Town of Bethlehem".

Leader—When the shepherds on the hills of Bethlehem sought out and found the Christ-Child lying in a manger in the little town of Bethlehem, their worship, their uttermost tribute, took the form of awe and wonder; of reverence and humility. And when the Magi, led by the star to the place where the young Child was, saw the Christ, they bowed humbly in His presence, and gave to Him of their most treasured possessions.

Hymn No. 730 "The First Nowell."

(Responsive Reading—St. Luke—2—verses 1 to 14)

Leader—And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.

Group—And this taxing was first made when Cyrenius was Governor of Syria.

Leader—And all went to be taxed, everyone into his own City.

Group—And Joseph also went up from Galilee, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, because he was of the house and lineage of David.

Leader—To be taxed with Mary, his espoused wife, being great with child.

Group—And so it was, that, while they were there, the days were accomplished, that she should be delivered.

Leader—And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them at the inn.

Group—And there were in the same country, shepherds abiding in the fields, keeping watch over their flocks by night.

Leader—And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid.

Group—And the Angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

Leader—For unto you is born this day, in the city of David, a Saviour, which is Christ, the Lord.

Group—And this shall be a sign unto you— ye shall find the babe, wrapped in swaddling clothes, lying in a manger.

Leader—And suddenly there was with the angel, a multitude of the heavenly host, praising God and saying,

Group—Glory to God in the highest, and on earth Peace, Goodwill towards men.

(At this point there might be the telling of a Christmas story; the singing of a special Christmas Solo or Hymn.)

Offering

Dedication of Offering

CANDLE-LIGHTING CEREMONY

(done by five members of the Auxiliary, who light their candles, from the tall central candle, each then placing her candle on either side of it, on the table.)

First Member—I light my candle of Love-to-Man, by the Light of Christ. May we keep the flame brightly shining within our hearts.

Second Member—I light my candle of Spirit-of-Sharing by the Light of Christ. May we keep the flame brightly shining within our hearts.

Third Member—I light my candle of the Spirit-of-Humility by the Light of Christ. May we keep the flame brightly shining within our hearts.

Fourth Member—I light my candle of Love-to-God by the Light of Christ. May we keep the flame brightly shining within our hearts.

Fifth Member—I light my candle of Joy-to-the-World by the Light of Christ. May we keep the flame brightly shining within our hearts.

Leader—

Prayer in unison—

Dear Father in Heaven, we ask Thee to drive back the gray shadows which the years have cast over us, and let us see Thy guiding Star, and hear a music not of earth. Let not our souls be busy Inns that have not room for Thee, but homes of prayer and praise, in humility ready for Thy welcoming. Make us know that near to us, even in our own environment, is Christ the Saviour, Whom, seeking with joy, we shall find. Humbly together, we offer this, our Christmas prayer.

Amen.

Closing Hymn—No. 172 "Holy Night! Peaceful Night!"

Sharing in Canadian Missions

CHRISTMAS IS A-COMING IN!

by LEETA McCULLY CHERRY

THESE ARE the days when all over this great world hearts are opening wide to the Christmas-tide in loving adoration, hope, and great joy, because of the Holy Babe, Who came to earth so long ago to rest in the lowly manger of quiet little Bethlehem. Down through the ages echoes still the Angels' song on that first Christmas night when glory and praise flooded the starlit hills of Judea—"Behold, I bring you good tidings of great joy *which shall be to all people,* for unto you is born this day in the city of David, a Saviour which is Christ the Lord." And "unto all people," indeed, travelled far and wide the wondrous news, so that Christmas became to human hearts in many lands the most beautiful and treasured day in all the year, and many are the age-old ways of its celebration, still cherished and observed as they have been throughout the centuries. Come, then, let us, together, go a-Christmasing for a little while among these many nations of the world, to see just what is happening there as Christmas-tide draws near!

Suppose we go to Holland first. There we will hear, in all the little towns, the merry greeting "Vrolijh Kerstfeets" ringing out on every side, for this is Christmas Eve, and in the soft dusk all the young men in their gala costumes gather in the Square. Rich young voices blending in the old carol "Gloria in Excelsis," they join in long procession, led by the "Star Bearer," who carries aloft, as a glowing symbol, the shining star-shaped lantern, as they march through the picturesque streets of small clean houses, singing carols as they go. They are warmly welcomed everywhere with gladness, for they are "singing-in Christmas" according to tradition. Tomorrow is the holy Christmas Day, which every true Hollander will spend in worship and devotion, for not even gift-giving is allowed to interfere with the sanctity of this day. Gifts have been received, of course, and plentiful bounty poured out to the poor, but all that took place on Saint Nicholas Day, December the Sixth.

Let us not linger longer in Holland then, but hasten on to Norway, that lovely land of lakes and fjords. Here, we shall be welcomed with merry calls of "De beste jule-og nyttarsonsker!" for Christmas-time in Norway is the time of "Jul," or "Yule," and has been since about the year 1000 when Christianity came to Norway. Celebrations continue for full thirteen days, with Christmas Day, and the two following days, spent in religious services, and all the other days, except Sunday and New Year's Day, given to gay good times. For three weeks before, everyone has worked so hard that now, on the Eve of Yule, no tasks remain undone, and all the family gather together in happy reunion in every home, each one, even the newest baby, wearing something pretty and new. In the midst of all the merrymaking, however, one thing is never forgotten that night. Father or Big Brother will carry outside a great bundle of grain to be tied to a tall pole so that all the birds may also feast on Christmas Day, and share the happiness within that home. We shall be most welcome too, in whatever house we choose to visit, for during all those thirteen days no person enters a Norwegian home without being offered food and hearty hospitality. That night, the little children sleep on the floor, on straw, and when they awaken for their gifts it is to find Santa Claus has been so overloaded that he brought his good servant, Kris Kringle, along to help him. Christmas is a good time indeed in Norway!

Let us float across to Finland now and see all the ships come sailing into harbour, so that every man may be at home with his own at Christmas. It is Christmas Eve here too, and every person must take a hot bath, so that early in the morning the whole household may go to Church, where every window glows with a great candle, to show there is Christmas joy within. Even the cattle are given rest and holiday in Finland, and the birds come gratefully to the sheaf of wheat which every householder puts on his roof for them. From Christmas Day to Twelfth Day is called "The Days of the Three Kings" and is a time of special jollification. A special performance, commemorating the coming of the Wise Men goes on during all that time.

The actors are called "Star-Bearers," and the little company goes about from house to house much like the mummers of Old England. Eight people, besides the actors, are needed to impersonate the "Star." There is King Herod; his Squire or True Man; the Black King from Morian's Land; the Three Wise Men; the Virgin of Venus; and the Black King's slave. King Herod wears a dark blue outfit with military spangled epaulettes, and a crown, and he comes first into the house to ask permission to put on the pageant. The Virgin is dressed in white with a golden crown, and King Herod makes any humble chair his Throne. There are three acts, and the Play starts with the following song by all the company—

"A merry Christmas to you all,
  masters and mistresses too.
May God preserve us from all harm,
  ourselves as well as you.
For Christ is born in Bethlehem
  today at the cock-crow.
All sorrow now is fled away,
  as the Holy Kings shall show."

At the close of the Play, the Black King passes his hat for coins, after which the whole company marches out singing.

If we arrive in Sweden around

dinner-time on the day before Christmas, we shall be welcomed with the warm greeting—"God Jul och Gott Nyatt Ar!", and asked to share in the delicious Christmas fish, always featured at a Christmas-Eve dinner there, and to partake of the special pudding of rice. This is made with almonds, and the first unmarried person who finds an almond will be married before the year is out. Santa Claus is Juk Tomte in Sweden, and, dressed much like our own Santa, he carries a box of toys for good children. In Bohemian homes, we will not be invited to eat on Christmas Eve, for this is a night of strict fasting. Only those who do most truly fast may see, perhaps, the Holy Child in their dreams that night. Stories are read to the children, and quite early the lights go out so that through the night the Christ-Child may come to the doorway of that home with gifts for the little ones within. In the very earliest dawn, the lights of the Christmas Tree twinkle gaily, gifts are distributed, and then Christmas breakfast, the great feast of the day for Bohemian homes, is enjoyed.

In Switzerland, Father Christmas, dressed in his long fur robe, goes about with his wife to find good children. She is Saint Lucy, and all Swiss children know her well, for she it is who gives the girls their Christmas gifts. How she came to be known as Santa's wife remains somewhat of a mystery, because legend tells us that Saint Lucy was a lovely Christian maiden, who was martyred about the year 304! In Alsace, a young girl with a golden crown, carrying in one hand a tinkling silver bell, and in the other a basket of candles, comes to the children at Christmas. She is accompanied, however, by an annoying person called "Hans Trapp," who wears a big bearskin, has a long beard and carries a rod. He will threaten naughty children, but when the golden girl, "Das Christ-Kind," intercedes for them, if they can recite for her a verse of Scripture, they will receive their gift, and a nice piece of gingerbread as well.

In many parts of Poland, and especially in Galician homes, everyone waits for Father to distribute the consecrated eggs which are the chief dish on Christmas Day. When these are eaten, eyes are closed and heads are bowed on the table, for then it is that Jacob's Ladder may descend from heaven, and angels come silently down to bless and carry away with them all the worries that burden the heart on this blessed Day of Days. A lovely thought, isn't it—and a fitting preparation for the "Star Man," who is their Father Christmas, to bestow his gifts.

Ukrainians, too, have their characteristic customs and rituals which have root in the long ago. They are very fond of ceremony on all sorts of occasions, and many of their religious customs are of pagan origin, but they are so beautiful in their meaning and form that even after the coming of Christianity, in 988 A.D., they still remain in use by the Ukrainians of today, who still celebrate according to the Julian Calendar, thus bringing their Christmas-tide to January the sixth—13 days later than our own. The holiday starts on Christmas Eve, or Holy Night, when everything must be spotlessly clean, the house whitewashed and decorated. Straw is placed under the table and hay on top of the table, which is then covered with a fine white linen cloth, often richly embroidered. The hay and straw are reminders that Christ was born in a manger, and the sheaf of wheat or other grain, which is always placed in a corner of the dining-room, symbolizes God—the good Father, Who feeds and protects His children. Even the cattle receive extra food and care because these humble creatures are considered links with the history of the birth of the Holy Child. Goodwill and loving kindness abound in the home, and the poor, or strangers, are gladly-welcomed guests.

For days before, the Mother has been busy preparing food for the Svyata Vechera, the special Christmas Eve Supper which consists of twelve different kinds of simple foods—symbols of Christ's twelve disciples. The first and most important dish is Kutia, grains of wheat cooked with honey, and combined with crushed poppy seeds and walnuts. This is a very ancient dish, used by the Ukrainians before they learned how to make bread. The other dishes are perohe (dumplings); holubtsi (cooked rice in rolled cabbage leaves); peas, beans, mushrooms, fish, borsch (soup); and dried fruits. Meat and dairy products are never used at this feast, and it is always eaten with only candlelight. At dusk everyone dresses in his best, and, as the first star appears, they sit down to Holy Supper. If there has been a death in the family, the vacant chair is always set at this table. Before the meal the Father leads in prayer, and after supper the family sing carols together for "the newborn King." Later, the young folk go from house to house, carrying a star-shaped lantern and singing Christmas hymns, after which gifts and greetings are exchanged.

All these different customs of Christmas celebrations create an atmosphere which fills hearts and homes with the mystery and joy of the Christmas season, and many are the pretty legends which have grown about them. In parts of England, they say that on Christmas night the bees get together and hum Christmas carols, so a sprig of holly is placed on the hives to wish the bees well. The American Indians say that on that night the deer kneel, and look up to the Great Spirit. Wherever Christmas comes, it is beautiful and true, people forget their angers and resentments, and happily wish each other well. So, as we turn back again to Canada for our own joyous Christmas, however we may say it—Merry Christmas to everyone, wherever they may be!

PRAYER

OUR FATHER, we come to Thee as the year draws near to its close, seeking communion with Thee. We would be lifted up into the calm, soothing atmosphere of Thy presence. Help us to be still and know that Thou art God, and to listen to the still, small voice as it speaks to our souls.

Most Merciful Father, we confess before Thee our many sins. We have disobeyed Thy laws; we have thought too much of ourselves, and not enough of others; we have been careless and unkind in word and deed. Forgive us, we pray Thee, and give us grace to be tender-hearted and forgiving. Put far from us anything and everything that would keep us from fellowship with Thee and one another.

We beseech Thee, O God, to over-rule our mistakes of the past; and to strengthen us in all that is good. Make us more zealous for the advancement of Thy Kingdom, more universal in our love, more sure of the Gospel's saving power, more unselfish in all that we do in the Church.

Deliver us from fear, and from all dread of the future. Make us willing to leave in Thy hands the unknown things ahead. Helps us to have more faith and trust in Thy goodness and Thine unchanging watch over the future. Give us the faith which will enable us to set forth joyously upon the unknown and untrodden path of the new year.

We ask Thee to look in mercy upon our fear-ridden world, remembering that Thy Son wept over Jerusalem because it knew not the things which belonged to its peace. Check in us, and others, the pride, selfishness and resentments which set nation against nation. By the influence of Thy Holy Spirit remove all suspicions and misunderstandings. Deliver all peoples from trying to live without Thee, and guide our feet in the paths of righteousness and peace.

Give to all leaders in Church and State a consciousness of Thy presence with them, and a knowledge of Thy will. Help all who have undertaken to serve in Thy Church to have a deep desire to honour Thy name and advance Thy Kingdom. Make real to them Thy redeeming love as revealed in the life, teachings and death of Jesus Christ. Give to them the faith that knows the resurrected Christ and His power.

For the coming year we ask that Thou wilt make us ready for the tasks Thou hast for us. Let Thy discipline purify us, Thy love uphold us, and Thy purposes be always in our minds and hearts. We ask in Jesus' name.

Amen.

CHRISTMAS ABROAD

by MARY E. WHALE, B.A.

"O come all ye Faithful,
Joyful and triumphant,
O come ye, O come ye
to Bethlehem."

IN THE DARK, COLD December morning, this sound reached through, awakening a rather weary visitor in Jhansi to the realization that Christmas day had dawned in India. It must be confessed that, at the particular moment of realization, the hearer was not exactly joyful at the thought of beginning a new day so soon after Christmas Eve had ended. It was 5 a.m.

Christmas day begins early in India for Christian people. Carols beamed out through public address systems, proclaiming to the small Christian community, and to the large non-Christian city, that God sent His son to bring peace and salvation to His people. This proclamation does not fall on deaf ears, for the Christian celebrates the birthday of Christ in a very special way in India. The non-Christian shares in the joyousness of the Christian, for in many communities, Christmas Day is a holiday, and a feeling of "specialness" pervades the atmosphere. After the rude awakening of Christmas day, this observer was able to enjoy a Christmas somewhat different from Christmas in Canada.

The tradition of the shepherds hastening from the Judean hills to worship the Christ child, is followed in the Indian Christians attending services of worship in their Churches. The tradition of the wise men bearing gifts is followed in the giving of treats to non-Christians who come early to receive these favours of the Christmas season.

So it was, in the Mission compound in Jhansi on that Christmas day, that, after breakfast with the Indian staff people, the people from the nearby stonecutters' houses came in to receive fruit and candy from those whom they have long learned to count as friends. On this special day in the Christian's life, the stonecutters, old and young, know that the stories they have heard, the teaching they have had through the years, have real meaning for those who have taught them. Who can say how many of these will be called of God by the preaching of His servants in that area?

The early morning gift giving—there is also exchange of small gifts among the staff—is followed by the greetings given to representatives of the various services of the city of Jhansi. Someone from the Post Office, and Telegraph Office, and from business concerns, will call and offer greetings and receive and return the Christian's greeting.

The Church service follows, and it is a service of worship followed by songs and speeches suitable to the Christmas season. Following that is the Christmas khana, a Christmas dinner, shared not in families, as in Canada, but shared within the Christian community. The whole community gathers to break bread together, and afterwards in games, have fellowship in this special day in the Christian's life.

Absent from the festivities are the lighted Christmas trees, as we know them in Canada — green, covered with tinsel, fancy bells, and displaying piles of gaily wrapped parcels. Christian missionaries have introduced some of the customs of Christmas; there may be a tree, not evergreen, decorated with home-made decorations; there are special Christmas parties and Christmas treats. The children in schools in India have a vacation similar to the one we know in Canada. At the close of the school term, a day or so before Christmas, the tongas arrive, early in the morning, the bells on the horses ringing in a fashion reminiscent of sleigh bells in Canada. The tongas are greeted by excited girls eager for a few days at home, and looking forward to Christmas festivities in their own community.

In marked difference from Christmas in India and Christmas in Canada, is the weather. While it is winter time in India, the temperature ranges from the seventies in the day-time, to the forties at night. It is the dry season, so the sun shines brightly day by day. It is one of the most pleasant seasons in all India's variety of weather. Poinsettia trees and Bougainvillaea are at their best in the Christmas season, giving real and colourful decoration to festive occasions.

Perhaps the greatest difference in Christmas in India, and Christmas in the West, is the concentration on the meaning of Christmas. There is a feeling in the air of joyousness, which nothing that mankind can do, can overshadow. It is a time of year when anxieties are put aside, when the beauty of Christmas is an inspiration for the Christian. He seems to take new hope and have new vision. And this hope reaches out and seems to, at least for a short time, engulf the non-Christian community. Christmas day is a holiday in India. This is one thing I thought very noteworthy, and typical of India's recognition of its minority groups. Christianity, of course, is believed to be as old in India as in any part of the world, and India recognizes this. To this observer, it seems that there is very great hope that, in keeping of such Christian holidays as Christmas, and sharing the beauty, the love, and fellowship, the spirit of Jesus Christ does, and can, continue to be effective in the hearts of the people.

The scene is somewhat different in Formosa where I spent Christmas in 1956. Christmas day is not a holiday. Business goes on as usual. Only in Christian communities are there special observances. There is a Church service, perhaps a special feast, but if the Christian is a merchant, he must look to his business, even on Christmas day. Even in schools the most joyous season of all the Christian year is observed with only one day of holiday.

The spirit of Christmas does prevail however. I arrived in Taipei on the 22nd day of December last year. It was a Saturday, and I quickly learned that, on that afternoon and evening, two concerts were to be given in the Tamsui schools. These concerts, particularly the one given by the senior students, have a reputation in Formosa and here in Canada, for those who have heard of Miss Isobel Taylor's work in music.

The afternoon concert was performed by the children in the kindergarten. The children went through a programme of dances and songs, with a good deal of interest on their part, and on the part of their audience. The evening concert featured Miss Taylor's choir. The Christmas story was told in music of the great artists, in tableaux, and in plays. It was an excellent concert, not only from the point-of-view of the near perfection of its performance, but because of the depth of understanding of the Christmas season and its Christian significance. It would be difficult for non-Christians to share in such a programme and not be influenced by this proclamation of the gospel. When we read the number of students being baptized in the Tamsui schools, we can understand that Christmas time must be one of those seasons which has its particular influence.

In the days when the struggle between good and evil, between God and Satan, is so marked throughout all the world, Christmas with all its meaning should have great significance. The hymns of joy, the happy celebrations, should be so linked with that night two thousand years ago, when the Star shone, and the Angel chorus sang "Peace on earth, good will to men," that men and women will be drawn to a realization that God's Son's coming to earth means peace—that faith in Him is the only thing which can bring mankind together. If Christmas is to be meaningful in non-Christian countries, it must first be meaningful in countries such as Canada.

The hymns of joy will sound again in Jhansi, and throughout India, in the early hours of Christmas morning; Bach and Handel will be heard in Formosa. They will call the faithful to worship—and those who do not yet know Christ as Saviour will yet recall His birthday and will rejoice in their way with their Christian fellow countrymen. May the message of Christmas reach into hearts in Canada, in India, in Formosa and throughout the world, calling mankind to a knowledge of the love of God and of His redeeming power.

FINANCIAL REPORT

Nine months ended September 30th, 1957

General Fund:

Receipts

Synodicals:		
British Columbia	$ 4,000.00	
Alberta	3,855.00	
Saskatchewan	1,781.69	
Manitoba	4,068.00	
Toronto and Kingston	45,861.00	
Hamilton and London	43,597.86	
Montreal and Ottawa	20,721.80	
		$123,885.35
Interest	$ 450.00	
Special Gifts	3,967.74	4,417.74
		$128,303.09

Disbursements

National Missions	$57,102.39	
Overseas Missions	91,415.25	
Organization Department	33,447.54	
Publications Department	13,647.77	
Administration	19,272.55	
Council Meeting	4,360.37	
Insurance and Taxes	558.86	
Visual Education	9.00	
Public Relations	42.74	
Student	250.00	
Christian Literature	3,100.00	
Grants	1,110.00	
Stewardship promotion	92.40	
		$224,408.87
Payment made from Special Gifts		1,778.06
		$226,186.93

Helen P. Sinclair, **Treasurer.**

Christmas Meditations

— For two weeks before Christmas —

Prepared by LEONE HOW

(Leone How (formerly Leone Su) of Formosa graduated from the Presbyterian Missionary and Deaconess Training School in 1956. Since that time she has worked with the Organization Department of the Women's Missionary Society. Her husband, Stephen How, is studying for his B.D. degree at Knox College, Toronto.)

ONCE AGAIN the attic will be searched for the multiple-coloured decorations to adorn a carefully selected evergreen tree. Cards bearing good wishes must be signed, stamped and mailed. Buying and wrapping presents will demand much of one's attention. And of course there is the preparation for the Christmas dinner.

Yes, soon young and old alike will be caught up in this maddening rush and nerve-racking activity. All for what? To celebrate the birth of Jesus Christ! May God bless us for our special devotions and thoughts given at this Christmas season. But may God also open our eyes to behold in its stark reality what the Babe in the Manger means to each one of us.

Many conscientious Christians have been alarmed to see in recent years the degree to which this sacred event has become secularized and commercialized. If our eyes are opened, this fact can only drive us back to some very serious meditation and study.

Let us then take time each day to draw ourselves apart from the business of life and wait upon the will of God with confession, asking for His forgiveness and illumination.

WEEK ONE

When we meet God revealed in Jesus Christ we can only respond in two ways — rejection or acceptance.

Daily Meditations

(1) Luke 23: 1-23—Those who reject Him outrightly — even religious leaders. Is this not true today? Are there not those who would revile Him, slander Him, and wish Him dead on the cross?

(2) John 6: 1-26—The crowd followed Jesus, yet Jesus knew they were rejecting Him, though it might be in a very respectable way. Many were attracted not by the Miracle (Son of God) but by bread. Is this different in our day?

(3) Mark 10: 17-22; Matthew 16: 13-14
"Who was Jesus? A great saintly man, greater than all other saints? Founder of a religion, the greatest of all? The Supreme Example? If Jesus

is that then He is, like every other great man, dust."— *(The Mediator* by E. Brunner.)

(4) Micah 6: 6-8; Matthew 7: 21-23
"As a matter of fact, faith once known forbids forever all those human presumptions of which religions consist, namely, that men can think themselves into a knowledge of God, can merit Him by their virtues or achieve Him by their devotion and religious activities."—*(Separated unto the Gospel* by W. W. Bryden.)

(5) Galatians 3: 1-29; Ephesians 4: 1-6
The Jews felt superior to the Greeks because they were Abraham's descendants. Is this not true today in the form of nationalism and racialism? Is this another form of rejecting Jesus Christ?

(6) Isaiah 6: 1-5; 1 Timothy 1: 15
When we meet Christ face to face something happens. We begin to see our real selves. Thus we either reject Him, or confess with Isaiah and St. Paul our utter miserableness and sinfulness.

(7) Matthew 8: 21-22; Mark 1: 16-20
When we meet Christ, we are pressed for a decision. It can never be postponed. The answer is either yes, or no, and never half-way between.

WEEK TWO

Let us once more read the Christmas stories which are so familiar to us, and with open hearts receive the messages which they may bring to us anew.

Daily Meditations

(1) Luke 2: 1-7—The first response to the birth of Christ was "there is no room."
What is our answer?—the attic, the study, half the house, or the whole house?

(2) Luke 2: 8-16—A manger is not likely a place well swept, scrubbed and polished, as we sometimes see in pictures, nor is the pervading odour that of pleasant perfumes. Yet this is where the Saviour of the world was born. Is there anywhere, then, too humble, too lowly, too disgraceful, for us to enter with the Good News?

(3) Matthew 2: 1-11—Let us not forget our gifts to the Giver of all good gifts. What will our gold, frankincense and myrrh be?

(4) Matthew 2: 12-16—Why was Herod so anxious to see Jesus destroyed? Could it be that he recognized his rival king? Our Christmas might be quite different if we too recognized Jesus as the one who claims to be the Master and Lord of our lives.

(5) Luke 2: 8-18; 1 Corinthians 9: 16
The shepherds came, saw, went back and told the Good News. We too, if our Christian experience means anything to us, must say with St. Paul, "The necessity is laid upon us."

(6) Philippians 3: 7-14; Hebrews 12: 1
A Christian's life is like a race, one has to press toward the goal. It is not the remembrance at special occasions once a

year. Keeping Christmas therefore must be daily.

(7) John 3: 1-6; Matthew 16: 16-17
To know the joy of Christmas is to hear Christ say, "blessed art thou . . ."
When that happens, a new life is born and Christmas has truly come.

In Remembrance

Mrs. C. C. McCahon	Montreal, Que.	Montreal Presbyterial
Mrs. H. Wighton	Montreal, Que.	Montreal Presbyterial
Mrs. C. L. Bryson	Montreal, Que.	Montreal Presbyterial
Mrs. T. Ackerman	Montreal, Que.	Montreal Presbyterial
Mrs. B. Wannacott	Montreal, Que.	Montreal Presbyterial
Mrs. Charles Sewter	Cobden, Ont.	Lanark-Renfrew Presbyterial
Mrs. Elizabeth Ann Carr	Stoughton, Sask.	Saskatchewan Presbyterial
Mrs. Robert O'Hara	Acton, Ont.	Guelph Presbyterial
Mrs. E. McKnight	Acton, Ont.	Guelph Presbyterial
Miss Lauretta Gray	Acton, Ont.	Guelph Presbyterial
Mrs. O. Carson	Niagara-on-the-Lake	Niagara Presbyterial
Mrs. Andrew Walker	Toronto, Ont.	Toronto East Presbyterial
Mrs. A. B. Connor	Alvinston, Ont.	Sarnia Presbyterial
Mrs. J. R. McDonald	Kildonan, Man.	Winnipeg Presbyterial

(Honorary President, Winnipeg, Presbyterial)

STAFF NOTE

The sympathy of the members of the Society goes to Miss Ruby Walker, Regional Secretary for the Synodical of Toronto and Kingston, in the loss of her mother early in October. Although she had been ill with a serious heart condition for over three years and confined to her home, Mrs. Walker maintained a keen interest in the work of the Church and its Women's Missionary Society. Many staff members who have served in Western Canada will remember Mrs. Walker as a kindly mistress of the manse who welcomed them to the Walker home which was truly a "home away from home" for them.

I Saw It All—For You!

by LEETA McCULLY CHERRY

THE GORGEOUS Autumn tapestry of vivid gold, crimson, and green of the sun-dappled Rideau Hills silhouetted like a back-drop across the waters behind the turreted greystone Parliament Buildings; the shining waters of three great rivers converging about Ottawa, proud Capital of our land, and symbol of nationhood for over sixteen million Canadians; the brown booms of floating logs, chained together and brought down by those swift waters from the vast forests which have been her wealth; the placid stillness of the historic Rideau Canal reflecting the loveliness of encircling Parkways, and joining the Ottawa River through high connecting locks, even as they were planned, back in 1826, to link the navigable portions of the Rideau with Kingston, on Lake Ontario, and so provide a new military route to the Great Lakes—all of these spread their beauty before me that first day, and I revelled in their picturesqueness all of those five wonderful days I spent in Ottawa during the Royal Visit, as an Accredited Press Representative for our magazine, and the women of our Presbyterian Church!

I saw the lovely Old City, which sprang from that first small military and construction Camp, as "Bytown," later becoming Ottawa and chosen by Queen Victoria because of its central location as the seat of the Government of Canada, and eventually its capital—I saw it all abloom with flags and decorations, on tiptoe with expectation and excitement, and ablaze with myriads of lights; with every lamppost on all the 58 streets destined for the Royal Processions, brave with blue-and-gold EIIR standards and draped in Canadian ensigns and red bunting, as were all the midtown business and office buildings; the miles and miles of homes, both large and small, in all the residential sections, joyous with many crowns, medallioned portraits, and royal profiles, proclaiming the loyalty and love which flowed toward the coming Royal Visitors. On every streetcar, bus, and motor car fluttered the Union Jack, and Parlia-

ment Hill itself was a picture of welcoming colour and meaning, with its curving phalanxes of tall white standards bearing more than 200 flags; gay with festooned bunting and the melody of almost continuous Band Concerts from the gala Bandstands strategically placed on the green lawns, with the liquid music of the Carillon in the high Peace Tower echoing sweetly over all, in endless variation. Everywhere — people — people — of all ages, types and kinds! Swarms of them, from all points of the compass, laughing, talking, sight-seeing—and far away, high in the heavens, and drawing nearer with every passing hour, a great blue-and-silver plane winging its way over ocean and land to safely bring to Canada Her Majesty Queen Elizabeth II, by the Grace of God, of the United Kingdom, Canada, and her other realms and territories, Head of the Commonwealth, Defender of the Faith; and her handsome husband, His Royal Highness, The Prince Philip, Duke of Edinburgh—the beautiful and beloved young Queen of Canada, coming, the first Monarch in history, to open the First Session of Canada's Twenty-third Parliament! And I was there to see it all!

With other Press representatives, I arrived early that afternoon at Uplands Airport in the first Bus, and was assigned a wonderful seat in the Stand with all the V.I.P.s, so near that every little detail of the whole impressive arrival could be clearly seen. Ranged up the steps to my right, stood the R.C.A.F.'s seven Coronation Trumpeters, each silver trumpet flying a gold-and-scarlet banner; the Reception Area between two freshly-painted hangars, was right beside us and here, when the great doors of the hangar opposite our Stand slid slowly open to reveal the 100-man R.C.A.F. Guard of Honour drawn up inside, these Airmen, drawn from all across Canada, after their five solid weeks of drilling, took their positions in the Area in perfect unison, heels crashing on the concrete; hands snapping on rifle stocks as single sounds from those hundred men. The huge silver plane, "The Seven Seas," could be seen circling high over Ottawa, then slowly and gracefully, like a great bird, it settled to earth and taxied slowly and perfectly along the straight white line of its landing course, the colourful Queen's Standard flying from the nose, and the 21-gun salute booming out in welcome. Immediately, the Royal Standard was unfurled from the tall flagpole of the Hangar, and just as the door of the plane opened, there rang out the pure golden notes of the Trumpeters—even as they had done at the Coronation itself.

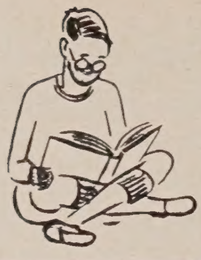
Exactly at 4:30 P.M. Queen Elizabeth, a lovely slender figure, strangely appealing in her slight girlishness, yet every dignified inch a Queen, stepped down on the scarlet carpet, followed by Prince Philip. The B.O.A.C. officer on the gangway snapped to attention, the crowd went wild with joyous excitement, and the Queen stepped forth, calm, poised and beautiful in all the tumult. Governor-General Massey, and Prime Minister and Mrs. Diefenbaker advanced to welcome her and escort her to the dais, where the Guard of Honour presented the Royal Salute; the Guard Commander officially reported to his Queen; and escorted her while she walked slowly, and with evident interest, up and down each row inspecting the Guard. My seat was so close that I could watch her lovely smile and expression, and see every detail of the handsome claret-wine velvet coat, with its mink collar, flashing diamond pin, her famous pearls, and smart velvet hat to match. Not one of the men moved a muscle—and no wonder, since the whole ceremony of the arrival had been completely rehearsed the day before, with a robust airman acting as "Queen," and others taking the leading roles of the real affair! Then came the Cavalcade of the 14-mile drive to Government House, the Queen and Prince Philip, in the famous bubble-top car, following the scarlet-coated Mountie escort, and all the rest of us following them. What a thrill that was — driving along, just eight cars behind Her Majesty, through all those gala flag-decorated streets, between the cheering, laughing crowds which hemmed us in, rows—deep, on both sides, and getting a first-hand impression of what it must feel like to be a Queen indeed!

But the real thrill for us was still to come, when, later that evening the Queen and Prince Philip held a reception for the Press representatives in the great Ballroom of Government House. Over a thousand press men and women, photographers, film cameramen, Radio and T.V. Commentators were accredited and registered by the Department of External Affairs, in the huge, busy Press headquarters at the Chateau Laurier, where we received our identification cards and badges, but of all that crowd only 500 received the white-and-gold invitation from the Governor-General, who "at the command of The Queen" summoned the guests for this affair. How it came to be I'll never know, but one of those highly-prized invitations came to me, and with it, the small pink card which meant that I was to be personally presented to Her Majesty that night! Everybody dressed in her best, we arrived early, checked our wraps and were then conducted by the Aides-de-Camps to the interesting "Tent Room"—walls and ceiling hung with broad-striped green - and - white material; gold and crimson brocade sofas and chairs all around the walls; rich Oriental rugs on the floor—the sort of tented luxury in which an Oriental Potentate might dwell! From this, when all the guests were assembled, we passed into the Chinese Room, with its rich lacquered furniture, hangings and rugs, and there we lined up to go through the pillared archway ahead into the flower-banked drawing room where awaited Her Majesty The Queen, and His Royal Highness, Prince Philip.

Everyone nervously talked of curtseys—could we do it properly—how awful if we over-balanced! But no one did, and before I knew it, the Aide had spoken my name to the Queen, and I was curtseying deep before my Queen of Canada, her hand in mine, her wonderful warm smile upon me, and those world-famous blue eyes looking straight into mine! It was all over in a few seconds, I suppose, but not before I experienced the indefinable charm, and the infinitely regal majesty of her personality, and was suddenly humble before her, and proud in a way that I have never felt before. Beside her, even more handsome than his portraits, Philip smiled broadly as I curtseyed again, and, while he took my hand, he quite astounded me by asking — "Are you working—or wife-ing?" I was too surprised to take this in at first, so he repeated it, and as I stammered in reply "Well—a little of both, I guess!", both he and the Queen laughed, as did the others around me. Later, I learned that the two ladies ahead of me were wives of Parliamentary Reporters, and the Prince was jocularly asking if I was a working journalist or only the wife of one!

But the best for us was still to come, though little I dreamed it then! After we were presented, we all went into the Great Ballroom, flower-garlanded and with laden refreshment tables around the walls, and then, when all the guests were welcomed, quite unexpectedly the Queen and Prince Philip joined their guests, and walked about for almost half an hour, chatting informally to those who were nearest. They were soon separated by the crowd, and I was so close to Queen Elizabeth that I could see her rose-petal skin and soft brown hair; the handsome full-skirted wine-shaded satin afternoon dress with its elbow-length sleeves, which she had worn under the claret-velvet coat at the Airport; the four-strand necklace of matched pearls with the scintillating diamond clasps; the jewelled pin which was the replica of the Quebec shield and fleur-de-lis, presented to her on her last visit as Princess. Suddenly she turned and met my admiring eyes right beside her. "What paper are you with?" she asked in her low sweet voice. Hastily gathering my wits together, I answered —"Your Majesty, I am Editor of The Glad Tidings, the magazine of the Presbyterian Church women, and I have the honour and privilege of bringing to you the loyal greetings and love of the women of the Presbyterian Church in Canada!" She looked a little surprised, then her lovely smile enveloped me, and she said — "I am happy to receive them!," and turned away. Our great moment, as Presbyterian loyal subjects, had come and gone, but never, as long as I live, will it be forgotten!

(Continued on page 35)



Boys and Girls!

KERIM, THE CAMEL

by LOUISE REITH, M.A.

WHAT A DAY it had been! Peter and Jane always enjoyed doing things with Grandfather, but today had been a very special day for he had taken them to the zoo. Never before had they seen so many real live animals from such far away places. Now the trip was almost over. Grandfather was getting tired. "Look over there," he said. "See that dignified-looking old camel. You go and have a visit with him while I sit on this bench and rest."

Off ran Peter and Jane. This would be fun! Soon they were in front of the wire fence which separated them from the camel. He was gazing over their heads as if seeing things very far away.

"Oh," whispered Jane. "He is high up, isn't he? I don't think he even sees us. I never saw a camel before except pictures of the camels who carried the wise men to Bethlehem."

"You've seen pictures of them, have you?" said a gruff voice. Peter and Jane looked up. "Did the camel speak?" whispered Peter. "Yes, I spoke," snapped the camel as he lowered his eyes to the children. "Didn't you think I could? You look like intelligent children. Grown-ups mighn't believe it, but I thought you would."

"Oh, we do, we do!" chorused Peter and Jane. "We're awfully glad you can talk to us. We are Peter and Jane. What is your name?"

"My name is Kerim," said the camel. "My great, great grandfather, many times removed of course, was one of the camels who carried the Wise Men to Bethlehem. He was a royal camel. I am a royal camel too." Once again he lifted his head and gazed far away.

"Oh my!" gasped Jane. "Imagine that! Peter, his grandfather carried a Wise Man to Bethlehem."

"My great, great grandfather many times removed," corrected the camel.

"Oh yes," said Jane meekly. "Would you tell us about your great, great grandfather many times removed?"

Kerim was pleased. "Well," he said, "I shall come down closer to you." Slowly and with dignity he settled himself on the ground. The children squatted down close to the fence. "Stupid things, fences," said Kerim. "A ridiculous idea of grownups! You're not afraid of me, are you? Of course it would not be safe to let some animals loose. You wanted to know about my great, great grandfather many times removed. I remember the day my father told me the story which his father had told him about that journey to Bethlehem."

"Please tell us," begged Peter.

"Like all good stories should, this one begins with "Once upon a time, said Kerim. "Once upon a time, nearly two thousand years ago, my great, great grandfather many times removed, whom we shall call Grandfather Abdel to save words, was a smart young camel. He was proud to carry the messengers of King Balthazar of Ethiopia. In those days there were no telephones, telegrams, radios, trains, or airplanes. Camels carried men who carried messages. Of course there were horses, but if it were a hard journey across desert it was camels people used.

"In those days many people were interested in astrology. Do you know what astrology is?" The children shook their heads. "It is the study of the stars and their meaning for people, and for the future. Grandfather Abdel liked to listen to what the King and his friends were saying as they rode along. Often he heard them say that if what they read in books were true the stars were telling them that a very important happening would soon take place. Many a night Grandfather Abdel carried the King far from the castle to watch the stars.

"Grandfather Abdel liked to look at the stars. He felt something in the air. He didn't know what it was, but neither did the King. After many months of excitement and wondering, Grandfather Abdel learned that he was to carry the King on a very long and important journey.

"At last they were off. Miles and miles they went over rough mountains and sandy desert." Kerim paused. "I never can imagine just what the journey was like for I've never been in that part of the world. I've always lived in zoos. One day King Balthazar met two other kings, King Gaspar of Chaldaea and King Melchior of Pamphylia. How those kings talked! They told each other of what they had read and seen. All agreed that they must go to Judaea.

"Grandfather Abdel knew many weary miles stretched ahead. How thankful he was when they came to cool water by which they could

rest at night. On one of those nights men and camels awoke at the same time. A star, such as they had never seen before, was rising in the sky.

"Grandfather Abdel heard King Balthazar say to the others—'There is the Star we must follow. It will lead us to Him who is born King of the Jews.' On they went until they came to the palace of King Herod in the city of Jerusalem.

"The kings thought that surely King Herod could tell them where they would find the new King of the Jews. Grandfather Abdel thought perhaps the Baby might be in the palace even though the star was not right over it.

"But when the kings came out he knew they had not found the King. It seemed that at first King Herod had welcomed them. At first when they had asked for Him who was born King of the Jews, Herod thought they meant one of his grandsons, but when they said the King to whom the Star was leading them was greater than any other king, Herod was angry. Then he seemed to change again and asked them to come back and tell him about the Baby King, when they found him, for he would like to go and worship Him also.

"The kings were puzzled. Grandfather Abdel said he felt King Herod would do no good to the Baby King should he ever find Him. Animals know!

"The Star grew bigger and brighter until six miles from Jerusalem it stood still, its rays pointing down to a very poor-looking stable.

" 'Here is the place,' said King Balthazar. 'Oh no!' said Melchior. 'Not here! No King would be born here. It is a place for beasts. Even royal beasts would not be in a place like this.' But Balthazar insisted. 'Come and see. This is where the Star has led. It can do no harm to look.'

" 'I believed the stars,' said Gaspar, 'but this! I thought I would see a palace more beautiful than I had ever seen before.'

"'Come,' said Balthazar impatiently. 'Come!' "They dismounted in all the splendour of their kingly robes. Curiosity made Grandfather Abdel follow, walking softly, to the door through which the kings entered. Grandfather Abdel peered in. The first thing he saw was a poor little donkey. 'The kings won't stay there long,' he thought. Then suddenly he saw those kings fall upon their knees. Those kings before whom men trembled with fear. They were on their knees. Grandfather Abdel looked again. He saw a woman with a kind sweet face. He looked in the manger where she was looking. In that manger was a Baby. The Baby seemed to be looking right at him. Abdel the royal camel, never could tell how it happened but he too was on his knees. He knew the kings had found the King they were looking for."

Kerim looked at the children. "It was the King for whom they were looking!"

"Yes" said Jane softly. "They

gave Him gifts, gold and frankincense and myrrh. Thank you, Kerim, for telling us about Grandfather Abdel."

Kerim got up. Perhaps he was wishing that he had been the royal camel who had carried a king to Bethlehem.

Some Lovely Christmas Books For Little Folk!

"I HAD A MOTHER WHO READ TO ME!"

Reviewed by LEETA McCULLY CHERRY

Would you believe that for fifteen cents apiece you could soon acquire a really worth-while little Library of Bible Hero Stories, whose illustrations are really lovely, and whose reading-matter is factual and well-written? "My First Story Of Jesus" is mostly told in pictures, which any little one can readily understand and enjoy, and the Bible Hero Story, "Jesus" is for a little older child, who will delight in the printed words, as he looks at the coloured pictures illustrating the small book. In this same series are stories of David, Moses, Daniel, Peter, Paul, Joseph, and Women of the Bible. At the same price, there is "Loving God", a splendid little book of "Devotions for Children"; also "Prayers for Children", containing special prayers and praise which parents will find most helpful. Another one is "God's Gifts To Me", in which all the blessings and happiness of life are related to the loving Heavenly Father, Whose goodness provides them all.

Larger, and more durable, are the books of another series which sell at 50c apiece—"Sing-a-Story; Sing-a-Bible Story; Sing a Song of Sunday"—and these are complete with music, song, and story, fine illustrations, and an occasional finger-play. There is a wealth of real entertainment and knowledge in these books. At this same price also, is "The Baby Jesus A.B.C. Storybook"; which is particularly well done, with memorable beauty and meaning in the artistically-conceived illustrations. "The Story of Jesus" retold from the Gospels, comes also at 50c, and is a source of real value and religious education for the older child.

Different entirely in type and treatment, and a lovely book to handle and look through is, "House Full of Prayers", a fold-up storybook with stories to read and prayers to learn, as one peeks inside this charming little house to share life's many experiences with Tommy and Spot, the dog; Baby, Mother, Sally, and Daddy. "The Ark Full of Animals" is a fold-up Bible Story Book, with prayers to learn also, but this time we read about, and look inside, (through the die-cut tabs on each picture) the Ark of Noah, and learn about his family and all the animals which went with them into the Ark. These two books are stiff-covered, bright, colourful and entertaining, and they are wonderful value at $1.00. Order from our Publication Department.

Miss Teen-Ager

MY VISIT TO JAPAN

by VIRGINIA HELEN WADE

(Virginia Wade is a twelve-year-old resident of Toronto, Ontario. It is her great privilege to be visiting Japan and Formosa with the other members of her family. Her father, Professor D. V. Wade, of Knox College, is in the Orient this year to assist in the developing of theological education in Formosa and to make a study of ancient religions.)

AS OUR BIG Stratocruiser moved slowly along the runway leaving Wake Island, we saw, just a few yards away, a rusty reminder of the nearness of Japan. There on the beach, was the battered bulk of a Japanese landing barge, one of the few remaining relics of the invasion of this Pacific island in the Second World War. However, my thoughts of this soon disappeared as the moments sped by, and as we drew nearer to the land of the rising sun. Was it really possible that I was about to set foot in a new and different land? Was this really the Orient? Would the Japanese be so totally different that I would be hopelessly confused? These and many other thoughts were racing through my mind, when suddenly I saw that we had landed at Haneda International Airport in Tokyo, the city which has just recently been acclaimed as the largest in the world.

The big modern terminal building was magnificent in every way, a symbol in itself, of Japanese progress and achievement. In the happy month that followed, I was to learn much about this land and its people.

It was my good fortune to arrive during the colourful, fragrant month of April, cherry blossom season. The lamp posts, hotel lobbies, and store windows were gaily decorated with lovely pink blossoms. The famous Ginza, Tokyo's Broadway, was indescribably beautiful. Blooms were everywhere. The neon signs were fascinating . . . some of them several stories high, others even dangling from balloons up in the sky. The streets were filled with people, and sounds, and taxis, many of them small cars indeed.

Wherever you go in Japan, the people are friendly, and whether in their own family circle or with foreigners, they usually bow in meeting or parting. The Japanese tea ceremony is very interesting. We had the fun of going to one. The room was filled with low benches on which people sat and were served green tea in bowls, and bean cakes. On a platform at the front of the room was a big china tea pot, and soon an expressionless geisha came in and sat down. She was followed by another girl who sat down beside her, never moving an inch. She looked for all the world like a big Japanese doll dressed in her colourful kimona. She remained in this same position all through the ceremony. The other one was busy pouring tea and then putting more in the tea pot, but the strange thing was they themselves never drank it!

Downstairs in the same theatre was a beautiful collection of Japanese dolls. Some were the ever-popular Kokeshi dolls, colourfully decorated. Also there were Japanese dolls dressed in beautifully-embroidered kimonas. They all looked so colourful it was hard to make a choice.

The houses in Japan are decidedly different. There is very little furniture in a typical house and usually the floors are covered with a straw matting. In every house there is an abundant supply of slippers, because people take their shoes off in the vestibule.

The gardens in Japan are a study in themselves. They very seldom have flowers but usually trees and shrubs and lanterns. The Japanese do not have lawns, just stones and walks with perhaps a small fish pond or an artificial arched bridge. The garden is supposed to contain within it a certain beauty and orderliness.

Japanese people have a keen sense of arranging flowers. Number as well as colour has a lot to do with it. Every small detail must be right, and this makes their flower displays very beautiful indeed.

School boys and girls all over Japan wear their uniforms. Boys wear black high-collared, gold-buttoned suits, a custom imported from Germany many years ago. The girls wear black, or navy, skirts and white blouses. All carry a brief case and usually an umbrella.

There are many trains in Japan and they are very punctual. In the huge station in Osaka which I visited several times, there were crowds of people everywhere, and strange sights and noises. I was very thankful that I had someone to guide me around or I would have been hopelessly lost among the tracks and the people.

The great shrines of Japan are always crowded, but especially so on festival days. Shintoism and Buddhism are the two main religions. It is hard to believe that in this land of 90,000,000 people, less than one per cent are Christians.

Our Church works with the Koreans in Japan, upwards of a million in number. It was my opportunity to have a wonderful experience with the Pastors of the Korean Church. It was a bright afternoon when my Father and I set out with Mr. Powell, our Missionary to the Koreans in Japan. We arrived at a downtown station in Osaka where we boarded a train which took us up a mountain on a beautiful ride. We met several other members of the party on the train and finally it stopped away up the mountain at a small station.

Far below the tracks I could see a beautiful wide rapidly-flowing river with a long bridge suspended over it. The mountain air was wonderfully fresh. We were soon joined by the rest and we crossed the bridge to find a lovely spot on the rocks. After a picnic, a devotional service was held, conducted by the Korean Deaconess. Soon after, we walked down a slope, and at the river's edge, found a huge flat bottomed river-boat awaiting us. The river was full of rapids and I was rather frightened at the idea of shooting these rapids in such a craft. Every once in a while some spray would come flying in, which added to the excitement. The river got rougher, and sometimes we would feel a sharp jolt as we grazed the rocks.

We were always being served something. Soon after we shoved off, the Deaconess served cold drinks and cookies, and later, Japanese crackers. All too soon the lovely ride was over and I was surprised to find that our boat was not dodging rocks and flying foam, but was floating on a mirror-like lake surrounded by a beautiful park. The Pastors presented me with a small replica of the boat I rode on, made out of pine. I shall always think of the thrilling ride I had when I look at it.

Japan is a land of magic lanterns, ancient temples, pagodas and pretty gardens. It is also a very busy land of factories and commerce. Never shall I forget my final glimpse of Tokyo. It was just past midnight and our plane was climbing once again, high in the sky, heading for Hong Kong. Far down below, as far as I could see, millions of twinkling lights seemed to be saying Good-bye. I prayed silently that God would enable the Christians there to be a powerful witness to the Gospel of the Light of lights.

THE STEADY SUBSCRIBER

"How dear to my heart is the steady subscriber,
    Who pays in advance at the birth of each year—
Who lays down the money, and does it quite gladly,
    And casts 'round the office a halo of cheer.
She never says: 'Stop it; I cannot afford it;
    I'm getting more papers than now I can read;'
But always says: 'Send it; our people all like it;
    In fact, we all think it a help and a need.'
How welcome her cheque when it reaches our sanctum!
    How it makes our pulse throb! how it makes our heart dance!
We outwardly thank her; we inwardly bless her—
    The steady subscriber who pays in advance!"

Books you'll like!

(Reviewed by LEETA McCULLY CHERRY)

Good Books to Give!

THE HIDDEN FLOWER—by Pearl S. Buck

All who have read any of the many excellent books produced by this gifted and outstanding author, who knows the East so well, will realize that she writes with a sure knowledge of the historic background and national environment of the people in her books, as well as with a keen insight and intuitive perception of distinctive characteristics and ways of thought. "The Hidden Flower" is one of her finest books, most sympathetically interpretive, and with a background which is both Japanese and American. The blending of the two in love and marriage and the ultimate birth of "the World Child"—little Lennie, who is "The Hidden Flower" of the story—makes particularly worth-while reading for W.M.S. members, in this year of our coming studies on Japan. It is fiction, beautifully told, and portraying, with realism and understanding, the problems which have become so pertinent in these later years, both in Japan and America.

Lovely Japanese Josui, born in America of well-born parents who returned to Japan rather than accept a Concentration Camp during the War, there meets, falls in love with, and eventually marries, by Buddhist rites, the handsome young Lieutenant Allen Kennedy, only son of a proud, aristocratic Virginia family. Returning to America with her husband, Josui is never accepted by Allen's Mother, and the story of their tangled lives unfolds with great love, family problems and frustrations, personal sacrifices and fatalistic acceptance, tragedy and renunciation, which eventually leads to Josui's flight and return to Japan, and Allen's grieving realization that for both of them, this is best. There is much of beauty in the story, and it ends on a note of indefinable hope that with the lives of the many others like small Lennie, may come at last a levelling of differences between peoples, and a new national understanding of one another. Price $4.25.

DOCTOR KATE — ANGEL ON SNOWSHOES — by Adele Commandini

This is one of the finest books I have read in many a year. It is the absolutely true story of a woman doctor—Kate Pelham Newcomb, M.D.—whom literally thousands of people have come to know and love through the famous T.V. Programme "This Is Your Life", on which she, and the whole story of her remarkable life of service and dedication was featured.

In fact, it was because of this television appearance that the author, a well-known writer of screen plays, asked permission to tell the whole story in this most interesting and inspiring biography of a woman doctor whose faith and selfless devotion to her Community has saved hundreds of lives and built a Church and a Hospital—a woman who has won the respect and love of all who know her. Having won for herself a fine practice in Detroit, she married the man she loved, but soon he was stricken with desperate illness, and to save his life Dr. Kate gave up her practice, and took him far into the lumbering backwoods of Wisconsin, whose climate held promise of recovery for him. There she lived under true pioneer conditions, and after her son was born, for a long time was only wife, nurse and housekeeper, but the fact that she was a Doctor could not be hidden, nor could she refuse the urgent need of those who came to her for help. So it was that, within ten years, she found herself a full-fledged country doctor, making her tireless rounds through the deep snows of winter and the raging floods of Spring, beloved, revered, and known to all as "The Angel on Snowshoes", who never refused a need. Unknown to herself, Dr. Kate's heroic life-story spread abroad, to lead eventually to the TV Programme, which so touched the hearts of her listeners that "The Million Penny Parade" sprang into being, and so many bags of pennies came to her small home-postoffice that soon $100,000 was realized, and the longed-for Lakeland Memorial Hospital became a reality. This biography is a shining epic of courage and goodness. Price $3.75.

HURLBUT'S STORY OF THE BIBLE—by Jesse Lyman Hurlbut

This has, of course, been a best-seller for years, but now there is a very fine new edition, containing 48 oil paintings, depicting scenes from both the Old and New Testaments. These Biblical paintings of Ralph Allen Coleman's are famous, and the reproductions used are very beautiful and colourful, adding much of informative interest to this splendid Story of the Bible. A valued gift for anyone. Price $3.95.

CHRISTMAS IN THE HOME—No.2 — Edited by Glenn McRae

Here is a worth-while little book which is planned to help make the Christmas celebration a time that is truly Christian—to make Christmas, in every way, a Christ-centred observance as it should be. There are stories for children and for adults; a worship service; Christmas music, poems and prayers, as well as directions for arranging a crèche; a breakfast service for Christmas morning; lists of Christmas records and art. There are suggestions for Christmas observances used by families representative of Protestantism; window and door decorations; stories of many favourite family traditions and a list of good gift-books. Exceptionally good value—Price $1.00.

What is My Task?

What Stewardship Means To Me As An Auxiliary Member

by MRS. J. B. RHODES

IN THE view of God, all of us, whether we may chance to recognize the fact or not, are stewards, and, ultimately and eventually, will be required to give an account of our stewardship. This applies to those who stand outside the Christian profession of faith, equally with those who claim Christian discipleship.

God is the absolute owner of this world, and of all that is contained within it. Scripture is full of this forthright declaration. Long ago, in the dawn of history, the Divine Word announced to the people of Israel: "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." . . . "Every beast of the forest is mine and the cattle upon a thousand hills. I know all the birds of the mountains and all the wild beasts of the field are mine. The silver is mine, and the gold is mine, saith the Lord of Hosts."

These strong statements reveal the fact of God's absolute ownership and control of the world and all within it, and they imply, in consequence, our human stewardship; our recognition of the responsibility that is ours to use all that we call our own, not entirely as we choose, but as those who owe all that they have and all that they are to the goodness and providence of God, and who hold these things in trust for Him and His glory.

We often speak of Salvation by Grace and we understand what is meant by that phrase. It is equally true, though too often forgotten, that all we happen to possess is by Grace also. Deuteronomy 8:18 declares: "Thou shalt remember the Lord Thy God, for it is He that giveth thee the power to get wealth." Thus, all we possess during our earthly existence we possess by God's permissive providence. This constitutes our stewardship, of which one day we must give account.

Scripture also reveals a principle by which to give practical expression to our sense of stewardship. While all we have we hold in trust, yet God has graciously granted us the greatest part for our own use, asking only that we set aside one tenth of our income to be devoted to Him, and used in His service. It is true that the tithe is not specifically demanded of us in the New Testament, but then, are any precise and definite demands made of us in the Kingdom of our Lord? Are we not rather under the Law of Love, and therefore expected to give in response to the impulses of Love? And surely we cannot satisfy ourselves by a lower standard than that in vogue in the Old Testament period. Rather, we are expected to let our righteousness exceed that of the Scribes and Pharisees.

What does St. Paul say? "Present yourselves." Not merely a tenth, but all that you are and have, a living sacrifice unto God. And Christ's standard of giving is illustrated for us in the two mites which the poor widow put into the treasure. Christ judges our giving, not by what we give, but what we have left after we give. If our standards were Christ's in regard to our giving, the problem of the evangelization of the world would very soon be solved.

One further fact, God's blessing always rests upon those who systematically and faithfully fulfil their obligations to Him. As Scripture expresses it: "He that giveth, lendeth to the Lord." And God will be no man's debtor. Hundreds, including many of our own W.M.S. members, will testify to the truth of this fact from their own experience, that for them the Lord HAS opened the windows of heaven in blessing on their lives. May He give us all a clear vision of our duty as stewards, that we may be found faithful.

A DECLARATION OF FAITH AT CHRISTMAS TIME

"I believe in Jesus Christ, and in the beauty
of the gospel that began in Bethlehem."

"I BELIEVE in Him whose spirit glorified a little town;
Of whose coming only shepherds saw the sign,
And for whom the crowded inn could find no room.
I BELIEVE in Him whom the kings of the earth ignored,
And the proud could never understand;
Whose paths were among the common people,
Whose welcome came from men of hungry hearts.
I BELIEVE in Him who proclaimed the love of God to be invincible;
Whose cradle was a mother's arms,
Whose home in Nazareth had love for its only wealth,
Who loooked at men and made them see what His love saw in them;
Who by His love brought sinners back to purity,
And lifted human weakness to meet the strength of God.
I ACKNOWLEDGE the glory of all that is like Christ;
The steadfastness of friends,
The blessedness of homes,
The beauty of compassion,
The miracle of many hearts made kind at Christmas."

(Selected)

(Continued from page 23)

Sunday morning, there was the Ceremonial Wreath-Laying at the War Memorial, but, although I saw all the preparations, and later looked at the immense wreath of oak and maple leaves, made by the men of Toronto Vetcraft; the six-yard bow of Royal ribbon and the black-edged card, both sent from Buckingham Palace, I was not among the crowds at the actual Ceremony. I was not there, simply because it was impossible to be at two places at once, and at that very moment, I was sitting in a wonderful centre-aisle seat at the end of the Press Pew in Christ Church Cathedral, waiting for the arrival of the Royal Party, who were to worship there that morning—one of the only sixteen Press Representatives who were permitted to sit inside the Church and participate in the Service. Of all the wonderful happenings of the Royal Visit, this is the one I most wanted to attend, and I was fortunate indeed to have been awarded a place. The influence and importance of the Presbyterian Church, whose missionary-minded women I represented, was of course the reason for my acceptance, and I do feel that, as a Church and an Association, we were honoured indeed. In this Article, I cannot tell you properly about this beautiful Service, but in an early issue, I shall do so, in all its perfect planning and detail.

Many of you will have seen over T.V. the loveliness of the Royal Procession through the sunlit streets from Government House to the Parliament Buildings for the Opening of Canada's 23rd Parliament, and also the vivid beauty and historic procedure within the Senate Chamber, as the Queen, with Prince Philip seated slightly behind her, read in English and French, the traditional Speech from the Throne. I had been assigned a splendid position in the front of the Parliamentary Press Gallery, where the whole glittering pageant unfolded before my eyes in such a blaze of brilliance and beauty as seemed to belong to Fairyland. All the honoured guests arriving, the ladies in elegant evening dress of every lovely shade and material, bejewelled and beautiful; the Senators in their appointed places; diplomats and ambassadors with their Orders; soldiers with their uniforms, medals and decorations, — and then the Speaker of the Senate, in black robe and tricorne, followed by an official bearing the golden mace; the eight Justices of the Supreme Court, in scarlet robes with ermine collars, like mediaeval figures, take their chairs directly facing the Throne. Then came the hush as the stately Procession moved through the wide open doors—the honorary Aides to the Governor-General in full dress uniform, the equerry to the Queen, her lady-in-waiting, the Gentleman Usher of the Black Rod, and then the Royal Couple—the Queen radiant in her glorious shining Coronation Gown, her fringe tiara of diamonds that once was Queen Alexandra's, and caught every ray of light as she moved, like a flame of fire; the diamond necklace and the peacock-blue sash of the Order of the Garter; her right hand held high by her husband, in the uniform of the Colonel in Chief of the Royal Canadian Regiment. Down the eighty feet of red carpet they advanced slowly and beautifully to the two steps leading to the thrones, turned to face the house, and then Her Majesty was seated. The ancient ritual and historic procedure of the Mother of Parliaments in England followed in perfect sequence, and, after the reading of the Speech from the Throne, the whole impressive procession formed again to retrace its route in colour and glory. Like everyone else in that Chamber I was entranced, as I was every place that I saw these regal and charming Royal personages.

And I was fortunate enough to see the Queen in her magnificent Maple-Leaf-of-Canada gown of pale green satin, garlanded with bejewelled green velvet maple leaves, when, after the State Dinner, she appeared at the Reception following the official dinner-party for 115 guests the night of the Opening. As a matter of fact, I even saw the completed arrangements for that State Dinner, when a small party of Press Folk were driven to Government House to see the beautiful horseshoe table setting, with its 21 floral arrangements of yellow and white small mums; the blue-and-gold bordered Spode china, each piece bearing the Crown, as did the silver; the tall silver candelabra, the crystal glassware; the gold-printed menus, and hand-written place-cards; the beauty of the Ballroom, with its 80-light, 1,500-pound central crystal Chandelier, and the full-length paintings of King George VI and Queen Mother Elizabeth right behind the head-table where the Queen and Prince Philip sat. I sat in the Ceremonial Chamber of the Hull City Hall, where the Royal Couple were received, and the Queen in her smart suit and hat of Hollyberry Red, with the black lamb collar and accessories, sat in the Mayor's official Chair to sign the Golden Book of Visitors — and later I saw those signatures on the illumined page. There was all about us the soft flow of French conversation, and many Fleur-de-lis among the Union Jacks, and through the whole procedure, we were so close to her that easily we might have touched her. In our Bus, we followed the open car which carried the Queen and the Prince to the Queensway Opening Ceremony, where they were welcomed by Premier Frost of Ontario and the Mayor of Ottawa, in his golden chain of office, and in our seats in the nearby stands we nearly jumped out of our skins at the deafening dynamite blast which the slender Royal fingers touched off as the Opening Signal inaugurating the important Queensway project.

I saw them again early that evening at the Government Reception at the Chateau Laurier, when the Queen wore a beautiful dress of beige-and-gold brocade, with turban to match and shook hands with almost 1300 people. Part of the time I was down in the big Ballroom, circulating among the throng of happy guests, and part of the time I was in an upstair balcony, from which I could actually see everything much better — and that's where I saw the Indian Chiefs, who had just been presented to the Queen, as trim and smart as any men there in their neat business suits and well-shined shoes! I saw so much that the stars are still in my eyes, and not one-half has yet been told to you—another time though, you'll be hearing about the rest, for this was your trip and I was there to be your eyes and ears, and to uphold the prestige and dignity of our W.M.S.

A Special Gift!

For a limited time, the Publications Department will be able to offer, free-of-charge, to all who would find it of help in their planning, copies of an excellent book containing many useful suggestions and ideas for Church Socials and Entertainments, including Games and Biblical Contests for all ages. This is "Successful Socials for Young and Old" by May C. Smith, and as long as the quantity lasts, it will be available from this Department for the cost of postage and parcelling alone—10c.

Attention Please!

Miss Dorothy Lukes, Receptionist at the port of Montreal, has at the present time received more than she needs from the Supply Secretaries. Do not send any more parcels to her until further notice. Distribute the gifts you have on hand locally.

Additional Addresses — National Staff — 1957-58

Miss Winnifred Ripley	St. Andrew's Presbyterian Church	Victoria, B.C.
Miss Lillian Reay	1013-10th Street, East	Saskatoon, Sask.
Miss Dorothy Lukes	Apt. 2, 2900 Girouard Ave.	Montreal, Quebec.
Miss Martine Jansen van Beek	131 Canora Street,	Winnipeg, Man.
Miss Flora Whiteford	14 Bayfield Crescent,	Toronto 6, Ont.

THROUGH THE SOCIETY

BRITISH COLUMBIA

Mrs. T. Fishwick,
1636 E. 29th Ave.,
Vancouver, B. C.
Press Secretary

KAMLOOPS — OKANAGAN PRESBYTERIAL—Knox Auxiliary of *Vernon* held a Corn Roast and Social Evening at the *Kalamalka Lake* home of the Secretary, Mrs. D. M. Black. Guest speaker was Mr. Stephen Lall, who gave a fresh insight into Christian work, its problems and needs in his country. Mrs. Lall, attractive in her sari, led some of the girls in a Hindi song she had taught them at *Little Sushwap Lake* Camp. The Lalls' tiny daughter, Pretiba (Gloria) was also a centre of attraction. Proceeds from this enjoyable congregational evening, were sent to the furnishings fund for St. Andrews Hall, U.B.C.

KOOTENAY PRESBYTERIAL — The Evening Guild of *Cranbrook* met at the Manse on a Sunday afternoon to meet Miss May Nutt, the new Regional Secretary for *British Columbia,* when she was welcomed by the President, Mrs. Schnell. The C.G.I.T. girls welcomed her to their meeting the following day, and Miss Nutt brought inspirational messages to both groups.

When the *Trail* Auxiliary of the W.M.S. held their first Fall meeting, Miss May Nutt, was the guest Speaker and gave an informative talk on her work. Mrs. D. Downie, and Mrs. J. M. Young led the Devotions.

The C.G.I.T. group of Trail Presbyterian Church recently affiliated with the W.M.S. Auxiliary of that Church in an impressive Candlelight Service.

VICTORIA PRESBYTERIAL — At the September Executive meeting of *Victoria* Presbyterial, Mrs. Draper gave a devotional message on the work of Women in the Bible and in our Church at the present time. Secretarial reports were given and plans made for the months ahead.

WESTMINSTER PRESBYTERIAL — *Westminster* Presbyterial held their Annual Regional Rally in Calvin Church, *Abbotsford,* with the President, Mrs. Ivan LeHuquet, conducting both sessions. The meeting opened with a Communion Service conducted by Rev. K. C. Doka and assisted by Rev. L. D. Hankinson and Mr. J. A. Davidson. The Synodical President, Mrs. Clifford, addressed the Rally on her impressions as she attended the Board of Missions in *Toronto* recently. Miss May Nutt, the new Regional Secretary for B.C., showed some coloured slides taken at *Roberts Creek Camp,* emphasizing the value of camp on the spiritual growth of the youth of our Church. Very encouraging reports were heard from *White Rock, Murrayville, Mission City, Mount Lehman, Bradner, Chilliwack,* and *Abbotsford.* About 107 sat down to a delicious luncheon prepared by the women of the Church. This lovely little Church was built 8 or 9 years ago by the Hungarian people, before they had a Minister.

ALBERTA

MRS. T. E. ROULSTON,
BOX 356, OLDS, ALBERTA
PRESS SECRETARY

MACLEOD PRESBYTERIAL—An interesting evening was arranged by the Executive, when the Guilds, and the Senior Auxiliary of the W.M.S. of St. John's Church, *Medicine Hat,* met at the home of Mrs. G. G. Elder. Ten members of the Women's Federation of St. Andrew's Church, *Lethbridge,* and Miss Norma Kennedy, were special guests at the enjoyable Supper Meeting, and later Miss Mary Maclean, of *Jumbo Valley,* gave a full account of the proceedings at the Annual Council Meeting, which left with each member an impression of the greatness of this experience.

RED DEER PRESBYTERIAL—The *Carstairs* Auxiliary of the W.M.S. entertained their Home Helpers at the Annual Buffet Supper, an enjoyable affair which is looked forward to each year by all concerned. Mrs. L. Alexander presided, and over forty were in attendance. A musical programme was given by Miss Jean Kirker, violinist of Olds, and the Rev. and Mrs. T. E. Roulston.

The Fall Presbyterial Meeting was held in Memorial Church, *Rocky Mountain House,* with Mrs. C. G. Downing presiding, and a registration of thirty, from *Carstairs, Olds, Willowdale, Valley Centre, Red Deer, Sylvan Lake,* and *Rocky Mountain.* The farthest point represented was 110 miles distant, and one carload of members drove the 220 miles, return, that day. The Devotional Periods were given by Miss Winnifred Ripley, Deaconess, and Mrs. L. Alexander. Mrs. Puzey gave an interesting introduction of new books in her Library Display, and the various Secretaries led in group discussions instead of giving the usual Reports. Miss June Hillman of *Evarts* was chosen to attend the *Medicine Hat* School.

At dinner, served by the ladies of *Rocky Mountain House,* a *Japanese* dish was featured, and for this chopsticks were provided, which several of the ladies were brave enough to use. At the afternoon session, Mrs. M. Reay spoke on the Annual Council Meeting held in *Toronto,* and Miss Lillian Reay told of her experiences in Van Work on the *Alaska Highway,* and now in the downtown Mission of our Church.

SASKATCHEWAN

MRS. W. W. DOUGLAS,
307 2ND STREET,
WEYBURN, SASKATCHEWAN
PRESS SECRETARY

MOOSE JAW PRESBYTERIAL — The Ladies' Federation of Knox Presbyterian Church, *Weyburn,* Sask., held their annual Fall Thank - offering Meeting in the Church Parlour, with President, Mrs. J. H. Stavely, in the Chair. Mrs. W. W. Douglas and Mrs. Stavely, Sr., were in charge of Devotions, and a quartette sung by four young girls was much enjoyed. After viewing a film-strip on "Japan," tea was served by the Sunshine Circle, and a Social Hour was held.

Briercrest—The parlours of Knox Presbyterian Church in *Briercrest,* were filled to capacity when friends and relatives from far and near gathered to pay honour to Mrs. C. Findlay—better known as Grandma Findlay—when she celebrated her 100th Birthday Anniversary. Relatives were present from many parts of *Canada* and the *United States,* including her two sons, Logan and Ralph, and flowers and gifts were showered upon this remarkable lady who has such a simple recipe for her long years. "I never worry!" she says. Still maintaining her own home, she is up at 7 A.M., never retires before 10 P.M., and retains a lively interest in local, domestic, and world affairs. Having still no need for glasses, she keeps up to date with the news by reading and watching television. A life-long member of the Presbyterian Church, Mrs. Findlay takes a keen interest in the work of her Church and in the W.M.S. Meetings. She even enjoys flying with her grandson, who owns and pilots his own airplane, and was out this year to cast her ballot in the federal election. Honoured and beloved by all who know her, the women of Knox Church catered for her Birthday Celebration; the Community, through Mr. W. Hillson, presented her with an occasional chair; and Mr. O. Larson on behalf of the village, gave her a beautiful bouquet of cut flowers.

PRINCE ALBERT PRESBYTERIAL—A combined meeting of the three W.M.S. Groups of St. Paul's Church in *Prince Albert* was held early in September in the Church Parlour, which was given an interesting Japanese setting. Miss Isabelle Bailey presided, and introduced Miss Sandra Johnstone, student Deaconess, who opened with a Questionnaire the discussion on "Japan"; "The Christian Mission"; and "Working Together." The film strip, "The Church in Nioho," was shown, and a Social Hour then followed.

REGINA PRESBYTERIAL — The W.M.S. Auxiliary of St. Andrew's Presbyterian Church at *Stoughton,* Sask., lost an honoured member of 46 years' service, with the recent death after a lengthy illness, of Mrs. Elizabeth Ann Carr, in *Weyburn* Hospital. Mrs. Carr held office in both the W.M.S. and the Ladies Aid, and was always active in the work of her Church. She will be sadly missed by her family and many friends, and sympathy is extended to her husband, son and daughter.

MANITOBA

MRS. W. S. SMITH,
1481 ALEXANDER AVE.,
WINNIPEG, MANITOBA
PRESS SECRETARY

WINNIPEG PRESBYTERIAL — At the special meeting of the W.M.S. held at First Presbyterian Church, *Kenora,* Mrs. A. M. L. Long, Vice-

President of the Winnipeg Presbyterial, presided, and Mrs. W. C. Inglis, *Kenora,* led in the opening Devotions. Mrs. S. V. A. Gordon, of *Winnipeg,* was Guest Speaker, and gave a comprehensive report of the Annual Council Meeting, in *Toronto,* to which she was a delegate. As Treasurer, she gave a brief report of the work of her Department. Greetings from Winnipeg Presbyterial were brought by President, Mrs. M. E. R. Boudreau, and Mrs. Leo Schabler was soloist, accompanied by Mrs. C. J. Coules, *Kenora.* Miss Agnes Morrison reviewed some of the books on display from the Literature Department, and Miss Joyce Pearsall, Regional Secretary for *Manitoba,* gave a vivid picture of the north, and the progress throughout the Presbyterials. The Rev. W. C. Inglis closed the meeting with prayer, after which tea was served by the ladies of the W.M.S. Auxiliary of *Kenora,* and a social half-hour enjoyed.

The Senior Auxiliary of the W.M.S. of First Presbyterian Church, *Winnipeg,* presented Mrs. J. L. McFadden with a Life Membership, in recognition of her close association with the Sunday School of this Church ever since the organization of the Church in 1925. For seven years, she taught in the Sunday School, and she has been Superintendent of the Junior Department for the past twenty-five years.

A Sectional Meeting of the Winnipeg Presbyterial was held in September in Knox Presbyterian Church, *Selkirk,* when President Mrs. J. Robertson welcomed the guests and then asked Mrs. M. E. R. Boudreau, President of the Winnipeg Presbyterial to take the chair. Mrs. Boudreau, in her message to the members, stressed the value and purpose of The Glad Tidings, the official magazine of the W.M.S., and urged the regular reading of the magazine to keep informed of the missionary work of our Church. Mrs. F. W. Adams spoke of the requirements for presenting members with Life or Honorary Memberships, and members were especially interested to know that the beautiful lettering done on these Certificates was the work of Miss Nellie Smith, Assistant to the Treasurer of the W.M.S.

Mrs. S. V. A. Gordon's financial report made her hearers realize the efforts of each Department in the presentation of such a report, and how alive and vital such a list of figures could become when the purpose back of each one was rightly understood. Dr. Dickie closed the meeting with prayer, and at the enjoyable luncheon served later, the ladies had a social time of fellowship together.

The first meeting of the W.M.S. Auxiliary of *Morden* Presbyterian Church after the summer recess was held at the home of Mrs. R. Denholm. President, Mrs. Dudgeon conducted the Devotions, and the highlight of the meeting was the talk given by Miss Catherine Denholm, the daughter of the house who is now in her second year at the Missionary and Deaconess Training School in *Toronto,* and this summer, in company with Miss Lillian Reay, worked with the W.M.S. Van on the Alaska Highway. She told of the Vacation Schools and Camps, showed slides of the district and the children, and had a display of some of the work done by the children in Vacation Bible Schools and Camp.

HAMILTON AND LONDON

MISS MARY BURGESS,
BOX 463, HANOVER, ONT.
PRESS SECRETARY

HAMILTON PRESBYTERIAL —

At the Presbyterial Rally in St. Enoch's Presbyterian Church, *Hamilton,* Miss Frieda Matthews, Executive Director of National Missions, stressed that young people of the Presbyterian Church must be encouraged to serve their Church, and pointed out the importance of getting the Christian Gospel to the thousands of immigrants who have come to *Canada;* the great need for trained leaders who understand the problems facing these people, and how to cope with these problems. Introduced at the Rally were Miss Julia Bojtar, a recent arrival from *Hungary,* who will work among her own people at Calvin Church, and Mrs. Bartolini, wife of the Rev. Reginalds Bartolini, newly appointed minister of the Presbyterian Italian Mission in *Hamilton.*

HURON PRESBYTERIAL — The McKillop Auxiliary of First Church, *Seaforth,* had guests from *Clinton, Hensall,* and *Goderich* for their Thankoffering meeting. The guest speaker was Mrs. Hugh Jack, who with her husband and family, was making a stop-over in *Seaforth* (former charge of Dr. Jack), en route from *Saskatchewan* to *Nova Scotia.*

LONDON PRESBYTERIAL—The Presbyterial Executive met in Alma Street Church, *St. Thomas.* Mrs. D. C. McNaughton presided. For the pot luck supper which preceded the meeting, a menu item was Sukiake, a Japanese dish cooked by Mrs. J. West, who was dressed in Japanese costume. Mrs. Raison of *Glencoe,* gave an interesting report of the training school held in *Belleville,* and Mrs. West showed a film taken there. Leadership training classes conducted by Mrs. Howe will be held in *London* and *St. Thomas* early in November.

STRATFORD PRESBYTERIAL—An address by Mrs. A. G. MacPherson, *Toronto,* first president, and a Candle-Lighting Service honouring all former presidents, featured the 25th anniversary celebration of the Willing Workers of Knox Church, *Listowel.* Speaking on "Highways," Mrs. MacPherson compared life with highway signs, and stressed the importance of going the second mile. Honorary President, Mrs. Paterson, lighted a candle in honour of the first president, Mrs. MacPherson. Then, in turn, each past president lighted a candle for her successor.

TORONTO AND KINGSTON

MISS LUNDIA MACBETH,
415 WALMER ROAD, APT. 16
TORONTO 10, ONTARIO
PRESS SECRETARY

The Semi-Annual Meeting of the Synodical Society of Toronto and Kingston convened in Calvin Church, *Toronto,* October 3rd and 4th, with 34 members in attendance.

Reports covering the Presbyterial and Synodical activities were presented by the Presbyterial Presidents and Synodical officers and reference was made to the benefit derived from the Women's Missionary Society Training Centre held at Albert College, Belleville, in July. A detailed account of the proceedings at the Training Centre was brought by the Synodical delegate, Mrs. J. R. Moore, Girls' Organizations Secretary, while Miss Beatrice Barkley, Evening Department Secretary, reported on the Evening Department Conference held in Calvin Church, *Toronto.*

The discussion on Finance was a feature of the Thursday afternoon session. The Treasurer, Mrs. Percy Ranson, introduced Miss Nellie Smith, Council Accountant, who presented the Women's Missionary Society estimate accepted by Council for the year 1957 of $333,700, an increase of $26,700, and explained in detail the reason for the increase, and why the money is required to carry on effectively the work and needs of the Society. Mrs. Ranson drew attention to the Synodical financial picture and reported having remitted to the General Treasurer to September 30th, the sum of $45,861, an increase over the same period in 1956 of $3,582.50.

"Impressions from Council" given by the delegates who attended the 1957 Annual Council Meeting in Runnymede Presbyterian Church, *Toronto,* were interesting and informative. They expressed appreciation of the privilege afforded them of attending the Council Meeting. All were impressed by the high quality of the Services of Worship, the variety of the programme, and the manner in which the reports were presented.

At the Thursday evening open session the Rev. D. G. M. Herron, B.A., Th.M., conducted the Service of Worship and extended a welcome to the Synodical members and their friends. Miss Lily Macarthur, acting Principal of the Missionary and Deaconess Training School, and 23 students, were warmly welcomed by Mrs. John Newstead in the absence of the President, Mrs. A. S. Curr, through illness.

The Rev. Joseph Muchan, Superintendent of Evangel Hall Mission, *Toronto,* was the guest speaker at the evening session. Speaking on the theme "Preaching, Personal and Practical Evangelism" Mr. Muchan outlined the unique work being carried on at Evangel Hall, where the door is always open to those walking the streets on "Skid Row." An average of 75 men attend the meetings every night.

BARRIE PRESBYTERIAL—The *Barrie* Presbyterial Executive met in the parlours of St. Andrew's Church, *Barrie,* with President, Mrs. J. D. C. Jack, in the Chair. Mrs. C. Abram, Treasurer, presented an encouraging financial report, and the various Secretaries brought in interesting reports. Plans were completed for the Sectional Meetings to be held during the Fall. Mrs. H. Johnston, Secretary for Evening Auxiliaries reported on the recent Rally held in Calvin Church, *Toronto,* and Mrs. William McEachern, Chairman of the National Committee on the Council Executive, thrilled everyone with her vivid account of the Annual Council Meeting in Toronto. It was planned that Mrs. A. J. Butt, and Mrs. J. Harrington will bring to the next Executive meeting, reports of the *Belleville* Conference.

At the meeting of Section 2, of *Barrie* Presbyterial of the W.M.S., held in *Sunnidale Corners* in September, Mrs. J. D. C. Jack, of *Stayner,* the President of *Barrie* Presbyterial, assisted by Mrs. Kenneth Kerr, of Stayner, showed interesting coloured slides of Japan, and told of the peoples, customs, and religions of that country.

An excellent panel discussion, led by Mrs. Kerr, was held, and, using Programme I of the new Study Book as an example, various ways of presenting a meeting in a worthwhile manner were shown. These included dialogues, questions and answers, and a discussion group.

EAST TORONTO PRESBYTERIAL—The East Toronto Presbyterial Fall Rally was held in Rogers Memorial Church, *Toronto,* with Mrs. Fred Black presiding. The theme of the afternoon session was "Many members, one body." Mrs. D. G. Bannerman and Mrs. J. Hiscocks of St. Andrew's, *Markham,* led the period of devotions. Miss Hilda Blackwell, the guest speaker, said that everyone had a part in Immigration Work, and that Port Work can only be effective if it is followed up by local members. Mrs. Fred Black gave a brief outline of the Training School held in Albert College, *Belleville,* Ontario, in July. Miss Anna Hunter was soloist.

With the theme "Many labourers together" Mrs. J. F. Donald of Emmanuel Church led the evening meeting in a period of devotional meditation. Beverly Rutledge of *Markham* gave a report of her happy, Presbyterial-sponsored holiday at *Glen Mohr Camp.* Girls of Rogers C.G.I.T. group assisted at this session and members of the Choir provided special music.

Dr. Hugh MacMillan of *Formosa* spoke of the recent meeting in *Formosa* of native representatives of the eight Formosan Presbyteries.

PETERBOROUGH PRESBYTERIAL — The Semi-Annual meeting of *Peterborough* Presbyterial W.M.S. was held in St. Andrew's Church, *Lakefield,* with sessions at 11 a.m. and 1.30 p.m. In the absence of the President, Mrs. E. A. Toombs, Mrs. J. Randall, Vice-President presided.

GLAD TIDINGS READERS!

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